DIOGENES LAERTIUS.

DIOGENES LAERTIUS.

Vol. II. anal.

# THE LIVES, OPINIONS, AND REMARKABLE SAYINGS Of the Most Famous Ancient Philosophers.

Written in *Greek*, by

*DIOGENES LAERTIUS.*

To which are added,

The LIVES of several other PHILOSOPHERS,

Written by *EUNAPIUS* of *Sardis*.

Made *English* by several Hands.

In Two Volumes.

*The First Volume.*

*LONDON*,

Printed for *R. Bentley*, in *Covent-Garden*; *W. Henfman* in *Westminster Hall*; *J. Taylor*, in St. *Paul's Church-Yard*; and *T. Chapman*, in the *Pall Mell*, 1696.

Gd 31.55

82b
14

2 vols

1857. May 7.

Gift of

James Walker D.D.

of Cambridge.

AN

# EPISTLE

OF

# Fr. Ambroſius

TO

## *COSMO MEDICI,*

Upon the WORK written by

## *Diogenes Laertius.*

*WHILE I was turning over ſome* Greek *Volumes, a Prolix Piece of* Diogenes Laertius *came to my Hands. Upon which, although I found by Reading it over, that the Author had been more laborious in Collecting, then diligent in Writing, yet becauſe it was a Hiſtory full of*

*Variety, and ſeem'd to contain many things neceſſary to be known, I reſolv'd to Tranſlate it into* Latin *at the intreaty of my Friends. For though I had devoted my whole Study, and all my Time to Sacred Verſions, as more conſentaneous to the Inſtitutions of Religion, nevertheleſs I deem'd it not within the Verge of Reprehenſion, if I deviated a little from the Road, that I might in ſome meaſure comply with the Studious in other things. Nay, I was apt to think, that ſuch a Labour of mine, might prove conducible to make more manifeſt the Dignity of Chriſtian Piety and Grace; and Truth of Reaſon perſwaded me, that thereby Belief in God would riſe aud exert itſelf with a greater promptitude and zeal. For when we find ſo much Conteſt and Contention in Opinions concerning God, and things Divine and Humane, among thoſe that were the Princes of Secular Wiſdom, that they deſtroy themſelves, and that there is nothing in 'em upon which we can fix, certainly the Mind embraces the ſavour of Divine Dignity with more alacrity; and haſtning to the Real Fountain, compaſſionates the foulneſs and ſlovenry of ancient Error. For though there may be found ſome things among 'em probable and conſentaneous to Truth, yet the Mind being tyr'd with ſo great a variety of Opinions,*

*pinions, more willingly and gratefully retires it ſelf within the Chambers of Truth, and thirſts with a greater deſire of Diving into the Sacred Writings, and dreining from thence the Excellencies of Divine Learning; not neglecting nevertheleſs whatever among the more Noble Philoſophers is ſubtilly and truly handl'd concerning the Deity, Heaven, the Celeſtial Bodies, concerning the Nature of Things, and which is moſt conformable to Chriſtian Verity. And indeed, ſuch an Egregious Deſign to ſearch after Truth, ſo ſharp and vigorous a piece of Induſtry, ſo noble an Endeavour, no way deſerv'd to be depriv'd of the Fruit of its Labour; God permitting, that by the Teſtimony alſo of thoſe Perſons, the Faith ſhould receive ſtill farther Strength and Corroboration. You ſhall find in theſe Relations, many things gravely ſaid, and reſolutely perform'd, ſo that not only Inviolable Truth may gain Credit from their Writings, but an incitement to Vertue may alſo accrue to our Religion. For how foul and ſhameful a thing is it for a Chriſtian, and one that depends upon God, and who has a certain hope of Eternal Life, to be remiſs in giving his Mind to the practice of Vertue and Conſtancy, when he ſhall find, that the Heathens, Men far more remote from the*

*Religion and Worſhip of the true God, ſo ſtedfaſtly and earneſtly made it their buſineſs to walk by the Rules of Probity, Modeſty, Frugality, and to enrich themſelves with all the Ornaments, of the ſame* Nature, *that beautifie the Mind; I may almoſt ſay, that the moſt Examples of this kind, approach near to Evangelical Perfection: That it would be a thing moſt highly to our ſhame, if a Philoſopher of Chriſt, ſhould be leſs zealous to ſet ſuch Patterns, then a Philoſopher of the World, and that the love of Vain-glory ſhould be able to do more in the Breaſt of a Heathen, then Affection to Religious Piety in the Mind of a Chriſtian.*

*By theſe, and Reaſons like to theſe, I was eaſily perſwaded, that I ſhould not refuſe this Duty of Tranſlating as unprofitable, nor avoid it as pernicious; but on the other ſide, reſolutely undertake it, as uſeful and neceſſary. Though if there be any one who is tranſported with an admiration of thoſe Men beyond what is juſt, or that goes about to prefer or compare the Actions of theſe Men with the Examples of our Philoſophy (which is the only thing we fear) he is gently to be admoniſh'd rather to admire Vertue it ſelf, then the vail'd and ſhadow'd Image of Vertue. For Reading will teach him how miſerably thoſe*

*Perſons*

*Perſons upon whom he dotes, have ſtumbl'd into egregious Errors.*

*To you therefore, moſt Excellent* Coſmo, *the Ornament of Chriſtian Nobility, this Work is dedicated, who by your Authority compell'd us to undertake it; and who being ſo deeply skill'd, both in our own, and the Philoſophy of the* Gentiles, *are ſo well and ſo eaſily accuſtom'd to diſcern and judge of the difference between both. Nor will you only judge of that, but of our Labour alſo. And I the more willingly ſubmit to the Sentence you ſhall pronounce upon our ſlender Endeavours, becauſe your ſingular Benevolence joyn'd to the Maturity and Gravity of your Judgment, will pardon our Faults, and ſupport our Modeſty, which fearing a ſeverer Sentence, deſires nothing more but that the ſame Perſon ſhould be both our Cenſurer and our Patron.*

# An EPISTLE.

OUT OF

*Valentine Curio's*

# EPISTLE

TO THE

## Studious Reader.

WHen I consider'd what Books to put forth, that I might render my self most Beneficial to the Commonwealth of Learning, I thought it my Duty not to suffer so Eminent an Author as Diogenes Laertius, almost obliterated through the negligence of some Persons, to lye any longer conceal'd from the World: An Author no way deserving to lye buried in obscurity, but most worthy to be the frequent Companion of all Studious Persons. For besides, the various and weighty Learning wherewith he overflows from one end to the other, he so paints forth Philosophy as it grew up, and gradually increas'd from time to time, that a Studious Young Man from this one Book, may easily and compendiously deduce

*duce the whole Body of Philoſophy. For he not only deſcribes the Life and Manners of every Philoſopher, but moſt diligently examines the Inſtitutes and Doctrine of every one. More then this, he produces many grave Sentences and Apothegms, many moſt acute Sayings, and memorable Deeds, and ſcatters 'em with an incredible Brevity, every one in their proper* Place; *and this with ſo much Fidelity, that he affirms nothing without a crowd of Authors; which is the Reaſon that I cannot ſufficiently admire the Induſtry of the Man, and the Pains he took in turning over ſo many Monuments of the Ancients, more eſpecially if he read all thoſe whoſe Authority he quotes. For he cites many, and thoſe the moſt Ancient, as is but juſt in a Hiſtory, which is none of the moſt Modern. Only he frequently makes uſe of the Teſtimony of* Plutarch, *who is the moſt Modern Author of all that he produces. Whence it may be conjectur'd, that he flouriſh'd either in the Age wherein* Plutarch *liv'd, which was in* Trajan's *Reign, or elſe in the next to him. For not any Writer of Lives or Chronicles, makes any mention of* Laertius *that ever I could hear of; ſo that I can only go by conjectures, where I am in the dark.* Stephanus *alone, who writes of Cities, is the only Perſon whom I find to*

*have*

*have ſpoken any thing of him. From hence, the Reader may collect the account of Times, and make his Judgment.*

*Nor is there any more certainty concerning the number of Books that he wrote, then concerning his Life. Certain it is, that beſides what he wrote concerning the Lives and Sentences of the Philoſophers, he wrote another, which he calls his* Pammeter, *being his Youthful Gloſſaries and Animadverſions upon the Deeds and Behaviour of all thoſe Perſons who were moſt Illuſtrious for Wiſdom and Learning, as he teſtifies in many Places, but more eſpecially in the Life of* Solon. *And indeed, what the Subject and Deſign of his* Pammeters *was, is plain to be ſeen from ſeveral Epigrams which he quotes from thence.*

OUT

# An EPISTLE.

## OUT OF

# *FROBENIUS,*

## AND

# *Nich. Epiſcopius.*

*WHo this* Diogenes Laertius *was, we can by no Traces find out; for there is not any Preface of his Writing Extant; but after* Ariſtotle's *manner, he preſently falls upon the Matter: Neither is he cited for his Authority, by any of the Ancients that we remember. He was call'd* Laertius *from* Laertes, *a City of* Cilicia. *The Subject it ſelf declares, that he was a Man furniſh'd with a plentiful Stock of Ancient Authors, in quoting of which he wanted no Induſtry; which would be a very great help to Students, were they all Extant, whoſe Names we find by him recorded. Though he ſeems to have been more careful in collecting, then judicious in chooſing and digeſting. In repeating the Sayings of the Philoſophers, wherein he ſhews a great deal of Acuteneſs, he is more conciſe then we could deſire, and ſometimes*

*ſometimes as it were quite tyr'd, he acknowledges the Omiſſion of many things. Again, in collecting Epigrams, he is more diligent then was needful, frequently adding ſeveral of his own, not much to the purpoſe, ſo that it may be ſuſpected that he undertook this Work, that he might obtrude his own little Poems upon Poſterity. However, it is to be admir'd, that* Ambroſius *ſhould be ſo ſparing of his Labour, as to render the Verſes wherewith the Author ſo much abounds in naked and inſipid Proſe, when they contribute ſo much to the Grace of the whole Work. More eſpecially, ſeeing that if he had neither a Will or Leiſure, or a Talent to perform that Task, he might have got ſome other Perſon to ſupply that defect; as is ſaid of* Theodore Gaza, *when he Tranſlated* Ariſtotle.

FROM

# An EPISTLE.

## FROM

# *HENRY STEPHENS*

## CONCERNING

# *Diogenes Laertius.*

*AND in the first place, we are to observe, that there is little question to be made, but that he has faithfully reported the Opinions of the Philosophers, seeing that as for what belongs to the Doctrine of* Epicurus, Cicero *is a fair Testimony of his doing it faithfully. For while we find many Quotations of the* Epicurean *Philosophy in his Books, we see that the* Ciceronian *Citations hardly differ one word, that alters the Sense, from what* Diogenes *quotes out of* Epicurus.

*In the next place we are to consider, that we often meet with that in him, which is common to all that purpose to write cordially; for when it happens that he is to speak of any thing of which he had written before, he frequently shews, that he was not unmindful of what he had already said, while he tells the Reader, that he had already*

*ready discours'd concerning those things. Or if it so falls out, that he sometimes omits this, or that he does not every where agree with himself, when he writes twice of the same thing, that might happen, because he did not every where follow the same Authors.*

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# *ISAAC CASAUBON*

## CONCERNING

## *Diogenes Laertius.*

*THere are very few of the Ancients, who have made any Mention of* Diogenes Laertius, *and those no other then Grammarians, of which the most Ancient is* Stephanus, *who wrote the* Ethnics. *As to the time wherein he flourish'd, 'tis a hard matter to conjecture when it was. For because he quotes* Plutarch *more then once, and makes mention of* Sextus Empiricus, *his Nephew, and of* Epictetus, *who is said by the Writers of Antiquity, to have prolong'd his Life to the Reign of* Marcus Antonius, *we easily understand that*

*that* Diogenes *did not live till after the Two Hundredth Year of Christ. But then again, because* Stephanus *makes mention of him as of an Ancient Author, it may be said, that he liv'd Five Hundred Years before Christ; which may be gather'd from hence; for that speaking of* Polemo, *he tells us that he was but a little before him. Though* Suidas *will have him to have been both before and after* Augustus. *But where, when, and how long he liv'd, I will tell the World, when I meet with any one that can inform me.*

*That he was a* Cilician, *and call'd* Laertius, *from* Laerta, *a City of* Cilicia, *Learned Men conjecture, according to the Dictates of Probability; nor do I find any Reason to dissent from 'em. However, that this Author was addicted to* Epicurus's *Philosophy, and that he was a Follower of that Sect, may be gather'd from several Passages of these Books.*

*Whether he wrote any other Works besides this of the Lives and Opinions of the Philosophers (which that it was sent or dedicated to I know not what Woman, we understand from one Passage in* Plato) *and his* Pammeter, *so often mentioned in these Books we know not; neither is there any thing of certainty concerning it.*

*As for thoſe who believe this Work was chiefly undertaken by* Diogenes, *that he might impoſe his Poems upon us, they do not conſider, that 'tis very probable his* Pammeter *was divulg'd long before this Work was made publick. And indeed* Diogenes *himſelf, as often as he adds any Epigram of his own, declares, that he took it from that Piece; as is more particularly to be ſeen in his Life of* Empedocles.

---

*Diogenes*

# The LIFE of *DIOGENES LAERTIUS.*

SInce our Author, *Diogenes Laertius*, has ſo highly oblig'd Poſterity, by the Pains which he has taken in collecting the Lives of the moſt Famous *Phyloſophers*; without which Aſſiſtance, we could never have attain'd the Knowledg of ſo many remarkable Diſcourſes, and Means to underſtand their Learning, my Opinion is, that it is but reaſonable to do him the ſame Juſtice, to publiſh whatever we have found, as well in Ancient, as in Modern Authors, in reference to his own Life: Nevertheleſs, becauſe there are but very few, who have made mention of him, we muſt be forc'd to do as they do, who not daring to ſtare impudently in the

Face of any Lady, for that they never had the opportunity of Acceſs to ſpeak to her, are conſtrain'd to fix their Eyes upon her Hands; in like manner ſhall I ground my Diſcourſe, for the greater Confirmation of the Reaſons which I bring upon his *Book* of *Lives*; from which we ſhall endeavour to collect his own, as we do the Cauſe from the Effect; not being able to compaſs more ample Teſtimonies of his Qualities, by reaſon of the great Diſtance between the Age he liv'd in, and our Times, and the Negligence of thoſe who have writ the Lives of Remarkable Perſons, without making mention of His.

*The Time wherein he flouriſh'd.*

In the firſt place then, to remove all Diſputes concerning the Time wherein he flouriſh'd, moſt certain it is, that it could not be but very few Years, that he preceded the more Modern *Philoſophers*, of whom he makes mention in certain Places

of

of his *Lives*; that is to say, *Simon Apollonides*, who liv'd in the Reign of the Emperor *Tiberius*; *Plutarch*, and *Sextus Empiricus*, who liv'd in the Time of *Marcus Antoninus*. Nevertheleſs 'tis very probable, that he might ſurvive a long time after them; ſeeing that *Eunapius* the *Sardian*, who liv'd under the Reign of *Julian* the Emperor, makes no mention of him in the Catalogue of Authors, who have collected the Hiſtory of the Ancient *Philoſophers*: which makes me queſtion, Whether the ſame Accident did not befal *Eunapius* & *Diogenes*, as befel *Sotion* & *Porphyrius*; the Elder whereof wrote the *Lives* of the *Philoſophers* who liv'd neareſt to his Time; and the Younger, the *Lives* of ſuch as were moſt remote from the Age wherein he liv'd. So that there is no Faith to be giv'n to *Suidas*, who aſſerts, that our Hiſtorian liv'd both before and after the Death of *Auguſtus*.

*The Place of his Birth.*

As for the Place of his Birth, I am not of their Opinion, who will have it to be a Village of *Cilicia*, call'd *Laertes*; grounding their Opinion upon his Additional Sirname; for their Conjecture is fallacious: in regard there is no reason to think, but that it ought to be either his Proper Name, or given him by reason of some Accident, without deriving it from the Place of his Nativity; nay, though they might have some reason to derive his Name from the Place of his Birth; yet there will another doubt arise, whether there might not be some other Village in *Greece*, that bore the same Name, to prevent his being a *Cilician*: for had they but read with Consideration the Life of *Timon* the *Phliasian*, they might there observe by his own Testimony, that he was of *Nice* in *Macedonia*; of the same Country with *Timon Apolloniates*; as is manifestly apparent by

by that Expreſſion of his, ὁ πὰς ἡμῶν, *our Countryman*; which Words cannot be underſtood in any other Sence, as the Learned Reader may judge by the *Greek* Text in the ſame Place; for there is no Credit to be giv'n to the *Latin* Verſion.

*His Manners.*

If it be a thing poſſible to judge of the Manners of a Perſon by his Phyſiognomy, and of the Cauſe by the Effect, what ſhould hinder us to make a ſhrewd Conjecture of the Manners of *Diogenes*, in regard that Books much more manifeſtly diſcover the Inclinations of thoſe that wrote them, then Words; and Words more clearly then the Countenance? It is impoſſible to underſtand the Diſcourſe of a Man by his Face, unleſs he ſpeaks; nor whether he can play on the Lute or no, unleſs you hear him touch the Strings: But we may apparently diſcover his Manners in his Works, as we may his Face in a Mirror;

Mirror; in regard that by his faithful ſetting down in Writing what Men have done and ſaid, we find, that he never approves their Vicious Acts; but on the other ſide, cenſures them by ſome Explication or other: As when he tells us that *Bion* entertain'd his Friends with lewd Diſcourſe, which he had learn'd in the School of Prophane *Theodorus*: Or by ſome Epigram of his own making; as, when in the ſame place, he laughs at the Folly of *Bion*, who had all along liv'd an impious Life; yet dy'd at length in the height of Superſtition. In the next place, we may obſerve his Humanity, or rather true Morality in other places; while he overthrows the Impoſtures of Backbiters and Slanderers, and makes it his Buſineſs to defend the Virtue of others; as we may ſee in the Life of *Epicurus*. His Juſtice is alſo remarkable in this; that he never diſſembles what is truly good,

nor the Errors of any Perſon; which is obſervable in the Life of *Zeno* the *Cittean*, and *Chryſippus*; and in this; That in all his Writings, he is never obſerv'd to be a rigid Affecter or Favourer of any Sect. Moreover, he ſhews himſelf ſo much an Abhorrer of all manner of Venereal Exceſs, that he never lets any Perſon eſcape unbranded who was guilty of that Vice; yet in Terms ſo modeſt, as not to offend the Reader; as we may obſerve in the Life of *Crates*, and ſeveral others.

As to the Sects then in Being, it is more eaſie for us to tell, of which he was not, then to make him a Follower of any one; for that he ſhews himſelf a Neuter in all his Writings. Nevertheleſs, if we may ſpeak by Conjecture our own Sentiments, we have ſome Reaſon to believe him a Follower of *Potamon* of *Alexandria*, who after all the reſt, and a little before his Time, ſet up a Sect of

*What Sect he was of.*

of thoſe that were called *Chooſers*, or *Eclectics*; and bore the Title alſo of *Lovers of Truth*; becauſe they made Choice out of every Sect, of that which they thought was beſt to ſtick to. Which was the Reaſon that *Clement*, *Potamon's* Countryman, ſays in one Place, *We ought neither to be* Zenonians, *nor* Platonics, *nor* Epicureans, *nor* Ariſtotelics, *but rather* Eclectics; *chuſing out of every Sect that is moſt Noble, and neareſt approaching to the Truth.*

*His Learning.* His Learning appears by his Writings: For if we obſerve his Style, we ſhall find it conciſe, and full of Efficacy; his Words well choſen, and his Diſcourſe eloquent. Yet is he not altogether exempt from blame, as to the Diſpoſal, Superfluity or Defect of Matter; which ſome excuſe by laying the Fault upon his Memory; others, upon his Multiplicity of Buſineſs, which would not permit him to take

take a Review of what he had written. Nevertheleſs he keeps his Station among thoſe that may be thought moſt accompliſh'd in all manner of Learning; ſo that if I may ſpeak my own Thoughts, neither the Life of *Plato*, nor the Epitome of the *Zenonian Dogma's*, nor the three Epiſtles of *Epicurus*, ſeem to be of his weaving.

Certain it is he wrote his *Pammeter* before his *Lives*; which is nothing elſe but a Volume of *Poems* and *Epigrams*, in all ſorts of Meter, in the Praiſe of ſeveral Perſons; which was divided, as he teſtifies himſelf, in the Life of *Thales*, into ſeveral Books. Some time after he had publiſht it, he collected out of ſeveral Authors, the Lives of the moſt Illuſtrious Philoſophers, and dedicated them to a certain Lady; as appears in the Life of *Plato*; where he has this Expreſſion; *Since you are ſo great an Admirer of* Plato, *and a* Lover *His Writings.*

*Lover of his Doctrine, above any other,* &c. Beſides theſe Works of his, we have no Authentic Teſtimony, to confirm that he ever wrote any Thing more.

I alſo find ſeveral Remarkable Perſons, who bear the Name of *Diogenes*. The Firſt, was a *Sporadic* Philoſopher, a Native of *Apollonia*, and a Diſciple of *Anaximenes*, in the Seventieth *Olympiad*, whoſe Life is recorded in the Ninth Book of this Hiſtory; and of whom *Cicero* makes mention in his Firſt Book of the *Nature of the Gods*; where, he ſays, *But what kind of Thing can that Ayr be, which* Diogenes Apolloniates *will have to be a God? What Sence can it have, or what Form?* The Second, was the *Cynic*; who was in his Declenſion about the 113th. *Olympiad*; whoſe Life is related at large in the Sixth Book of this Hiſtory. The Third was an *Epicurean*, born at *Tarſus*, and a Diſciple of *Epicurus*; who wrote

wrote a Treatiſe of the *Moſt Famous Schools*. The Fourth, a *Stoic*; Sirnam'd, the *Babylonian*; though he were of *Seleucia*; he flouriſh'd ſome Years before *Cicero*; who teſtifies in the Fourth Book of his *Tuſculane Queſtions*, that he was ſent with *Carneades*, by the *Athenians*, Ambaſſador to *Rome*. You may ſee his Opinions in the Third Book, De *Finibus*; and the Firſt, *De Natura Deorum*; the Second, Of *Divination*; the Third, *De Officiis*; and the Fourth, *De Oratore*. The laſt was our *Laertius*; whoſe Life we here conclude.

Diogenes Laertius a good man.

The

# The Names of the *Tranſlators.*

THe Firſt Book Tranſlated from the *Greek* by *T. Fetherſtone*, D. D.

The Second Book Tranſlated from the *Greek* by *Sam. White*, M. D.

The Third Book, Tranſlated from the *Greek*, by E. *Smith*, M. A.

The Fourth Book, Tranſlated from the *Greek*, by *J. Philips*, Gent.

The Fifth Book, Tranſlated from the Greek, by *R. Kippax*, M. A.

The Sixth Book, Tranſlated from the *Greek*, by *William Baxter*, Gent.

The Seventh Book, Tranſlated from the *Greek*, by *R. M.* Gent.

Diogenes

# *Diogenes Laertius*

OF THE

# LIVES and SENTENCES

Of ſuch Perſons as were

Famous in PHILOSOPHY.

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## The Firſt Book.

Tranſlated from the *Greek* by *T. Fetherſtone*, D.D.

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## The Proœme.

SOme *there are who affirm, That the ſtudy of Philoſophy deriv'd its firſt Original from among the* Barbarians. *For that among the* Perſians *there were the* Magi; *among the* Babylonians *or* Aſſyrians *the* Chaldæans; *and the* Gymnoſophiſts *among the* Indians. *Among the* Gauls *were another ſort, that went by the name of* Druids, *or* Semnotheans, *as* Ariſtotle *reports in his* Magic, *and* Sotion *in his Thirteenth Book of* Succeſſion. *Among the* Phœnicians *flouriſh'd* Ochus; Zamolxes *grew famous among the* Thracians, *and* Atlas *among the* Lybians. *Add to this, That the* Egyptians *aſſerted* Vulcan *to be the Son*

*of* Nilus; *from whom, among them,* Philoſophy *firſt commenc'd; and over which they who preſided as* Preſidents *and* Guardians, *were both* Prieſts *and* Prophets. *From whence to the Time of* Alexander *the* Macedonian, *were to be numbred Forty Eight Thouſand, Eight Hundred Sixty three Years: In all which ſpace of Time, there appeared Eclipſes of the Sun, no leſs than Three hundred ſeventy three; of the Moon, Eight hundred thirty two, From the* Magi, *of whom the chief was* Zoroaſtres, *the* Perſian, *by the computation of* Hermodorus *the* Platonic, *in his Book of the Sciences, to the Taking and Deſtruction of* Troy, *were five thouſand years: though* Xanthus *the* Lydian *reck'ns from* Zoroaſtres *to the Deſcent of* Xerxes *not above ſix hundred years. To which* Zoroaſtres *afterwards ſucceeded ſeveral other* Magi, *under the various names of* Oſtanes, Aſtrapſychi, Gobryæ, *and* Pazatæ, *till the total ſubverſion of the* Perſian *Monarchy by* Alexander. *But they are groſſly miſtak'n, while they attribute to the* Barbarians *the famous Acts and Inventions of the* Grecians, *from whom not only* Philoſophy, *but even the Race of Mankind had its firſt Beginning. For among the* Athenians *we behold the Ancient* Muſæus; *among the* Thebans, Linus; *Of which two, the former, reported to be the Son of* Eumolpus, *is ſaid to have firſt made*

*out*

*out the Pedigree of the Gods; to have invented the Sphere; and first to have taught the World that All things were created of one Matter, and should again be dissolv'd into the same. This great Person ended his days at* Phaleræ, *where the following Elegy was ingrav'd upon his Tomb,*

Here in *Phalerian* Dust, beneath this stone,
Sleeps lov'd *Musæus*, once *Eumolpus* Son.

*Also from the Father of* Musæus *the* Eumolpidæ *among the* Athenians *deriv'd their Name. As for* Linus, *he was the Son of* Mercury, *and the Muse* Urania: *He wrote of the Creation of the World; discovered the course of the Sun and Moon, and from whence all Plants and Animals had their first Being. Which lofty Poem of his began after this manner,*

Once was the time when Nature's God display'd
All things in Order, and together made.

*Whence* Anaxagoras *borrowing, affirms that All things appear'd at first without shape, together and at the same instant; at what time the high Intelligence coming, embellish'd and adorn'd the several Compositions. This*

Linus *ended his Life in* Eubœa, *being ſhot with an Arrow by* Apollo. *After which accident, this Epitaph was inſcrib'd upon his Monument:*

Here *Theban Linus* reſts in Sacred Ground,
*Urania's* Son, with honour'd Garlands Crown'd.

*And thus Philoſophy had its Beginning among the* Greeks: *which is alſo the more apparent from hence, That in the very name it ſelf there is not the leaſt of barbarous Sound or Etymology. True it is, they who aſcribe the Invention of it to the* Barbarians, *produce the* Thracian Orpheus, *to make good their Aſſertion; whom they averr to have been a Philoſopher, and of great Antiquity. But for my part, I cannot underſtand how we can think him to be a Philoſopher who utters ſuch things as he does, concerning the Gods; while he aſperſes the Deities as guilty of all humane Paſſions, and loads 'em with thoſe Vices which are ſeldom diſcours'd of, leſs frequently committed by the worſt of Men. And therefore thorgh the Fable reports him to have periſh'd by the fury of enrag'd Women, yet the Epigram at* Dios *in* Macedon, *ſpeaks him to have been ſtruck with Thunder, in theſe words,*

With

With ſooty Thunder all beſmear'd,
Here by the Muſes lies interr'd,
Together with his Gold'n Lyre,
The *Thracian Orpheus*, he whom *Jove*
High Heav'n commanding, from above
Struck dead with his Celeſtial Fire.

*Now they who affirm Philoſophy to have deriv'd its Original from the* Barbarians, *pretend to ſhew us the form and manner of Inſtruction that every one made uſe of, together with their Cuſtoms and Inſtitutions; declaring that the* Gymnoſophiſts *and* Druids *uttered their Philoſophy in Riddles and obſcure Problems, exhorting Men to worſhip the Gods, to do nothing that was Evil, and to practiſe Fortitude.* Clitarchus *alſo in his twelfth Book aſſerts the firſt to have been great Contemners of Death: That the* Chaldæans *wholly employ'd themſelves in* Aſtronomy *and* Predictions: *That the* Magi *were attentive altogether upon the Ceremonies of Divine Worſhip, Sacrifices and Prayers to the Gods, as liſt'ning to none but only to themſelves: They alſo diſcours'd of the Subſtance and Generation of the Gods; which they affirm'd to be Fire, Earth, and Water; condemning all manner of Images and Similitudes; more eſpecially thoſe that aſſerted the Gods to be Male and Female. They taught*

*also several things in reference to Justice, accounting it impious to burn the Dead, but held it a vertue to ly with a Mother, or a Daughter, as* Sotion *relates in his Thirteenth Book. More than this, they practised Divination and Fortune-telling, affirming not only that the Gods appeared to 'em, but that the Air was also full of Specters, through the redundancy of mix'd and various Exhalations, forming themselves, and piercing the Opticks of those that were sharp sighted. However they forbid external Worship, and the use of Gold. Their Vestments were white; they lay upon the Ground; their Food was only Herbs, Bread and Cheese. Instead of Wands, they made use of Reeds, with the sharp ends of which they took up their Cheese, and so put it to their mouths. But as for Incantation, or Conjuration, they understood it not, as* Aristotle *testifies in his* Magic, *and* Dinon *in his Fifth Book of History; where the same Author observes that the name of* Zoroastres, *being interpreted, signifies a Worshipper of the Stars; which* Hermodorus *also confirms. Moreover* Aristotle, *in his First Book of Philosophy, declares the* Magi *to have been more Ancient than the* Egyptians; *and farther, that they believ'd there were two Principles of all Things, a Good, and an Evil Dæmon; of which they call'd the first by the name of* Jupiter, *and* Oromasdes; *the other*

Hades

Hades *and* Arimanius; *which* Hermippus *also witneſſes in his Firſt Book of the* Magi; Eudoxus *in his* Periodus, *and* Theopompus *likewiſe in his Eighth Book of* Philippics. *Which laſt Author farther declares it to have been the Opinion of the* Magi, *that Men ſhould riſe again and be Immortal, and that all Things ſubſiſted by their Interceſſions. Which* Eudemus *the* Rhodian *alſo relates.* Hecatæus *aſſerts, That they believ'd the Gods to be begotten.* Clearchus *ſurnamed* Solenſis *in his Book of Education affirms the* Gymnoſophiſts *to have ſprung from the* Magi; *and ſome there are, who derive the* Jews *from the ſame Original.*

*Moreover, they who write concerning the* Magi *condemn* Herodotus, *denying that ever* Xerxes *darted his Javelins againſt the Sun, or that he ever aſſer'd to fetter the Sea, which by the* Magi *were both held for Deities; but that their forbidding of Statues and Images might probably be true. However they grant the Philoſophy of the* Egyptians *to be the ſame, as well in reference to the Gods, as to Juſtice; and that they held* Matter *to be the Beginning of All things; out of which they diſtinguiſh'd the four Elements, and allowed the Production of ſeveral Creatures: That they worſhip'd the Sun and Moon for Gods, the firſt by the name of* Oſiris, *the other by the name of* Iſis, *whoſe myſterious*

*worſhip they conceal'd under the ſimilitudes of Beetles, Dragons, Hawks, and other Creatures, according to* Manethus *in his* Epitome *of* Natural Things; *and* Hecatæus *in his Firſt Book of the* Egyptian *Philoſophy: And farther, that they erected Temples and Images, becauſe they underſtood not the Form of the Deity. That they believ'd the World to have had a Beginning, to be Corruptible and Sphærical; that the Stars were of a fiery ſubſtance, and that their temperate mixture produc'd all things upon Earth: That the Moon was Eclips'd by the ſhadow of the Terreſtrial Globe: That the Soul was immortal, and frequently Tranſmigrated: That Rain was produc'd by the alteration of the Air; with ſeveral other Philoſophical Opinions and Conjectures of the ſame nature, as may be gather'd from* Hecatæus *and* Ariſtagoras. *They alſo conſtituted ſeveral Laws in reference to Juſtice; the honour of all which they gave to* Mercury: *Alſo to ſeveral Creatures, that were generally uſeful to Mankind, they attributed Divine Worſhip: If we may credit their own Relations, they boaſt themſelves to have been the firſt inventors of* Geometry, Aſtrology, *and* Arithmetick. *And thus much concerning the firſt invention of theſe things.*

*But as to the Name of* Philoſophy, Pythagoras *was the firſt that call'd it ſo; and aſſum'd*

ſſum'd to himſelf the Title of Philoſopher, hen he diſputed at Sicyon with the Tyrant f the Sicyonians, or rather of the Phliaſians, ccording to Heraclides of Pontus; for he ould not allow any mortal Man to be truly iſe but only God. Before that time, Phi-oſophy was call'd Sophia, or Wiſdom; nd he who profeſs'd it was dignify'd with he Title of Sophos or Wiſe, as one that had each'd the ſublimeſt vertues of the Soul. Now more modeſtly he is called Philoſophos, n Embracer of Wiſdom. Neverthleſs Wiſe Men ſtill retain the name of Sophiſts; and ot only they, but the Poets alſo. For ſo ratinus in Archelochus calls both Homer nd Heſiod, as the higheſt Encomium he ould give thoſe famous Authors.

Now they who particularly obtain'd the ore eminent Title of Wiſe Men were theſe at follow; Thales, Solon, Periander, leobulus, Chilo, Bias, and Pittacus; in hich number there are ſome that reck'n nacharſis the Scythian, Myſo the Che-ean, Pherecydes the Syrian, and Epimeni-es the Cretan; and ſome others needs will ſo add Piſiſtratus the Tyrant. And theſe ere they whom Antiquity reverenc'd under e Title of Wiſe Men.

As for Philoſophy, it is ſaid to have had s firſt Foundations laid by two Perſons of ual Fame, Anaximander and Pythagoras;

the

*the one the Scholar of* Thales, *the other the Disciple of* Pherecydes. *By which means* Philosophy *being thus divided, that which was founded by* Anaximander *was call'd the* Ionian Philosophy; *in regard that* Thales, *who was* Anaximander's *Master, was a* Mylesian *of* Ionia. *The other the* Italian Philosophy, *because that* Pythagoras *who was the Author, spent most of his time, and publish'd his Philosophical Tenents in* Italy.

*The* Ionian Philosophy *terminates in* Clitomachus, Chrysippus *and* Theophrastus; *the* Italian *with* Epicurus. *For to* Thales *succeeded* Anaximander; *to* Anaximander, Anaximenes; Anaxagoras *followed* Anaximenes; *and* Archelaus *follow'd* Anaxagoras; *after whom came* Socrates, *who was the first that invented* Ethics; *to whom among the rest of the* Socratics, *in the first place succeeded* Plato, *who founded the* Ancient Academy. *To him succeeded* Speusippus *and* Xenocrates; *to them* Polemon; *to* Polemon Crantor *and* Crates. *Then followed* Archelaus, *the Author of the* Middlemost Academy; *and his Successor was* Lacydes, *who instituted the* New Academy. *After* Lacydes *flouriſh'd* Carneades, *succeeded by* Clitomachus. *Thus the* Ionian Philosophy *terminated with* Clitomachus; *but with* Chrysippus *in this manner: To* Socrates *succeeded* Antisthenes; *to* Antisthenes, Diogenes

genes *the* Cynic; *to him* Crates *the* Theban; *to* Crates, Zeno *the* Cittian; *after* Zeno *came* Cleanthes, *and after him in the rear of all* Chryſippus. *In* Theophraſtus *it thus concluded. To* Plato *ſucceeded* Ariſtotle, *to* Ariſtotle Theophraſtus. *And thus ended the* Ionic Philoſophy.

*The Series of the* Italian Philoſophy *was this*: Pythagoras *ſucceeded* Pherecydes; *to him his Son* Telauges, *to whom* Xenophanes; *to him* Parmenides, *to whom* Zeno *of* Eleate; *to* Zeno, Leucippus; *to* Leucippus Democritus. *After* Democritus *followed ſeveral, and among the reſt* Nauſiphanes *and* Naucydes *became moſt Celebrated; and were next in order ſucceeded by* Epicurus.

*Now to diſtinguiſh theſe Philoſophers generally into two ſorts; ſome were* Dogmatical, *who determin'd of Things, as fully comprehended and underſtood. Others* Ephectic, *who doubted of every thing, and pretended to underſtand nothing. Of the one, the moſt part have left behind 'em ſeveral Monuments of their Ingenuity: others have writ nothing at all. In which number, as ſome will have it, are* Socrates, Stilpo, Philip, Menedemus, Pyrrho, Theodorus, Carneades, *and* Bryſo; *and ſome there are who will allow neither* Pythagoras, *nor* Ariſto *the* Chyan, *to have publiſh'd any more than ſome few Epiſtles. Others*

*Others there are famous only for ſome particular Treatiſes*; *as* Meliſſus, Parmenides, *and* Anaxagoras. Zeno *wrote much*; *more than he* Zenophanes: Democritus *more than they.* Ariſtotle *exceeded him*; *more than he wrote* Epicurus, *but moſt of all* Chryſippus.

*Others of theſe Philoſophers were diſtinguiſh'd by their additional Names*; *of which ſome were given 'em from the place of their Birth*: *as of* Elia, Megara, Eretricum, Cyrenæ. *Others from the places where they kept their Exerciſes, as the* Academics *and* Stoicks. *Some from Cuſtom and Habit, as the* Peripateticks. *Others in Deriſion, as the* Cynics. *Others from the Effect, as* Eudæmonics. *Others from their Pride and Vain-glory, ſuch were they that call'd themſelves* Lovers of Truth, *and* Eclectici, *as pretending only, like Bees, to ſuck the flowers of Philoſophy. Others had their Additions from their Inſtructors and Teachers, as the* Socratics *and* Epicureans. *Some, for that they wrote of the nature of Things, were call'd* Naturaliſts: *Others, becauſe they taught nothing but what concern'd Manners and Breeding, were call'd* Ethici: *And* Dialectici, *they who buſied themſelves only about the Subtleties and Niceties of Words and Arguments.*

*The Parts of Philoſophy are three*; *Natural Philoſophy, or Phyſics, Ethics, and Logic,*

*gic.* Physics *properly treat of the World, and the things therein contain'd.* Ethics *discourse of the management of our Lives both in Civil and Political Affairs: And* Logic *furnishes both with Arguments and Reasons. Till the time of* Archelaus, *Physics flourish'd alone. From* Socrates *Ethics had their beginning. And* Zeno *of* Elea, *was the first that reduc'd Logic into Form. Of Ethic Philosophers there were no less than ten Sects, the* Academic, Cyrenaic, Elean, Megaric, Cynic, Eretric, Dialectical, Peripatetic, Stoic, *and* Epicurean.

*Of the Ancient Academy* Plato *was the chief: of the Middlemost,* Arcesilaus: *and of the New Academy,* Lacides. *Of the* Cyrenean *Sect* Aristippus *of* Cyrene *was the Head: of the* Elean, Phædon *of* Elea: *of the* Megaric, Euclid *of* Elea: *of the* Cynic, Antisthenes *of* Athens: *of the* Eretric, Menedemus *of* Eretria: *of the* Dialectic, Clitomachus *the* Chalcedonian: *of the* Peripatetic, Aristotle *the* Stagerite: *of the* Stoic, Zeno *the* Cittian: *and the* Epicurean *from* Epicurus, *who was the first Founder. However* Hippobotus *in his Treatise of the Philosophical Sects, denies there were any more than nine Sects, or Institutions; and places the* Megaric *first, the* Eretric *next: the third place he assigns to the* Cyrenaic; *the fourth to the* Epicurean; *the fifth*

*to*

*to the* Annicerean; *the ſixth to the* Theodorean: *in the ſeventh place he ranks the* Zenonian; *in the eighth the Old Academy; and in the ninth the* Peripatetic: *Nor does he make any mention of the* Cynic, *the* Elean, *or the* Dialectic. *As for the* Pyrrhonian, *it is rejected by moſt, by reaſon of its Obſcurity. Yet ſome allow it to be partly a Sect, and partly not; as ſeeming to be a kind of a Sect. For, ſay they, we call that a Sect which either follows or pretends to follow ſome ſort of Reaſon, according to outward appearance. In which ſenſe it may not improperly be call'd a Sceptic Sect. But if we may call a Sect, a propenſity to adhere to Opinions that have ſome congruency one with another, it cannot be call'd a Sect, in regard it has no Opinions or Determinations belonging to it. And thus much in few words concerning the Beginning, the Increaſe, the Parts and Sects of Philoſophy. Although it is not long ſince, that another Sect, which is call'd the* Eclectic, *has been ſtarted among the learned by* Potamo *of* Alexandria, *which pretends to cull the flowers of all the other Sects; and whatever ſeems moſt pleaſing to their fancies. For, as he ſays himſelf in his* Rudiments, *there ought to be a twofold Examination of Truth; one, from whence we ſhould make our judgment, which is the Principal; and the other by which we ſhould make the ſame judgment;*

*nent; which consists in the force and exact-nes of Ratiocination and Fancy. And up-n the strength of these scrutinies he asserts* Matter, *Quality, Action and Place to be the Beginnings of All things; that is,* of what, *nd* from what; where *and* wherein. *The* End *also to which all things are refer'd e affirms to be a life perfect in all Vertue, ot without some natural and external Feli-ities of the Body. But we are now to give n Account of the Men themselves; and of* Thales *in the first Place.*

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THALES

# THE LIFE of THALES.

THALES therefore (as *Herodotus*, *Doris*, and *Democritus* concurringly report) was of a noble Extraction; having for his Father *Examius*, for his Mother *Cleobulina*, both of the Family of the *Thelidæ*, the most illustrious among the *Phœnicians*; being descended from *Cadmus* and *Agenor*, as *Plato* testifies; and he first obtain'd the Title of *Wise*, at what time *Damasius* rul'd as Prince in *Athens*: During whose Government, the rest of the *Wise Men* were dignified with the same Appellation, as *Demetrius Phalareus* relates in his *Epitome* of the *Athenian Archontes*. He was made free of the City of *Miletum*, whither he accompany'd *Neleus*, who was expell'd his native Country *Phœnicia*. But as several others affirm, he was a *Milesian* born, yet still of a noble Descent. Where after he had manag'd the Public Affairs for some time, he betook himself to the Contemplation of Nature; though most agree, that he never left any Monument of his Industry behind him. For that same Treatise of *Naval Astrology*,

reputed to be his, is more probably aver'd to be the work of *Phocus* the *Samian*. Yet *Callimachus* makes him ſo skilful in the Heavens, as to have found out the *Leſſer Bear*, by which means the *Phœnicians* became ſuch exquiſite Saylors. His *Iambics* are theſe:

*He firſt deſcry'd the Northern Team of Stars,*
*That draw the Artic Wain about the* Pole,
*By which* Phœnician *Pilot fearleſs dares,*
*To ſteer through pathleſs Seas, without controule.*

But, as others ſay, he only wrote two Treatiſes concerning the *Tropic* and the *Equinoctial*, believing it no difficult thing to apprehend the reſt. However moſt allow, that he was the firſt that div'd into the Myſteries of *Aſtrology*, and foretold the Eclipſes of the Sun, as *Eudemus* declares in his *Hiſtory of Aſtrology*; which was the reaſon that *Zenophanes* and *Herodotus* ſo much admir'd him; beſides that *Heraclitus* and *Democritus* teſtifie the ſame thing. Some there are who affirm him to be the firſt who held the Immortality of the Soul; of which number is *Chœrilus* the Poet. As others report, he was the firſt that found out the courſe of the Sun,

from

from *Tropic* to *Tropic*; and comparing the Orb of the Moon with that of the Sun, diſcover'd the one to be no more than the ſeven hundred and twentieth Part of the other. He was alſo the firſt that limited the Month to thirty days. He was likewiſe the firſt that diſcours'd of nature, as ſome affirm. Moreover *Ariſtotle* and *Hippias* teſtify, that he was the firſt who taught, that inanimate Things were endu'd with Souls, which he prov'd from the Vertues of the *Magnet* and *Amber*. Having learnt the Art of *Geometry* among the *Egyptians*, he was the firſt that invented the Right-angl'd Triangle of a Circle, for which he offer'd an Ox in Sacrifice; according to the relation of *Pamphilus*; though others attribute that invention to *Pythagoras*, and among the reſt *Apollodorus* the Accomptant. And if it were true what *Callimachus* vouches in his Iambics, that *Euphorbus* the *Phrygian* invented the *Scalenum*, and *Trigonum*, with many other things relating to the Speculation of Lines, as certain it is that *Thales* gave much more light to that ſort of *Theory* by many Additions of his own.

As to what concern'd Affairs of State, apparent it is, that he was a moſt prudent Counſellor; for when *Cræſus* ſent to make a League with the *Mileſians*, he oppos'd

it with all his might; which afterwards, when *Cyrus* obtain'd the Victory, prov'd the preſervation of the City. *Heraclides* reports him greatly addicted to a ſolitary and private Life. Some there are who ſay he was marry'd, and that he had a Son, whom he call'd *Cibiſſus*: But others affirm that he perſevered a Batchelor, and made his Siſters Son his Heir by Adoption. Inſomuch that being demanded why he took no care to leave Off-ſpring behind him? His reply was, *becauſe he lov'd his Children too well.* At another time his Mother preſſing him to marry, he anſwer'd, *It was too ſoon*: Afterwards, when he grew in years, his Mother ſtill urg'd him to Matrimony with greater importunity, he told her, *'twas then too late.*

*Hieronymus* the *Rhodian* in his ſecond Book of *Memorandums*, relates, how that being deſirous to ſhew how eaſie it was to grow rich, foreſeeing the great plenty of Oyl that would happen the next year, he farm'd all the Plantations of Olives round about, and by that means gain'd a vaſt ſumm of money.

He affirm'd that Water was the Beginning of all things, and that the World was a Living Creature full of Spirits and Dæmons. He alſo diſtinguiſh'd the Seaſons of the Year, which he divided into three hundred

hundred ſixty five Days. Nor had he any perſon to inſtruct him; only while he continu'd in *Egypt*, he held a ſtrict familiarity with the Prieſts of that Country. The ſame *Hieronymus* relates, That he meaſur'd the Pyramids, by obſerving the ſhadows at what time they ſeem'd not to exceed human Proportion. As *Minyes* relates, he liv'd with *Thraſybulus*, Tyrant of the *Mileſians*. As for what is recorded concerning the *Tripos* found out by the Fiſhermen, and ſent to the *Wiſe Men* by the *Mileſians*, it ſtill remains an undoubted Truth. For they ſay, that certain *Ionian* young Gentlemen having bought of the *Mileſian* Fiſhermen a ſingle Caſt of a Net, ſo ſoon as the Net was drawn up, and the *Tripos* appear'd, a quarrel aroſe, which could by no means be pacify'd, till the *Mileſians* ſending to *Delphos*, had this Anſwer return'd by the Goddeſs:

*Is't your Deſire,* Mileſian *youth, to know*
*How you the Golden* Tripos *muſt beſtow?*
*Return, and ſay what* Phœbus *here reveals;*
*Give it to Him in wiſdom that excells.*

They give it therefore to *Thales*; he to another; the other to a third, until it came to *Solon*: Who ſaying that only God excell'd in Wiſdom, adviſed that it ſhould

be forthwith ſent to the Temple of *Delphos*. This ſtory *Callimachus* relates another way, as he had it from *Leander* the *Mileſian*; how that a certain *Arcadian*, whoſe name was *Bathycles* bequeath'd a Bottle of Gold to be given to the chiefeſt of the *Wiſe Men*. Which was accordingly given to *Thales*, and ſo from one to another, till it came to *Thales* again; who thereupon ſent it to *Didymean Apollo*, with this Inſcription, according to the words of *Callimachus*.

*Me* Thales *ſends to Sacred* Nilean *King,*
*Twice to him fell the* Grecian *Offering.*

But the Proſe ran thus. *Thales* the *Mileſian*, Son of *Examius*, to *Delphinian Apollo*, twice receiving the Guerdon of the *Greeks*. And *Eleuſis* in his Book of *Achilles* farther tells us, That the perſon entruſted to carry the Preſent from one *Wiſe Man* to the other, being the Son of *Bathycles*, was call'd by the name of *Thyrio*, with whom *Alexo* the *Myndian* alſo agrees. However *Eudemus* the *Gnidian*, and *Evanthes* the *Mileſian*, affirm, That it was a certain friend of *Crœſus*, who receiv'd a Golden Cup from the King, with a command to preſent it to the *Wiſeſt* of the *Greeks*; who gave it to *Thales*, and ſo he went from

from one to another, till he came to *Chilo*; to whom, when he ſent to enquire of the Oracle, who was wiſer than himſelf, it was anſwered, *Miſo*; of whom more in due place. Which perſon *Eudemus* miſtakes for *Cleobulus*, and *Plato* will have to be *Periander*; and concerning whom *Apollo* made this return to *Anacharſis*, who was ſent to conſult the Oracle.

*OEtæan* Myſo, *born in* Chenes, *I*,
*Beyond thy Fame for wiſdom magnifie.*

On the other ſide *Dædachus* the *Platonic*, and *Clearchus* affirm, that the Golden Preſent was ſent by *Cræſus* to *Pittacus*, and ſo from one to another, till it came to *Pittacus* again. Moreover, *Andron* in his *Tripos* relates, That the *Argives* made a *Tripos* to be preſented to the *Wiſeſt* of the *Greeks*, as the Guerdon of his Vertue; and that *Ariſtodemus* the *Spartan* was adjudg'd the wiſeſt Perſon, who nevertheleſs ſubmitted to *Chilo*. *Alceus* alſo makes mention of *Ariſtodemus*, aſcribing to him that famous ſaying among the *Spartans*,

*Wealth makes the Man, no Poor Man can be good.*

Some there are who relate a Story of a Ship, full fraighted, that was ſent to *Thraſybulus*, Tyrant of the *Mileſians*; which Veſſel afterwards was Shipwrackt in the *Coan* Sea, where the *Tripos* was afterwards found by certain Fiſher-men, as being part of the Lading. Though *Phanodicus* averrs the *Tripos* to have been found in the *Attick* Sea, and brought to *Athens*, where after long debate in a full Aſſembly, it was decreed to be ſent to *Bias*. Others ſay, That it was the Workmanſhip of *Vulcan* himſelf, by whom it was preſented to *Pelops* on his wedding day: Afterwards it deſcended to *Menelaus*, from whom it was violently taken away by *Paris*, when he made the famous Rape upon *Helena*, and by him thrown into the *Coan* Sea, by the advice of a *Lacedemonian* Sibyl, who foretold him it would prove the occaſion of much Miſchief and Contention. Some time after this certain of the *Lebedians* having bought the Caſt of a Net, the *Tripos* was drawn up; upon which a Quarrel ariſing between the Purchaſers and the Fiſher-men, both Parties came to a Hearing at *Cos*; which proving ineffectual, they appeal'd to *Miletum*, the Metropolis of the Country. Thereupon Commiſſioners were ſent by the *Mileſians* to compoſe the Difference, who nevertheleſs

leſs return'd without being able to do any good. Upon which, the *Mileſians* reſenting the contempt of their Ambaſſadors, reſolv'd to revenge the Affront upon the *Coans* by force of Arms: in which conteſt, after many had loſt their lives on both ſides, it was decreed by the Oracle, that the *Tripos* ſhould be preſented to the Perſon moſt famous at that time for his Wiſdom. Immediately both parties agreed upon *Thales*, who in a ſhort time after conſecrated the Preſent to *Didymæan Apollo*. The anſwer given to the *Coans* was this,

*Between th'* Ionians *and the* Meropes,
*The baneful waſt of War ſhall never ceaſe,*
*Till they the* Tripos, *all of Maſſy Gold,*
*Into the Sea by* Vulcan *thrown of old;*
*Send from their City to the diſtant Home*
*Of him that knows things paſt, and things to come.*

The anſwer to the *Mileſians* has been already recited, and therefore we ſhall not repeat it again. And this is all that we can find remarkable concerning this ſame ſtory of the *Tripos*.

As to other things, *Hermippus* in his lives, aſcribes to *Thales*, what is by others reported to have been the ſaying of *Socrates*;

*tes*; That he gave thanks to Fortune chiefly for three things; firſt, That he was a Man, and not a Beaſt; ſecondly, That he was a Man, and not a Woman; and thirdly, That he was a *Grecian*, not a *Barbarian*.

It is farther reported, how that going forth of his Houſe one night to contemplate the Stars, he fell into a Ditch, not minding his way: Which an old Woman perceiving, *Thou art like, indeed*, Thales, quoth ſhe, *to diſcover what is above at ſuch a diſtance in the Sky, that can'ſt not ſee a Ditch juſt before thy noſe.* However it were, moſt certain it is that he was highly induſtrious in the ſtudy of *Aſtronomy*, as *Timon* well knew, who gives him this Encomium in his *Silli*.

*Such* Thales *was, of all the wiſer Seav'n*
*Beſt ſkill'd in Wiſdom, and the Stars of*
*Heaven.*

As for his Writings, *Lobon* of *Argos* admits of two hundred Verſes, and no more; and he adds farther, that this Anagram was ingraved upon his Statue:

*This* Thales *is, of whom* Miletum *proud,*
*Gave him a Birth above the common Crowd;*
*Aſtrologer moſt Ancient He, and then*
*In Wiſdom far ſurpaſſing other Men.*

Then

There are also several celebrated Sentences that are generally said to be his, and pass under his name, without the least controul; of which, among the rest, these are a small part: *Few words are the sign of a Prudent Judgment. Search after Wisdom, and choose what is most worthy; so shalt thou stop the mouths of Slanderers and Tale-Bearers.*

His Apothegms are reported to be these. *That God is the most ancient of Beings, for that he never had beginning. That there is nothing more beautiful than the World; as being made by God. That the widest thing is Place, because it contains all things. That the mind is the swiftest Thing, for it surveys all things in a Moment. The strongest thing Necessity, for it overcomes all things. The wisest thing Time, for it invents and discovers all things.* He affirm'd, *That Death differ'd nothing from Life. Why then,* said one to him, *do not you endeavour to dye? Because,* reply'd he, *there is no difference between either.* Being ask'd, *Which was first, the Night or the Day? Night,* said he, *preceded Day.* One day before being ask'd, *Whether the Crimes of bad Men were conceal'd from the Gods?* He reply'd, *No, nor their thoughts neither.* To an Adulterer who ask'd him, *Whether he would swear that he never committed Adultery;* he made answer.

anſwer, *Is not Perjury worſe than Adultery?* Being ask'd, *What was the moſt difficult thing in the World?* He reply'd, *To know a Man's ſelf.* To, *What was moſt eaſie?* he made anſwer, *To admoniſh another.* To, *What was moſt Delectable?* He reply'd, *To Enjoy.* To, *What was God?* He anſwer'd, *That which has neither beginning nor ending.* To, *What was moſt rarely to be ſeen?* He reply'd, *To ſee a Tyrant ſtrick'n in years.* Being ask'd, *How a Man might moſt eaſily brook misfortune?* He anſwer'd, *If he ſaw his Enemies in a worſe condition.* To the Queſtion, *How to live moſt juſtly and honeſtly?* He anſwer'd, *If we do not act our ſelves what we reprehend in others.* To the Queſtion, *Who was Happy?* He reply'd, *He that was healthy in Body, wealthy as to his Fortune, and well furniſhed with Parts and Learning.* He adviſ'd all Men to be equally mindful of their abſent, as preſent friends: Not to ſtudy the varniſhing and beautifying of the Face, but to embelliſh the mind with Learning and Vertue: not to ſeek Riches by unlawful Gains; nor to *defend an accuſation againſt many Witneſſes of equal Credit.* *It was but reaſon,* he ſaid, *for Parents to expect the ſame Duties from their Children, which they had paid to their Parents.* The overflowing of *Nile* he attributed to the *Eteſian* Winds, which al-

ways at that time blow hard againſt the mouth of the River.

*Apollodorus* affirms in his Chronicles, that *Thales* was born in the firſt year of the Thirty fifth *Olympiad*, and that he dy'd in the Seventieth, or rather in the Ninetieth year of his Age, if we may believe *Soſicrates*, who ſays that he deceaſed in the Eight and fiftieth *Olympiad*. Certain it is however, that he liv'd in the time of *Cræſus*, to whom he promis'd, that he ſhould paſs the River *Halys* without a Bridge, by altering the courſe of the River. *Demetrius* the *Magneſian* acknowledges in his *Homonyma*, that there were five more beſides of the ſame name. The firſt, a *Kalantinian* Rhetorician: The ſecond, a *Sicyonian* Painter: The third, a Perſon of great Antiquity, contemporary with *Homer*, *Heſiod*, and *Lycurgus*: A fourth mentioned by *Doris* in his Treatiſe of Painting: The fifth much more modern, and of leſs note, of whom *Dionyſius* in his Criticks makes mention. But to return to *Thales* the *Wiſe*, we find, as to the manner and cauſe of his Death, that he dy'd, as he was beholding a Publick Wraſtling Match, not able through old age to ſupport the inconveniencies of Heat and Thirſt. Which occaſion'd the following Epigram to be engrav'd upon his Tomb.

*View-*

*Viewing th' Olympic Wreſtlers, ſtout and ſtrong,*
*Eelian* Jove *withdrew him from the Throng.*
*Kind Heav'n, to bring him nearer, whoſe dim Eyes*
*Had loſt from Earth the proſpect of the Skies.*

This ſame *Thales* alſo was the Author of that Golden Sentence, *Know thy ſelf*, which *Antiſthenes* in his Succeſſions aſcribes to *Phemonoes*, and which *Chilo* alſo aſſum'd to himſelf.

And here it will not be amiſs to repeat what were the various and different Opinions of the Ancients concerning the ſeven *Wiſe Men*. For *Damon* the *Cyrenean* in the firſt place, diſcourſing of the Philoſophers, arraigns 'em All, eſpecially the *Seven*. *Anaximenes* avers that they addicted themſelves to the ſtudy of *Poetry*. *Dicæarchus* denys 'em to be either *Wiſe Men*, or Philoſophers, but only certain Perſons of good Natural Parts, and Lawgivers. *Archetimus* of *Syracuſe* has ſet down in writing their manner of meeting and diſcourſe with *Cypſelus*, where, he ſays, he was preſent himſelf. And *Euphorus* relates, how they all attended upon *Cræſus* except

except only *Thales*. Some report that they met all together at *Panionium*, at *Corinth*, and *Delphos*, and are ſo confident as to recite their Sentences, and to diſtinguiſh the ſayings of the one, from thoſe of the other. As for Example, The *Spartan Chilo*, ſay they, *was the Wiſe Man who uttered the Proverb of*, Nothing to Exceſs; and that other, *The obſervance of Seaſon, and Opportunity produces all things Great and Glorious.*

In the next place, they cannot agree about their Number. For *Leandrius* inſtead of *Myſo* and *Cleobulus* inſerts *Leophantus* the *Epheſian*, and *Epimenides* of *Creet*. *Plato* in his *Protagoras*, puts *Myſo* for *Periander*. *Euphorus* advances *Anacharſis* inſtead of *Myſo*: Others add *Pythagoras*. Moreover *Dicæarchus* will acknowledge no more than four Wiſe Men, *Thales*, *Bias*, *Pittacus* and *Solon*: Then he names ſix others, out of which he chuſes three, *Ariſtodemus*, *Pamphilus* and *Chilo* the *Lacedæmonian*, *Cleobulus*, *Anacharſis*, and *Periander*: And ſome there are who alſo bring into the number *Acuſilaus*, and *Cabas*, or *Scabras* of *Argos*. But then *Hermippus* in his Hiſtory of the Wiſe Men, muſters up no leſs than Seventeen: out of which number others make choice of what ſeven they pleaſe. Now the whole Seventeen

were

were *Solon*, *Thales*, *Pittacus*, *Bias*, *Chilo*, *Cleobulus*, *Periander*, *Anacharsis*, *Acusilaus*, *Epimenides*, *Leophantus*, *Pherecydes*, *Aristodemon*, *Pythagoras*, *Lasus* the Son of *Charmantida*, or *Sisymbrinus*, or *Chabrinus*, according to *Aristoxenus*, *Hermioneus*, and *Anaxagoras*. Nor must we omit that *Hippobatus* observes another order in setting down their Names: For he places *Orpheus* first, then *Linus*, then *Solon*, *Periander*, *Anacharsis*, *Cleobulus*, *Myso*, *Thales*, *Byas*, *Pittacus*, *Epicharmus*, and last of all *Pythagoras*. There are also the following Epistles, which are publish'd abroad under the name of *Thales*.

*Thales* to *Pherecydes*.

'I Understand thy Design to be the first 'among the *Ionians*, that ever pub. 'lish'd to the *Greeks* the Mysteries of Di. 'vinity. Though perhaps it may be more 'proper upon second thoughts to Com. 'municate thy Writings only to thy 'Friends, than to expose to the vulgar, 'what to them will be of no use or ad. 'vantage. Which advice, if it prove ac. 'ceptable to thee, I should be willing to 'confer with thee upon the subjects of thy 'discourse. To which purpose, upon the 'least encouragement I will hasten with 'all

'all imaginable ſpeed to give thee a viſit. 'For neither *Solon*, nor my ſelf, would be 'thought to be ſo indiſcreet or unfriend-'ly, that we who can ſo eaſily make Voy-'ages into *Creet*, and *Egypt*, to converſe 'with the Prieſts and Aſtronomers in thoſe 'parts, ſhould think it much to viſit thee. 'For *Solon* alſo will be my Companion 'upon the leaſt intimation from thee; 'well knowing that thou, delighted with 'the pleaſures of thy own abode, little 'car'ſt to change it for *Ionian* Air, nor 'deſir'ſt much the converſe of Strangers; 'only as I am apt to believe, thou mak'ſt 'it thy buſineſs to ſtudy cloſe, and write 'hard. But as for us that trouble not 'our ſelves with writing, our leaſure will 'more readily permit us to travel abroad 'and viſit both *Greece* and *Aſia*.

*Farewell.*

*Thales* to *Solon*.

'IF thou leaveſt *Athens*, I know not 'where thou canſt more convenient-'ly ſettle thy ſelf than at *Miletum*, once 'a Colony of thy own Nation, and where 'thou may'ſt be certain to live ſecure. 'If it offend thee that we are under a 'Tyrannical Government (for I know

'thou art an Enemy to all Tyrannies) 'yet let not that deter thee from believ- 'ing, that no man ſhall live more to his 'ſatisfaction with us and our friends than 'thy ſelf: *Bias* has written to thee to 'make choice of *Prinna*; which if thou 'ſhalt think more convenient to do, 'thither alſo will we haſten to attend 'thee.

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## THE

# *LIFE of* SOLON.

SOLON a *Salaminian*, the Son of *Execeſtides*, was the firſt that introduc'd the *Seiſachthia* into *Athens*. Which *Seiſachthia* was the Redemption of Body and Poſſeſſions. For many people conſtrain'd by extremity of want, pawn'd their very Bodies to the Bankers, for which they paid intereſt. Seeing therefore that his Father had left him in money Seven Thouſand Talents, which were owing from ſeveral Men, he preſently remitted all thoſe Debts, and excited others to do the ſame by his Example; and this Law was call'd *Seiſachthia*. Whence it is manifeſt how it came to paſs, that

that after ſuch a proſperous Beginning, he ſo eaſily paſt his other Laws, which it would be too tedious to recite, beſides that they are to be ſeen, inſcrib'd in the publick Tables of Wood. But the greateſt act of his was this, that when the *Athenians* and *Megareans* had fought even to the utter extirpation of each other, about the claim which both laid to his native Country of *Salamine*, and that after ſeveral overthrows of the *Athenians*, it was generally decreed, that it ſhould be death for any Man to propoſe another *Salaminian* War, *Solon* counterfeiting himſelf Mad, with a Crown upon his head threw himſelf into the Market-place; where the people being aſſembled together, he caus'd the Cryer to read with a loud Voice certain Heroic Verſes, which he had compos'd in reference to the Grand Affair of *Salamine*; which ſo enliven'd and animated the courage of the *Athenians*, that they renewed the War with the *Megareans*, and became Victorious by *Solon*'s means. Now the Verſes which moſt concern'd the *Athenians* were theſe,

*Oh that ſome* Pholegandrian *I had been,*
*Or* Sicenite, *and never had been ſeen*

*In* Athens *bred; then Fame had done me right,*
*And th'* Attick *ſhewn, put* Megara *to flight.*

And ſoon after,

*Then haſte away to* Salamine *amain,*
*With courage warm'd, loſt honour to regain.*

He alſo perſwaded the *Athenians* to lay claim to the *Thracian Cherſoneſe*. And that they might not ſeem to poſſeſs the Iſland of *Salamine* by force, but of right, he caus'd ſeveral Graves to be open'd, and ſhew'd the *Athenians* the Bodies of the dead lying with their Faces toward the Eaſt, according to their cuſtom of Burial; and not only ſo, but the Graves themſelves made looking toward the Riſing Sun, and ſeveral Characters of names familiar to their Language engrav'd upon the Tombs, which was another cuſtom no leſs peculiar to the *Athenians*; and which plainly evidenc'd their right by long Poſſeſſion: And ſome there are who report, that he added to *Homer*'s Catalogue, after this Verſe,

*Twelve*

*Twelve Ships from* Salamine *fam'd* Ajax *brought,*

This other Verſe.

*Long time before, the brave* Cecropian's *Lott.*

Which ſo won the Affection of the People, that they willingly would have ſubmitted to his ſingle Government. But he was ſo far from accepting it, that when he perceiv'd the deſign of his Kinſman *Piſiſtratus*, he oppos'd it to the utmoſt of his Power. To which purpoſe entring one of their Aſſemblies compleatly armed, with his Buckler in his hand, he diſcover'd the Treachery of *Piſiſtratus*; and not only ſo, but offer'd the People his Aſſiſtance. *Men of* Athens, ſaid he, *I am wiſer than ſome, and more couragious than others: Wiſer than they who underſtand not the falſhood of* Piſiſtratus; *more couragious than they who know it, yet never op'n their Lips.* Whereupon the Senate, who were all of *Piſiſtratus*'s Party, cry'd out he was mad. Which put him into ſuch a Paſſion, that, as it were, in a Poetic Rapture, he utter'd theſe Lines,

*In a ſhort time my madneſs will appear,*
*When Truth diſcovers what ye will not hear.*

Soon after upon the Tyranny of *Piſiſtratus* he compos'd the following Elegiacs.

*The dusky Clouds pour down the Hail and Snow,*
*Through brighteſt flames the ratling Thunder breaks,*
*But Potent Men great Common-wealths o'rethrow,*
*While Fools to Tyrants Feet ſubmit their Necks.*

And now *Piſiſtratus*, having obtain'd the Sovereign Power, diſdaining to yield him Obedience, he went and hung up his uſeleſs Armour in the Palace of the chief Commander; and after he had vented his indignation in this ſhort Expreſſion, *O Country, I did my utmoſt to aſſiſt thee both in word and deed*, he ſail'd into *Egypt*, then to *Cyprus*, and laſtly went to viſit the Court of *Cræſus*; who putting the Queſtion to him, *Whom he deem'd to be happy?* He reply'd, *Tellus* the *Athenian*, *Biton* and *Cleobis*, and ſeveral others that were among the number of the dead. Some report, That when *Cræſus* ſitting upon his Throne in all his Royal Robes, demanded of him, *Whether he ever ſaw a more ſplendid ſight*, he ſhould make Anſwer,

ſwer, *Yes*, *Cocks*, *Pheſants*, and *Peacocks*; *as being adorn'd with the Beauty and Gallantry of Nature it ſelf.* Taking his leave of *Cræſus*, he travel'd into *Cilicia*, where he built a City, which he call'd by his own name *Soli*, and peopl'd with ſeveral *Athenians*, who in proceſs of time corrupting their Native Language, were from thence ſaid to *ſolœciſe*; and their corruptions of pronunciation were call'd *Solœciſms*. Afterwards underſtanding that *Piſiſtratus* perſiſted in his Tyrannical Government, he wrote to the *Athenians* the following Lines.

*If for your folly y' have ſeverely paid;*
*Ne're with your ſufferings the juſt Gods upbraid;*
*Your ſelves abetted and aſſiſtance gave*
*To thoſe that now a ſordid Race enſlave.*
*Foxes you'd be, and Foxes counterfeit,*
*And yet among ye not one Man of Wit.*
*The Man's fair Tongue, and flattering ſpeech you mind,*
*But ne're diſcern what's by the Man deſign'd.*

On the other ſide *Piſiſtratus* underſtanding he was fled, ſent him this Epiſtle.

*Piſiſtratus* to *Solon.*

'NEither am I the only Perſon that 'have taken upon me Sovereignty 'among the *Greeks*; nor have I invaded 'the Government, as not belonging to 'me, ſince I am deſcended from the '*Codrian* Line. Therefore I only re-aſ-'ſum'd what the *Athenians* ſwearing to 'confirm to *Codrus* and his Race, unjuſtly 'afterwards deſpoil'd 'em of: Otherwiſe 'than thus I have not offended either the 'Gods or Men. But as thou thy ſelf didſt 'eſtabliſh Laws among the *Athenians*, I 'ſuffer 'em ſtill to be in force. And I que-'ſtion not but that they will be better 'obſerved than in a *Democracy*. For I 'ſuffer no injury to be done to any Man. 'Nor do I, the Sovereign, differ from the 'common ſort, but only in Dignity and 'Honour: Content with thoſe Revenues 'only that were paid to my Predeceſſors. 'Every one divides the Tenth of his Lot, 'not for my ſhare, but for the publick 'Sacrifices and Expences. Nor am I an-'gry with thee, for detecting my deſign, 'which I know thou didſt, rather out of 'kindneſs to the City, than hatred of me; 'and beſides, not underſtanding after 'what manner I intended to govern.

'Which

'Which hadſt thou underſtood, I queſti-
'on whether thou wouldſt have oppos'd
'me, or have fled from hence. Return
'therefore to thy home, out of an aſſu-
'rance from me, though injur'd, that *So-*
'*lon* can have no cauſe to fear *Piſiſtratus.*
'Since thou can'ſt not but know, that
'none of all my other Enemies have ſuf-
'fer'd. So that if thou deem'ſt my friend-
'ſhip worth thy acceptance, I promiſe
'thee the chiefeſt place in my affection,
'(for I obſerve nothing in thee falſe or
'perfidious) or if otherwiſe thou deſireſt
'to live a private life in *Athens*, thou ſhalt
'have free leave; for 'tis not my deſire
'thou ſhould'ſt live an Exile for my ſake.
Thus *Piſiſtratus.*

This was that great *Solon*, who limited the bounds of Humane Life to Eighty years; and who appears to have been a moſt famous and prudent Lawgiver. For he moſt nobly enacted, That whoever refus'd to provide for his Parents, ſhould be accounted ignoble and worthleſs. The ſame was the puniſhment of thoſe that waſted their Patrimony. Idle perſons were liable to the proſecution of any one that would Indict 'em. Which Law was written by *Draco*, as *Lyſias* declares in his Oration againſt *Nicias*, but enacted by *Solon.*

*Solon.* Perſons notoriouſly debauch'd and wicked, he would not ſuffer to come near the Tribunal, and expell'd out of all Aſſemblies. He moderated the rewards of the Wreſtlers, allowing no more than five hundred *Drachmas* to him that won at the *Olympic*, and a hundred for the Victor at the *Iſthmian* Games. For though he thought it not amiſs to abate their rewards, yet he did not think that only they who were ſlain in Battel were to be recompenced; whoſe Children however he ordered to be provided for, and brought up at the public Charge. Which encouraged others to behave themſelves bravely and couragiouſly in the Wars. As did *Polyzelus*, *Cynægyrus*, and all that fought at the Battle of *Marathon*. As alſo *Harmodius*, *Ariſtogiton*, *Miltiades*, and others innumerable. But theſe Wreſtlers in their Exerciſes were extreamly expenſive, and being Victors no leſs noxious to the Public, and were Crown'd rather as vanquiſhers of their Country, than the Public Enemy: and when they grew old, according to *Euripides*,

*They crept about the Streets in Thredbare Cloaths.*

Which *Solon* foreſeeing, paid 'em more ſparingly. Moſt prudently alſo he ordain'd,

dain'd, that the Guardians of Orphans ſhould not cohabit with their Mothers; and that no perſon ſhould be a Guardian, to whom the Eſtate deſcended, upon the Orphans deceaſe. That no Seal-Graver ſhould keep the Seal of a Ring that was ſold: That if any Man put out the Eye of him that had but one, he ſhould loſe both his: That where a Man never planted, he ſhould never take away; if he did, the Crime to be puniſh'd with death. That it ſhould be death for a Magiſtrate to be taken in drink. *Homer*'s Poems he ordain'd to be tranſcrib'd in ſuch a Contexture, that where the firſt verſe ended, the next ſhould begin. So that *Solon* illuſtrated *Homer* beyond *Piſiſtratus*, as *Diochidas* teſtifies in his fifth Book of *Megarics*. He was the firſt that call'd the Thirtieth day of the Month ἕνην καὶ νέαν, *the Old and the New*: And firſt ordain'd the number of nine prineipal Magiſtrates to pronounce Sentence; as *Apollodorus* relates in his Second Book of *Legiſlators*. In a certain Sedition that happen'd, he would neither ſide with the Citizens, nor the Country People, nor the Seamen. Among the reſt of his Apothegms he was wont to ſay, *That Speech was the Image of Deeds*: *That he was a true King, who was ſtrongeſt in Power*; *and that the Laws were*

*like*

*like to Spiders Webs, which held whatever was light and weak, but were eaſily ſnapt aſunder by what was big and ponderous. That Speech was ſeal'd up by Silence, and Silence by Opportunity.* He compar'd the Favourites of Tyrants to *Counters*; for that as they ſometimes made the number greater, ſometimes leſſer, ſo were Favourites advanc'd or diſgrac'd by the Tyrant at his pleaſure. Being ask'd, *Why he made no Law againſt Parricides?* He reply'd, *Becauſe he deſpair'd of meeting any ſuch Criminals.* To the Queſtion, *Which was the beſt way for a Man to preſerve himſelf from doing injury?* He anſwer'd, *If they who were unprovok'd, had the ſame ſence of the injuſtice, as they who were injur'd.* He was alſo wont to ſay, *That Plenty ſprang from Wealth, and that Plenty begat Contempt.*

He advis'd the *Athenians* to regulate the days according to the courſe of the Moon: And forbid *Theſpis* to Act or Teach the making of Tragedies, as an unprofitable and fabulous ſort of Learning. So that when *Piſiſtratus* wounded himſelf, he cry'd out, *I know his Inſtructors.* Among the public Admonitions which he ſcatter'd among Men, according to *Apollodorus* in his Treatiſe of the Sects of Philoſophers, theſe were the Principal; *To look upon Virtue and Probity to be more faithful*

*ful than an Oath: Not to tell a Lye: To follow noble and generous Studies: Not haſtily to enter into friendſhip, but the choice made, not raſhly to break it: Then to govern, when a Man has learnt to be governed: To give Counſel, not the moſt acceptable, but moſt wholeſom: To be guided by Reaſon and Judgment: Not to converſe with bad Society: To honour the Gods: And reverence our Parents.* They report alſo, that upon *Mimnermus*'s writing the following lines,

*Unhappy Man; who, free from cares and pain,*
*And Maladies that ſeek for cure in vain,*
*To ſixty years of age can ſeldom reach,*
*Er'e death the ſwift Career of Age impeach.*

gave him this ſmart Reprimand,

*I hear thy ſad complaint, but leave it out,*
*Nor take it ill, that we advis'd thee to't.*
*Or elſe enlarge, and write, That cannot reach*
*To eighty years, e're Death his courſe impeach.*

Other Admonitions alſo he gave in Verſe, of which theſe are recorded to be part.

*Beware*

*Beware (for wicked Man must still be watch'd)*
*Lest secret mischief in his heart be hatch'd,*
*When smooth he speaks, and with a smile as fair*
*As new blown flowers, exhaling fragrant Air.*
*Man's double Tongue can flatter, or can howle.*
*When prompted by a black corrupted Soul.*

Moreover most certain it is, that he wrote partly Laws, partly Speeches, partly Admonitions to himself, as also concerning the Common-wealths of *Salamine* and *Athens*, above five thousand Heroic Verses, besides *Iambics*, and *Epodes*: And at length upon his Statue this Epigram was engrav'd.

*She that the pride of unjust* Medians *tam'd,*
*Fair* Salamis *for Naval Combat fam'd.*
*More famous she for* Solon's *Birth became,*
*Whose Sacred Laws immortaliz'd his Name.*

He was in the flower of his Age much about the forty sixth *Olympiad*, in the third year of which, he was Prince of the *Athenians*, as *Socrates* affirms; at what time also

alſo he made his Laws. He dy'd in *Cyprus*, aged fourſcore years, with this Command, that his Bones ſhould be tranſlated to *Salamine*, and being burnt to Aſhes, ſhould be ſow'd over the Iſland. For which reaſon *Cratinus* in *Chiron*, introduces him, ſpeaking after this manner,

*This Iſland I poſſeſs (ſo fame reſounds)*
*Sown o're the fertile* Telamonian *Bounds.*

There is alſo extant an Epigram of our own in our Book of Epigrams, which we formerly Conſecrated to the Memories of all the Wiſe and Learned Men deceas'd.

*Fam'd* Solon's *Body* Cyprian *fire did burn,*
*His Bones at* Salamis *are turn'd to Corn.*
*His Soul, into a nimble Chariot made,*
*The Tables of his Law to Heav'n conveigh'd.*
*Not to be wonder'd at, for well they might,*
*The weight of all his Laws was then ſo light.*

He is alſo reported to have been the firſt who utter'd that Apothegm, *Nothing to Exceſs.* And *Dioſcorides* in his Commentaries relates, that as he was weeping and wailing for the death of his Son, (whoſe name we could never yet underſtand)

ſtand) to a friend of his that reprov'd him, ſaying, *What does this avail thee?* He reply'd, *Therefore I weep, becauſe it avails me nothing.*

More than this we find nothing in his Life remarkable, but only that the following Epiſtles are ſaid to be his.

*Solon* to *Periander.*

'THou writeſt me word, of ſeveral 'that lye in wait for thy Life, I 'muſt tell thee, that ſhouldſt thou reſolve 'to put 'em all to death, 'twould nothing 'avail thee. For it may be one of thoſe 'perſons that conſpires againſt thee, is one 'of whom thou haſt the leaſt ſuſpicion; 'either jealous of his own Life, or con-'demning thee, and reſolving thy deſtru-'ction, not only for thy puſillanimous 'fear, which renders thy ſuſpicions dan-'gerous to all Men; but to gratifie his 'fellow Citizens. Therefore 'tis thy beſt 'way to forbear, to avoid the cauſe of 'thy fears. But if thou art reſolv'd upon 'violence; conſider which is ſtrongeſt, 'whether thy own foreign Guards, or the 'Trained Force of thy own Subjects. For 'then having no Body to fear, there will 'be no need of Rigour, or Exilement.

*Solon*

*Solon* to *Epimenides*.

'NEither had my Laws been of much 'advantage to the *Athenians*, nei-'ther hadſt thou by repealing 'em, done 'the City any good. For neither God, 'nor the Lawgiver alone can be pro-'fitable to a Common-weal, but they 'who govern the Multitude as they 'pleaſe themſelves. Who, if they ſway 'the People as they ought, then God 'and the Laws may do good; but if 'wrong, they will be but of little uſe. 'Tis true perhaps my Laws were not bet-'ter than others, yet they that refus'd to 'obſerve 'em, did a great injury to the 'Common-wealth: And ſuch were they 'who would not oppoſe *Piſiſtratus* in his 'deſign to invade the Government. They 'would not believe me, when I foretold 'the Truth: but more credit was given 'to them that flattered the *Athenians*, than 'to me that dealt ſincerely. And there-'fore after I had hung up my Arms in the '*Portico* before the *Senate Houſe*, I told 'em 'plainly, that I was wiſer than they that 'were not ſenſible of *Piſiſtratus*'s deſign, 'and ſtouter than they who durſt not re-'ſiſt him. Who preſently cry'd out that '*Solon* was mad. Thereupon, upbraid-

'ing my Country, *O Country*, ſaid I, *this* 'Solon *that once was ready to have lent thee* 'the utmoſt aſſiſtance of his Arms, and Elo-'quence, *is now taken for a Madman*: *There-*'*fore leaving thee to thy own ruin, I'le go* '*ſeek another habitation, the only Enemy of* 'Piſiſtratus. Thou kneweſt the Man, 'dear friend, how ſhrewdly and craftily 'he carried on his deſign. He began with 'his complements to the People; then, 'after he had ſtab'd himſelf, he ran woun-'ded into the *Eliæan* Piazza, crying, That 'he had been ſet upon by his Enemies, 'and therefore deſired a Guard of four 'hundred Men only for the ſecurity of his 'Perſon. Preſently the People, notwith-'ſtanding all the oppoſition I could make, 'granted him his requeſt: And then he 'ſet up for himſelf, after he had diſſolv'd 'the Government. And thus they who 'in vain endeavour'd to free their Poor 'from ſerving for Hire, are now all the 'Slaves of *Piſiſtratus*.

*Solon* to *Piſiſtratus*.

'I Do not believe thou wilt do me any 'injury: For before thou wer't a Ty-'rant, I was thy Friend; and now no 'more thy Enemy than any other of the '*Athenians*, who always hated a Tyranni-

'cal

'cal Government. But whether Monar-
'chy or Democracy be beſt, let every one
'think as he pleaſes; certainly I muſt ac-
'knowledge thee to be one of the beſt of
'Tyrants. But I do not think it conve-
'nient for me to return to *Athens*; ſince
'it would ill become the Perſon who ſet
'up Popular Government himſelf, and re-
'fus'd the Tyrannic when offer'd, to ap-
'prove thy actions by a penitent ſubmiſ-
'ſion to thy Rule.

*Solon* to *Crœſus*.

'I Muſt gratefully acknowledge thy Be-
'nevolence and Bounty towards Us:
'And by *Minerva*, were it not but that I
'am ſo great an admirer of Democracy,
'I would rather chuſe to make my abode
'in thy Kingdom than at *Athens*, under
'the Tyranny of *Piſiſtratus*. However,
'ſince we cannot but think it a pleaſure
'to live where Equity and Juſtice Reigns,
'I ſhall haſten to attend thy Commands,
'not a little covetous to be thy Gueſt.

# THE *Life of* CHILO.

CHILO the *Lacædemonian* was the Son of *Demagetus*. He wrote ſeveral Elegies to the number of about two Hundred Verſes; and taught, that Foreknowledg was attain'd by Ratiocination, according to the Vertue of the Perſon. To his Brother, who took it ill, he was not made an *Ephorus*, or one of the Grand Council of *Lacedæmon* as well as He, *I know*, ſaid He, *how to put up Injuries, which thou doſt not do.* He was made one of the *Ephori*, in the fifty Sixth *Olympiad*; and the firſt *Ephorus* in the Reign of *Euthydemus*, according to *Soſicrates*: and the firſt who cauſed it to be decreed, that the *Ephori* ſhould be joined in Authority with the Kings of *Lacedæmon*; tho' *Satyrus* aſcribes that Honour to *Lycurgus*. This was he, as *Herodotus* relates, who adviſed *Hippocrates* offering Sacrifice at *Olympia*, when the Caldrons boiled without Fire, either not to Marry, or if he had a Wife already, to renounce his Children. It is farther reported, that when *Æſopus* asked him what *Jupiter* was doing?

doing? He made anſwer, *Humbling the lofty, and exalting the lowly.* He was won tto ſay, that the Learned differed from the unlearned, *in good hopes.* To the Queſtion what was difficult? he replied, *To keep a Secret, to ſpend a Man's leiſure-time well, and being wrong'd to brook the Injury.*

His Precepts were theſe. For a Man to govern his Tongue, eſpecially at Feſtivals, not to ſpeak evil of our Neighbours, not to uſe threatning Language, for it was Effeminate: ſooner to viſit our Friends in their Misfortunes, than in their Proſperity; to chuſe a Wife with a moderate Dowry: Not to ſpeak Evil of the Dead, to reverence old Age, to put a Guard upon himſelf: to prefer loſs, before ſordid Gain; for by the one, a Man ſuffers but once, by the other, always: never to deride the Unfortunate, being ſtrong and valiant, to be meek and humble; it being much better to be beloved than feared: to govern his family ſoberly and diſcreetly: not to let his Tongue run before his Wit: to maſter his Paſſion: not to deſpiſe Divination: not to deſire Impoſſibilities: in the Street not to make ſo much haſte, as if a Man were always going upon Life and Death: in familiar diſcourſe, not to uſe ſo much motion of the Hands; for it denotes a kind of Frenzy, to be

obedient to the Law, and to ſtudy Peace and Quiet.

Among the reſt of his Apothegms, one of the moſt approved was this; That Gold was tryed by the Touchſtone, but the Tryal of Men, whether good or bad, was by Gold. It is reported of him, that when he was very old he ſhould ſay, that he was no way conſcious to himſelf of having done an ill or unjuſt act. One thing only troubled him, as doubting whether he had done well or no. For that being to determine a difference between two Friends, he adviſed 'em to appeal from him to the Law, to the end he might act legally, and not loſe his Friend. His Prophecy concerning the Iſland of *Cythera*, gained him a high Renown among the *Grecians*. For when he underſtood the Nature and Situation of it; *I wiſh*, ſaid he, *it never had been*; or *elſe that when it firſt appeared, it had been ſwallowed up in the Abyſs*: and he was right in his Judgment. For *Demaratus*, a *Lacedæmonian Renegade*, adviſed *Xerxes* to keep a Navy always in that Iſland, which had been the ruin of *Greece*, had *Xerxes* followed his Counſel. Afterwards during the *Peloponneſian* War, *Nicias*, having laid the Iſland deſolate, placed a Garriſon of *Athenians* therein, which proved a continual Plague to the *Lacedæmonians*. He

He was a Perſon of few words; for which reaſon *Ariſtagoras* the *Mileſian*, gives to Brevity of Speech, the Epithete of *Chilonean*.

He was an old Man in the fifty Second *Olympiad*, at what time *Æſopus* the Orator was in his Prime. He died as *Hermippus* reports at *Piſſa*, embracing his Son, returning victorious from the Olympic Games, himſelf o'recome with Joy, and the infirmity of his Years. And he was no ſooner dead, but all Men ſtrove to celebrate his Obſequies with all the Honours and Encomiums they could deviſe befitting his Renown. Among the reſt, the following Offering was our own.

*Thy Praiſes mighty* Pollux *we reſound,*
*For* Chilo's *Son, by thee ſo fairly Crownd.*
*What, tho' his Father then for joy expir'd?*
*A Fate like his, ſhould be by me deſir'd.*

Upon his Statue was Engraved this Anagram.

Chilo *the Great did armed* Sparta *breed;*
*Of all the* Greeks, *the wiſeſt Man decreed.*

There is alſo extant a ſhort Epiſtle of his to *Periander*.

*Chilo* to *Periander.*

'THOU commandeſt us to leave the 'Wars, and betake our ſelves to 'Exilement, as if that would be more 'ſafe for thee. However 'tis my opinion 'that a Monarch is not always ſafe at 'home; and therefore I account him to 'be the moſt happy Tyrant that eſcapes 'the ſtab of Conſpiracy, and dies at laſt 'in his own Bed.

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## THE *LIFE of* PITTACUS.

PIttacus, born at *Mitylene*, was the Son of *Hyrrhadius*; yet *Doris* aſſerts his Father to have been a *Thracian.* This was he, who together with the Brothers of *Alcanus*, utterly ruined *Melancher* the Tyrant of *Lesbos.* And in the Conteſt between the *Athenians* and *Mityleneans* about the Territory of *Achillitis*, he being General of the *Mityleneans*, challenged *Phryno* the *Athenian* Chieftain, to fight with him Hand to Hand; at what time carrying

ing a Net under his Buckler, he threw it over *Phryno's* Shoulders, when he leaſt dreamed of any ſuch thing; and by that means having ſlain his Antagoniſt, he recovered the Land to the *Mityleneans*. Afterwards according to the relation of *Apollodorus* in his Chronicle, another diſpute happening between the *Mityleneans* and *Athenians* about the ſame Land, *Periander*, who was made Judg of the Controverſy, gave it for the *Athenians*.

But then it was that the *Mityleneans* held *Pittacus* in high Eſteem, and ſurrender'd the Supream Government into his Hands, which after he had managed for ten Years, and eſtabliſhed thoſe Orders and Regulations that he thought convenient, he again reſigned into the Hands of the People, and lived ten Years after that. For theſe great Benefits done to his Country, the *Mityleneans* conferred on him a quantity of Land, which he towards his latter End conſecrated to Pious Uſes. *Soſicrates* writes, that he reſtored back the one half of the Land, ſaying at the ſame time, *That the half was more than the whole*. Sometime after, when *Crœſus* ſent him a Summ of Money, he refuſed to accept it, ſaying that he had twice as much more as he deſired. For his Brother dying without Iſſue, the Eſtate fell

to

to him. *Pamphilus* in his first Book of *Memorandums* relates that he had a Son, whose name was *Pyrrhæus*, who was kill'd as he was sitting in a Barbers Chair at *Cumæ*, by a Smith that threw a Hatchet into the Shop, for which the Murtherer was sent in Fetters by the *Cumans* to *Pittacus*, that he might punish him as he pleased himself. But *Pittacus* after he had fully examined the Matter, released and pardoned the Prisoner, with this Saying, that Indulgence was to be preferred before Repentance. *Heraclitus* also relates that when he had taken *Alcæus* Prisoner, he let him go, saying, that Pardon was to be preferred before Punishment. He ordained that Drunkards offending in their Drink, should be doubly Punished, to make Men the more wary how they got tipsy; for the Island abounds in Wine.

Among his Apothegms, these were some of the choicest. *That it was a difficult thing to be Vertuous.* Of which *Simonides* and *Plato* in *Protagoras* make mention. *That the Gods could not withstand Necessity. That Command and Rule declare the Genius of the Man.* Being demanded what was best? he answered, *To do well what a Man is about.* To *Cræsus*'s Question, which was the largest Dominion? he answered *That of the Varie-coloured Wood*; meaning

ing the Laws written upon wooden Tables. He applauded those Victories that were obtained without Bloodshed.

To *Phocaicus*, who told him they wanted a diligent frugal Man; *We may seek* said he, *long enough before we find one.* To them that asked him what was most desirable? He answered, *Time.* To what was most obscure? *Futurity.* To what was most Faithful? *The Earth.* To what was most Faithless? *The Sea.* He was wont to say, that it was the Duty of Prudent Men, before Misfortunes happened, to foresee, and prevent 'em. Of Stout and Couragious Men, to bear their adversity Patiently. Never, said he, talk of thy designs beforehand; lest thy miscarriage be derided: never to upbraid the misfortunes of any Man, for fear of just Reprehension: always to restore a Trust committed to thy Care: never to backbite an Enemy, much less a Friend: to practise Piety, and honour Temperance, to love Truth, Fidelity, Experience, Urbanity, Friendship and Diligence.

His Axioms were chiefly these: to encounter a wicked Man with a Bow and Quiver full of Arrows; for that there was no truth to be expected from a loquacious Tongue, where the Breast conceal'd a double Heart.

He

He compoſed about ſix hundred Elegi-ac Verſes, and ſeveral Laws in Proſe fo the Benefit of his Fellow-Citizens.

He flouriſhed in the forty ſecond Olym piad; and died in the third Year of th fifty ſecond *Olympiad*, during the Reig of *Ariſtomenes*, after he had lived abov ſeventy Years, worn out and broke with old Age, and being buried in *Lesbo* this Epitaph was engrav'd upon his Mo nument.

*Here lies the far fam'd* Pittacus *for whom*
*(Tomb*
*The mournful* Lesbians *made this ſacre*

This was he whoſe general Admonitio it was, *To obſerve the Seaſon.*

There was alſo another *Pittacus*, a Le giſlator likewiſe (according to *Favorinu* in his firſt Book of Commentaries, and *Demetrius* in his *Homonyma*) who was ſur named the *Little.* But as for the Grea *Pittacus*, who was alſo the *Wiſe Pittacus* he is reported, when a young Gentleman came to take his Advice about Marriage, to have returned the ſame anſwer, which we find recorded by *Callimachus*, in the following Epigram.

*Hyrrhadius*

*Hyrrhadius Son, the far fam'd* Pittacus,
*An* Atarnæan *once demanded thus:*
*My Friends, ſaid he, a double match propoſe;*
*The one a noble and Wealthy Spouſe;*
*In both my equal t'other; now adviſe (Wiſe.*
*My Youth what Choice to make; for thou art*
*The Weapons of old Age, the Ancient Seer*
*His Staff then raiſing, go ſaid he and hear,*
*What yonder Children ſay; for as he ſpoke*
*The Children in the Street with nimble ſtroke*
*(goes:*
*Their Tops were ſcourging round: to them he*
*Go ſee your Match cries one for equal Blows.*
*(way,*
*Which when he heard, the Stranger went his*
*Left Birth and Wealth, reſolving to obey*
*The Sportive Documents of Childrens Play.*

But this Councel he ſeems to have given from woful Experience. For he himſelf had married a noble Dame, the Siſter of *Draco*, the Son of *Penthelus*, who was a Woman of an inſufferable Pride.

This *Pittacus* was variouſly nicknamed by *Alcæus*, who ſometimes called him *Splay-Foot*, and *Flatfooted*, ſometimes *Cloven-footed*, becauſe of the Clefts in his Feet, ſometimes *Gauric*, as being perhaps too much affected in his Gate. Sometimes *Phyſcon* and *Gaſtron*, by reaſon of his prominent Belly. Sometimes *Bat-Eyed*, becauſe

becauſe he was dim-ſighted; and ſometimes *Agaſyrtus*, as one that was naſty and careleſs in his Habit.

His uſual Exerciſe was grinding of Wheat with a Hand-Mill.

There is alſo extant a ſhort Epiſtle of his to *Cræſus*.

*Pittacus* to *Cræſus*.

'THOU ſend'ſt for me into *Lydia* to 'behold thy vaſt Wealth, but al-'tho' I never yet beheld it, I am content-'ed to believe the Son of *Alyattis* to be the 'richeſt of Monarchs, without deſiring 'to be ever the better for coming to *Sardis*. 'For we want no Gold; as having ſuffi-'cient both for our ſelves and Friends. 'Nevertheleſs I intend to viſit thee, 'were it only to be acquainted with a 'generous and Hoſpitable Perſon.

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## THE LIFE of *BIAS*.

*BIAS* of *Priene* was the Son of *Teutamus*, and by *Satyrus*, preferred before all the reſt of the ſeven Wiſemen. *Doris* will not allow him to be born at *Priene*, but ſays he was a Stranger. But ſeveral

ſeveral affirm him to have been very Rich; and *Phanodicus* tells us, That he redeem'd the *Meſſenian* Virgins, being taken Captive, bred 'em at home as his own Daughters, and then ſent 'em back to their Parents, with every one a Portion in mony. Soon after the Golden *Tripos* being found, as we have already declar'd, with this Inſcription, To the *Wiſeſt*. *Satyrus* relates how that the *Meſſenian* Virgins, but others, and among the reſt *Phanodicus*, that their Parents came into the Aſſembly, and declaring what he had done, pronounced him the *Wiſeſt* Man. Whereupon the *Tripos* was ſent to *Bias*, who beholding it, declar'd *Apollo* to be wiſer than himſelf, and ſo refus'd it. Others report that he Conſecrated it to *Theban Hercules*, for that either he was there born, or elſe becauſe *Priene* was a Colony of the *Thebans*; which *Phanodicus* alſo teſtifies.

It is reported, when *Priene* his native Country was beſieged by *Alyattes*, that *Bias* fatted two Mules for the nonce, and drave 'em into the Enemies Camp. Which *Alyattes* ſeeing, began to be amaz'd to ſee the pamper'd Beaſts ſo plump and ſmooth: However before he rais'd his Siege, he reſolv'd to ſend ſome perſon under the pretence of certain Propoſitions to ſpy the condition of the City. But

*Bias*

*Bias* well aware of the King's design, having caus'd several heaps of Sand to be cover'd with Wheat, led the Messenger about to satisfie his Curiosity. Which being reported to the King, he presently made a Peace with the *Prieneans*. Soon after when the King sent for *Bias* to come to him, *Bid him*, said he, *go eat Onions, and that would make him weep.*

He is reported to have been a most notable pleader of Causes; but that still he us'd the force of his Eloquence on the right side. Which *Demodocus* intimated when he said, that an Orator was to imitate the *Prienæan* manner of Pleading: And *Hipponax*, when he gave this applause to any one, That he pleaded better than *Bias* of *Priene*.

His death happen'd after this manner. He had in his old Age pleaded a Cause for a friend of his. After he had done, being tired with declaming, he rested his Head in the Bosom of his Sister's Son. In the mean time his Adversary having pleaded against him, the Judges gave Sentence for his Client. But then so soon as the Court rose, he was found dead in the Bosom of his Nephew. The City however made a sumptuous Funeral for him, and caus'd this Anagram to be inscrib'd upon his Monument.

*This*

*This Marble by the fam'd* Priene *rear'd,*
Iona's *Glory covers here interr'd.*

To which we may add another of our own.

*For* Bias *this, whom in a gentle Dream*
Hermes *convey'd to the* Elysian *ſtream.*
*Yet not till Age upon his Hair had ſnow'd;*
*When ſpent with pleading in the ſultry Crowd*
*His friend's juſt Cauſe, he went aſide to reſt*
*His drooping Head againſt his Nephew's Breaſt:*
*Whence, in a Trance expiring his laſt Breath,*
*He fell aſleep into the Arms of Death.*

He wrote concerning the Affairs of *Iona*, more eſpecially by what means it might preſerve it ſelf in a happy and flouriſhing condition, to the number of two Thouſand Verſes in Heroic Meaſure.

The choiceſt of his Sentences were theſe. To be complaiſant and familiar among the People where we live; as being that which begat both love and reſpect: Whereas a haughty demeanour prov'd many times the occaſion of much miſchief. That to be ſtout, was the gift of Nature; to adviſe what was profitable

to a Man's Country was the gift of a Prudent Mind; but that Wealth was to many the benignity of Fortune. He accounted him unfortunate that could not brook misfortune; and ſaid it was a diſeaſe of the Soul to love and deſire impoſſibilities, and to be unmindful of other Mens miſeries. Being ask'd what was difficult? He anſwer'd, *Generouſly to brook an alteration for the worſe.* Going a Voyage once with certain irreligious Perſons, who in the height of a raging Tempeſt loudly invok'd the Gods, *Peace*, ſaid he, *leſt they come to underſtand that you are here.* Being ask'd by an irreligious perſon, what irreligion was? To a ſecond queſtion, why he made no anſwer? He reply'd, *Becauſe thou askeſt me that which nothing concerns thee.* To the queſtion what was pleaſing to Men? He anſwer'd *Hope.* He ſaid, it was more eaſie to determine differences between Enemies than Friends. For that of two Friends, the one would prove an Enemy: but of two Enemies, the other would become a Friend. To the queſtion, What was moſt delightful for a Man to do? He anſwer'd, *To be always gaining.* He adviſ'd Men ſo to meaſure their lives, as they that were to live either a long or a ſhort time; and ſo to love as if we were to hate.

His

His Admonitions were, 'Slowly to undertake an intended design, but to persist in what a Man has once resolv'd upon. Not to let the Tongue run before the Wit; as being a sign of madness: To love Prudence: To discourse of the Gods, as they are: Not to praise an unworthy person for the sake of his wealth: To receive perswading, not constraining: Whatever good we do, to ascribe it to the Gods: To take wisdom for our provision in our Journey from Youth to Old Age, as being the most certain and durable of all other Possessions.

*Hipponax* also makes mention of *Bias*; and the morose *Heraclitus* gives him the highest Applause in these words: Bias *the Son of* Teutamus *was born at* Priene, *much more esteem'd than all the rest.* And the *Prienæans* consecrated a Temple to him, by the name of *Teutameion.*

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## THE *LIFE of* CLEOBULUS.

CLeobulus the *Lindian*, was the Son of *Evagoras*; but as *Doris* relates, a *Carian.* And some there are who derive

his deſcent from *Hercules*; but that he excell'd the Hero in ſtrength and beauty: That he learn'd his Philoſophy in *Egypt*; and that he had a Daughter, *Cleobuline*, who compos'd ſeveral *Enigmaes* in Hexameter Verſe: Of whom alſo *Cratinus* makes mention, in a Poem of the ſame name, writing in the Plural Number. Farther it is reported, That he repair'd the Temple of *Minerva* at *Athens*, built by *Danaus*. He alſo compos'd ſeveral Songs, and obſcure Problems, to the number of three thouſand Verſes. And ſome affirm that he made the following Epigram upon *Midas*.

*I am that Brazen Virgin, fixed here*
*To* Midas *Tomb, that never hence muſt ſtir;*
*Who till the liquid waters ceaſe to flow,*
*And the tall Trees in Woods forbear to grow;*
*Till* Phœbus *once forget his courſe to run,*
*And the pale Moon forſake her Mate, the Sun;*
*Till ſprings of Rivers ſtopt, their Streams no more*
*Into the dry'd up Sea ſhall headlong pour,*
*Muſt here remain by a perpetual Doom,*
*To tell that* Midas *lies beneath this Tomb.*

This they confirm by the Teſtimony of *Simonides*, where he cries out, *What Man in his wits can be ſo impertinent as to applaud*

Cleobu-

Cleobulus *the* Lindian, *for equalling a Statue, in diuturnity, to the course of Rivers, Vernal Flowers, the Beams of the Sun, the Light of the Moon, and Waves of the Sea? For all these things*, says he, *are inferiour to the Gods; but for a Stone, how easily is it broken by mortal hands?* So that at last he calls *Cleobulus* in plain Terms a meer mad Man. Whence it is apparent that it was none of *Homer*'s, who, as they say, was many years before *Midas*.

There is likewise extant in *Pamphila*'s Commentaries, an Enigma of his, in these words.

*One Father has twelve Sons, and each of these*
*Has thirty various colour'd Sons apiece.*
*For some are white, and some in black disguise,*
*Immortal too, and yet not one but dies.*

By which is meant the year.

His chiefest and most celebrated Sentences were these. That ignorance and multitude of words predominates in the greatest part of Mankind; whereas Opportunity and Season would suffice. That vertue and honour ought to be our chiefest study; and that we ought to avoid Vanity and Ingratitude. That we ought to give our Daughters that Education, that when they come to be married, they

ſhould be Virgins in Age, but Women in Prudence. That we ought to be kind to our Friends, to make 'em more our Friends; and to our Enemies, to gain their Friendſhip. That we ought to beware being upbraided by our Friends, and enſnared by our Enemies. That when a Man goes abroad he ſhould conſider what he has to do, and when he returns home, what he has done. That it was the duty of all Men to be more deſirous to hear than ſpeak; and to be lovers of Inſtruction rather than Illiterate. To reſtrain the Tongue from Slander and Back-biting; fly injuſtice, and adviſe the Public to the beſt advantage. To refrain voluptuous Pleaſure; act nothing violently; give Children good Education, and reconcile Enmity. Neither to flatter nor contend with a Woman in the preſence of Strangers; the one being a ſign of Folly, the other of Madneſs. To marry among Equals; for he that marries a Wife ſuperiour to himſelf, muſt be a ſlave to her Relations. Not to be puft up with proſperity, nor to deſpair in want; and generouſly to brook the Changes of Fortune.

He dy'd an old Man in the Seventieth year of his Age, and had this Epitaph engrav'd upon his Monument.

*Wiſe*

*Wiſe* Cleobulus *was no ſooner gone,*
*But Sea-girt* Lindus *did his loſs bemoan.*

There is alſo extant the following ſhort Epiſtle of his to *Solon*.

*Cleobulus* to *Solon*.

'MAny are thy Friends, and all Mens doors are open to receive thee. 'However I believe that *Lindus* being 'under a Democratical Government, can 'never be inconvenient for *Solon*, where 'he may live out of fear of *Piſiſtratus*; 'beſide that being a Sea Town, he may 'be certain of the viſits of his Friends from 'all parts.

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# THE LIFE *of* PERIANDER.

PEriander the *Corinthian* was the Son of *Cypſelus*, of the Race of the *Heraclidæ*. He marry'd *Lyſida*, whom he himſelf call'd by the name of *Meliſſa*, the Daughter of *Procleus*, Tyrant of *Epidaurum*, and *Eriſthenea*, the Daughter of *Ariſtocrates*, and

Siſter of *Ariſtodemus*: Which *Procles*, as *Heraclides Ponticus* witneſſes in his Book of Government, extended his Dominion almoſt over all *Arcadia*. By her he had two Sons *Cypſelus* and *Lycophron*; of which the younger became a Wiſe Man, the elder grew a meer Natural. After ſome time, in the height of his Paſſion he threw his Wife under the Stairs, being then big with Child, and ſpurn'd her to death, incenſed thereto by his Harlots; which afterwards, neverthelef, he flung into the fire and burnt: And then renounc'd his Son *Lycophron*, and ſent him into *Corcyra*, for weeping at his Mother's Funeral. However, when he grew in years he ſent for him again to inveſt him in the Tyranny while he liv'd. Which the *Corcyreans* underſtanding, reſolved to prevent his deſign, and ſo ſlew the young Prince. At which *Periander* enrag'd, ſent their Children to *Alyattes* to be Eunuchiz'd. But when the Ship arriv'd at *Samos*, the Children, upon their ſupplications to *Juno*, were ſav'd by the *Samians*. Which when the Tyrant underſtood, he dy'd for very anguiſh of mind, being at that time fourſcore years of Age. *Soſicrates* affirms, That he dy'd before *Cræſus*, one and forty years before the forty ninth *Olympiad*. *Herodotus* alſo reports, That he was entertain'd

tertain'd by *Thraſybulus*, Tyrant of the *Mileſians*. In like manner *Ariſtippus* in his firſt Book of Antiquities relates thus much farther concerning him, How that his Mother *Cratea*, being deſperately in love with him, privately enjoy'd him, nothing ſcrupulous of the Crime: But that when the Inceſt came to be diſcover'd, he grew uneaſie to all his Subjects, out of meer madneſs that his inſane Amours were brought to light.

*Ephorus*, moreover, tells us another Story, That he made a Vow, if he won his Chariot Race at the *Olympic* Games, to offer up a Golden Statue to the Deity. But when he had won the Victory, he wanted money; and therefore underſtanding that the Women would be all in their Pomp, upon ſuch a ſolemn approaching Feſtival, he ſent and deſpoil'd 'em of all their Rings, and Jewels, and by that means ſupply'd himſelf for the performance of his Vow.

Some there are who report, That deſigning to conceal the Place of his Burial, he made uſe of this Invention. He commanded two young Men (ſhewing 'em a certain Road) to ſet forth in the night, and to kill and bury him they met firſt; after them he ſent four more, with command to kill and bury them; and after thoſe he ſent a greater

ter number, with the ſame Orders; by which means meeting the firſt he was ſlain himſelf. However the *Corinthians* would not ſuffer his ſuppoſed Tomb, to go without an *Anagram*, in memory of ſo great a Perſon, in theſe words.

*For Wealth and Wiſdom* Periander *fam'd*
*Now* Corinth *holds, the place where once*
*(he reign'd.*
*Cloſe to the Shore he lies, and that ſame Earth*
*Conceals him now, that gave him once his Birth.*

To which we may add another of our own.

*Ne'er grieve becauſe thou art not Rich or Wiſe:*
*But what the Gods beſtow, let that ſuffice.*
*For here we ſee great* Periander *gone,*
*With all his Wealth, and all his high Renown;*
*Extinct, and in the Grave laid low; for all*
*His Art and Wit could not prevent his Fall.*

It was one of his Admonitions to do nothing for Money's ſake, and to Princes that deſigned to reign ſecurely, to guard themſelves with the good Will of their Subjects, not with Arms. Being asked why he perſiſted to govern ſingly? He anſwered, Becauſe 'twas equally dangerous to reſign, whether willingly or by Compulſion. Some

Some of his Apothegms were these. *That Peace was a good thing, Precipitancy dangerous: That Democracy was better than Tyranny: That Pleasure was Corruptible and Transitory; but Honour Immortal. In Prosperity, said he, be moderate, in Adversity Prudent. Be the same to thy Friends, as well in their Misfortunes as in all their Splendour. Be punctual to thy Promises. Beware of betraying a Secret. Punish not only Offenders, but those that design to Offend.* He was the first that made use of a Life-guard, and that changed Democratical Government into Tyranny, nor would he permit every one that desired it, to live in the City, as *Euphorus* and *Aristotle* testify.

He flourished in his Prime, about the thirty third Olympiad, and reigned full Forty Years. Nevertheless *Sotion Heraclides*, and *Pamphila* affirm, That there were two *Perianders*, one a Tyrant, the other a *Wise Man*, and that the Tyrant was an *Ambraciote*; however *Neanthes* of *Cyzicum* will have 'em to be Cousin-Germans. *Aristotle* also asserts the *Corinthian* to be the *Wise Man*; and *Plato* denies it. Whoever it were he designed it seems to have digged down the Neck of the *Isthmus*: and his Motto was this, *Premeditation does all things*. There are also extant several Epi-

stles

ſtles of his, and among the reſt theſe that follow.

*Periander* to the *Wiſe Men.*

'IMmortal Thanks to *Pythian Apollo*, 'that my Letters found ye all toge-'ther: And therefore I expect your Co-'ming, aſſuring you of a welcome befit-'ting the quality of your Perſons. For 'ſeeing that you were ſo ready the laſt 'Year to viſit *Sardis* in *Lydia*, I make no 'queſtion but that you will vouchſafe your 'Company to the Tyrant of *Corinth*, nor 'will the *Corinthian* be unmindful to con-'gratulate your coming to *Periander*'s Ha-'bitation.

*Periander* to *Procleus.*

'IDo not hear the Crime which thy 'Wife committed was done voluntā-'rily, and therefore thou wilt do ill, if 'thou ſhalt act premeditately any thing 'againſt thy ungrateful Son. Forbear 'therefore thy Cruelty toward the Youth, 'or I will aſſiſt and defend him, in regard 'he has ſuffered enough already.

We alſo find another Letter, written from *Thraſybulus* to *Periander*, in theſe Words.

*Thraſybulus*

*Thraſybulus* to *Periander*.

'WE diſſembled nothing to thy He-
'raulds, for I led him to the
'ſtanding Corn, and with my wand in his
'Preſence, ſtruck off the Ears that grew
'up above the reſt: ask him therefore,
'and he will tell thee what he heard me
'ſay, and what he ſaw me do. Then
'follow my advice, if it be thy deſign to
'eſtabliſh thy regal Power, cut off
'the Principal Men of the City, whether
'Friends or Enemies: For Friends and Foes
'are to be alike ſuſpected by a Tyrant.

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# THE LIFE of *ANACHARSIS*.

*ANACHARSIS*, a *Scythian*, was the Son of *Gnurus*, and Brother of *Cadovidas* King of the *Scythians*; his Mother being a *Grecian*; by which means he ſpoke both the Languages.

He wrote concerning the Laws of the *Scythians*, the Rites and Solemnities among the *Grecians*, concerning a frugal Life, and military affairs, to the Number of

of nine Hundred Verſes. Being bold and reſolute in Speaking, he gave occaſion to the Proverb, That whoever imitated his reſolution, was ſaid to ſpeak like a *Scythian*.

*Soſicrates* affirms that he arrived at *Athens* about the Forty ſeventh *Olympiad*, at what time *Eucrates* was chief Magiſtrate of the City. *Hermippus* relates, That at the ſame time he went to *Solon*'s Houſe, and bid one of the Servants tell his Maſter, that *Anacharſis* was at the Door, deſirous of his Acquaintance, and, if it were convenient, to be his Gueſt; which Meſſage the Servant repeating to *Solon*, was ſent back with this Anſwer, That Gueſts were made by thoſe that were in their own Country. Upon which, *Anacharſis* entred into the Houſe with this Complement; *Now then*, ſaid he, *I am in my own Country, and it belongs to me to make the Gueſts.* Thereupon *Solon* admiring the dexterity of the Perſon, not only gave him admittance, but made him one of his moſt intimate Friends. Sometime after returning into *Scythia*, while he endeavoured to alter the Laws of his Country, and to introduce the *Grecian* Conſtitutions, he was ſhot through the Body by his Brother, as he rode a Hunting, breathing forth theſe laſt words as he expired: For my Learning's

ing's ſake I was preſerved in *Greece*, but periſhed, through Envy at Home, and in my Country. Others ſay that he was ſlain, as he was offering to the Gods after the *Greek* manner. However it were, the firſt report produced this Anagram of ours.

*Through many Regions view'd, and dangers paſt,*
*Great* Anacharſis *home returns at laſt;*
*And ſtraight by ſoft Perſwaſion ſeeks to draw*
*The ruder* Scythians *to the* Grecian *Law.*
*But ere th' imperfect words he could impart,*
*A feather'd Arrow pierc'd his bleeding heart.*

He was wont to ſay, that the Vine bare three ſorts of Cluſters: the firſt of Pleaſure; the ſecond of Debauchery; and the third of Diſcontent and Repentance. He admired how it came to paſs, that in the Contentions among the *Grecian* Artificers, the worſt Artiſts were ſtill made the Judges of the Diſpute. Being asked how a Man might beſt preſerve himſelf Sober? He anſwered, *By ſetting before the Eyes the evil Behaviour of thoſe that drank to Exceſs.* He wondred why the *Grecian* Legiſlators enacting Laws againſt the Injurious, honoured the Wreſtlers, that daily miſchiefed one another. When he underſtood the Plancks of a Ship to be but

but four Fingers thick, he ſaid that was the diſtance between Death, and thoſe that went by Sea. He called Oil the *Provocative of Madneſs*, obſerving that the Wreſtlers being anointed with it, were the more enraged one againſt another. *How comes it to paſs*, ſaid he, *that they who forbid Lying, Lye ſo frequently in the common Victualling-Houſes?* He was wont to wonder why the *Greeks* at the beginning of their Banquets, drank in little Cups; but when their Stomachs were full, ſtill quaff'd on in large Bowls? Upon his Statues this admonition is generally engraved, *to govern the Tongue, the Belly, and the Privy-Members.* Being asked whether there were any Fifes in *Scythia*, he made anſwer, *No, nor any Vines neither.* To the queſtion what ſort of Ships were ſafeſt? He anſwered, *Thoſe that were come into Harbour.*

Another thing he alſo admired among the *Grecians*, that they left the Smoke behind in the Mountains, and brought the Wood into the City. To the queſtion which were moſt, the Living or the Dead? he replied with another Queſtion, in the number of which they ranked thoſe that ventured by Sea? To an *Athenian* that upbraided him for being a *Scythian*, he retorted, *My Country indeed is a reproach to me,*

*me, but thou to thy Country.* To the queſtion, What was good or bad in Men? He anſwer'd, *The Tongue.* He us'd to ſay, 'twas better to have one good friend, than many that were Men of no worth. He accounted the Market a place appointed for Men to deceive one another, and diſplay their Avarice. Being affronted by a young Man at a Compotation, *Young Man,* ſaid he, *if thou canſt not bear Wine in thy Youth, thou wilt carry Water when thou art Old.* He is ſaid to have invented for the benefit of Mankind, the Anchor, and the Potters Wheel.

There is alſo extant the following Epiſtle of his to *Cræſus.*

*Anacharſis* to *Cræſus.*

'I Came into *Greece,* O King of the *Lydians,* to learn their Cuſtoms, and 'their Conſtitutions. I want no Gold, as 'having ſufficient for a better *Scythian* 'than my ſelf, to carry me back into my 'Country. Nevertheleſs I will attend 'thee at *Sardis,* eſteeming, as a high ho-'nour, thy friendſhip and familiarity.

# THE LIFE of MYSO.

MYSO the Son of *Strymon* (according to *Soſicrates*, who follows *Hermippus*) was a *Chenean* by Birth, ſo call'd from a certain *OEtæan* or *Laconian* Village, and is reckon'd in the number of the *Seven Wiſe Men*. Others ſay that his Father was a Tyrant of ſome City not mention'd.

It is reported, That when *Anacharſis* enquir'd of the Oracle, whether any one were wiſer than himſelf, the Propheteſs return'd that Anſwer already recited in the Life of *Thales*.

*OEtæan* Myſo, *born in* Chenes, *I*
*For Wiſdom far before thee magnifie.*

Thereupon *Anacharſis*, to ſatisfie his curioſity, came to the Village, where he found *Myſo* in the Summer-time fitting the handle to his Plough, *To whom*, O Myſo, ſaid he, *'tis not now the Seaſon for Plonghing*: *No*, reply'd *Myſo*, *but 'tis time to prepare.*

Others report, that the Oracle did not anſwer *OEtæan*, but *Eteian*; and they are very

very diligent in their enquiries who that *Eteian* ſhould be? *Parmenides* aſſerts it to be the Village of *Laconia*, where *Myſo* was born. *Soſicrates* affirms him to have been an *Eteian* by the Father's ſide, but a *Chenean* by the Mother's ſide. *Euthyphron* the Son of *Heraclides Ponticus*, aſſerts him to have been a *Cretan*, for that *Eteia* was a City of *Creet*. *Anaxilaus* will have him an *Arcadian*. *Hipponax* alſo makes mention of him, in theſe words, *And* Myſo, *whom* Apollo *prefer'd for the wiſeſt of Men*. Laſtly, *Ariſtoxenus* in his *Medleys* relates, That he differ'd little in his Diſpoſition and Manners from *Apemas* and *Timon*; as being a *Man-hater*, and once found laughing by himſelf in a Solitary Place. And when he was ask'd by him that had ſo diſcover'd him, why he laugh'd by himſelf? He anſwer'd, *At that very Accident*. *Ariſtoxenus* therefore calls him ignoble, as not being born in a City, but in a Village, and that an obſcure one too. Which obſcurity of his Birth was the reaſon that many of his ſayings are attributed to the Tyrant *Piſiſtratus*, by moſt Authors, except *Plato*; for he makes mention of him in his *Protagoras* in the ſtead of *Periander*.

He was wont to ſay that things were not to be examin'd by words, but words

by things; for that actions were not perform'd for the ſake of words, but that words were fram'd to ſet forth actions. He dy'd in the ninety ſeventh year of his Age.

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## THE

## *LIFE of* EPIMENIDES.

EPimenides (according to *Theopompus* and ſeveral others) was the Son of *Phæſtius*: Of *Doſiades*, as ſome ſay; as others, of *Ageſarchus*: However it were, he was by Birth a *Cretan*, born in *Gnoſſus*, where according to the nature of the Village, he is ſaid to have chang'd his ſhape.

It is reported of him, that when he was young, his Father ſent him a field to fetch home a Wether; but that he in the heat of the day, turning aſide out of the way enter'd into a Cave, and there falling a ſleep, ſlept on for fifty ſeven years together. When he awak'd, he went to ſeek the Wether, as one that believ'd he had ſlept not above an hour or two; but not finding it, he return'd to the Village. Where when he ſaw an unexpected change of unknown Faces, and found the

Land

Land in the poſſeſſion of a ſtranger, he haſten'd to the City. At what time when he enter'd his own Houſe, he was ask'd who he was, and what he would have? He began to be in a deep amaze, till being with much ado known by his younger Brother, who was now grown into years, from him he underſtood the whole Truth. Upon which his fame flying over all *Greece*, he was look't upon as one belov'd of the Gods. Whence it came to paſs, that the *Athenians* being afterwards infected with a ſore Peſtilence, upon the anſwer which they receiv'd from the *Oracle*, that their City was to be purify'd, they ſent *Nicias*, the Son of *Niceratus*, into *Creet* to bring away *Epimenides*. Who coming in the forty ſeventh *Olympiad*, purify'd the City, and ſo the Plague ceas'd. To which purpoſe he took certain black and white Sheep, and driving 'em to the next Village, let 'em go which way they pleaſed of their own accord, ordering thoſe that follow'd 'em, to kill 'em in the place where they reſted, and then to Sacrifice 'em to the peculiar Deity. Inſomuch that to this day there are to be ſeen ſeveral Altars in ſeveral of the *Athenian* Villages, erected to an unknown Deity, in memory of this Expiation. But by others, the cauſe of that Peſtilence is attributed to

*Acts of y. Apostles ch. xvii. v. 23.*

the *Cylonian* Fact, for which two young Men *Cratinus* and *Cteſibius* dy'd, and ſo the City was freed from the preſent Calamity. Thereupon the *Athenians* order'd a Talent to *Epimenides*, and provided him a Ship to carry him back to *Creet*. But he refuſing the money, deſired only to make a League of Friendſhip between the *Athenians* and the *Gnoſſians*; and ſo returning home, within a ſhort time after he dy'd, in the hundred fifty ſeventh year of his Age, according to *Phaſgo*, in his Hiſtory of long Livers: As the *Cretans* relate, in his two hundred ninety ninth year: But, as *Xenophanes* the *Colophonian* teſtifies that he heard by report, in his hundred fifty fourth.

He wrote the Hiſtory of the *Curetes*, and *Corybants*, and the Pedigree of the Gods, to the number of ſix thouſand Verſes. Alſo concerning the building and furniture of the Ship *Argos*, and *Jaſon*'s Voyage to *Colchos* to the number of ſix thouſand five hundred Verſes. In Proſe he wrote of the Sacrifices and Commonwealth of the *Cretans*; and of *Minos* and *Rhadamanthus*, to the number of four thouſand Verſes. He alſo erected among the *Athenians* a Temple to the Venerable Gods, as *Lobon* teſtifies in his Treatiſe of the Poets. He is alſo ſaid to be the firſt

that

that erected Temples, and purify'd Houſes and Fields by Proceſſions and Sacrifices.

Some there are, who aſſert that he never ſlept, but only retir'd himſelf out of the way, buſily employ'd about the cutting of Roots. There is alſo an Epiſtle of his to *Solon*, concerning the Republic which *Minos* erected among the *Cretans*. But *Demetrius* the *Magneſian*, in his Treatiſe of the Poets, denies the Epiſtle to be Legitimate, as not being writt'n in the *Cretan*, but *Attic* Language, and that not very ancient neither. However I found another Epiſtle of his in theſe words.

*Epimenides* to *Solon*.

'BE of good courage, my dear 'Friend. For had the *Athenians* 'been accuſtomed to ſervitude, and wan-'ted good Laws, when *Piſiſtratus* erected 'his Tyranny, he had eſtabliſh'd himſelf 'for ever. But now he has not enſlav'd 'a ſordid People; but ſuch as remembring '*Solon*'s Laws, bemoan themſelves out of 'meer ſhame, and will no longer brook 'his ſeverity. But though *Piſiſtratus* have 'invaded the Liberty of the City, yet I 'hope the Tyranny will not deſcend to 'his Succeſſors. And therefore I would

'not have thee wander about too far, but 'come into *Creet*, where there is no single 'Monarch to trouble thee. And beware 'that none of his friends do light upon 'thee by the way, leſt miſchief befall 'thee.

Some there are, by the report of *Demetrius*, who affirm, that he receiv'd his Food from the Nymphs, which he preſerv'd in the Hoof of an Ox; of which he took a little at Times, never needing Evacuation; but that he was never ſeen to Eat. *Timæus* alſo makes mention of him in his Second Book.

Others there are who ſay, that the *Cretans* offer'd Sacrifices to him, as a God; for they aver him to have been moſt skillful in Divination. And therefore obſerving the Muniſtrian Port among the *Athenians*, he told 'em, that if they knew what Calamities that place would bring upon their City, they would tear it up with their Teeth. He is ſaid to be the firſt who call'd himſelf *Æacus*, and foretold the *Lacedæmonians* the Bondage which they ſhould endure under the *Arcadians*, often pretending that he roſe from death to life. *Theopompus* alſo relates, That when he was laying the Foundations of a Temple to the Nymphs, a voice was heard from

from Heaven, *Not to the Nymphs, but to* Jove *himself.* He likewise foretold the *Cretans* the issue of the War between the *Lacedæmonians* and *Arcadians*; in which War being deserted by the *Orchomenians*, they fell into the power of their Enemies.

There are not wanting some who affirm, That he waxed old in so many days as he slept years, which *Theopompus* also testifies: And *Murianus* asserts, That he was by the *Cretans* call'd *Curetes*. The *Lacedæmonians* preserv'd his Body within their City, being advis'd so to do by a certain Oracle, as *Sosibius* the *Lacedæmonian* reports.

There were two more of the same name besides, the one a writer of Genealogies; and the second, one that writ the History of *Rhodes* in the *Doric* Dialect.

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## THE *LIFE of* PHERECYDES.

THE *Syrian Pherecydes* was the Son of *Badys*, as *Alexander* in his Successions reports, and a Hearer of *Pittacus*. He was the first, as *Theopompus* testifies, that wrote among the *Greeks*, concerning Nature

ture and the Gods; more than that, he is famous for many wonderful things; for as he was walking near the Sea-ſhoar upon the Sand, ſeeing a Ship under Sail right afore the Wind, he foretold, that the Veſſel would ſink in a ſhort time; which ſoon after happen'd in his ſight. Another time, after he had drank a draught of Water drawn out of a Well, he foretold an Earthquake within three days, which fell out, as he ſaid. Travelling thro' *Meſſana* to *Olympia*, he adviſ'd his Friend and Hoſt *Perilaus* to depart from thence with all his Family; which he neglecting to do, *Meſſana* was ſoon after taken by the Enemy. He was wont to tell the *Lacedemonians*, that neither Gold or Silver were to be valu'd or admir'd. And the ſame night that *Hercules* commanded the Kings to obey *Pherecydes*, the Deity gave him notice of it in a Dream. However, ſome there are do aſcribe theſe things to *Pythagoras*.

But *Hermippus* hath this further of *Pherecydes*; that in the War between the *Magneſians* and *Epheſians*, he being deſirous that the *Epheſians* ſhould have the better, demanded of one that travel'd upon the Road, of what place he was? who anſwering of *Epheſus*, Then draw me, ſaid he, by the Legs, and lay me in the Terri-

tory

tory of the *Magneſians*, and bid thy fellow Citizens, after they have obtain'd the Victory, take care to bury me in that place; adding withal that he was *Pherecydes*: which when the Paſſenger had related to his Neighbours, they were in great hopes of victory. The next day they overthrew the *Magneſians*, and being Victors found *Pherecydes* dead, whom they not only honourably interr'd, but held in great veneration afterwards.

Some ſay that going to *Delphos* from *Corycium*, he threw himſelf from the top of a Mountain. But *Ariſtoxenus* writing of *Pythagoras*, and his familiar Acquaintance, affirms, that he dy'd of a ſickneſs, and was buried by *Pythagoras*. Some ſay that he ended his days of the Lowſie Diſeaſe, and that when *Pythagoras* coming to viſit him, ask'd him how he felt himſelf; he anſwer'd, thruſting his finger through the door, *my skin will tell thee*. Whence the Expreſſion was ever afterwards taken by the Philoſophers in a bad ſence.

*Andro* the *Epheſian* aſſerts that there were two of the ſame name, both *Syrians*. One, an Aſtrologer; the other a Theologiſt, whom *Pythagoras* admir'd. On the other ſide *Eratoſthenes* denies that there was any more than one *Syrian*; but that the

the other was an *Athenian*, and a writer of Genealogies. Moreover there is yet extant a little Treatiſe written by *Pherecydes* the *Syrian*, concerning the firſt Principle of all things, which begins thus.

*Jupiter and Time are the ſame, and the Earth was always.*

Upon his Tomb, as *Doris* teſtifies, this Epigram was inſcrib'd.

*In me all Wiſdom ends, if there be more,*
*And that* Pythagoras *enjoys this ſtore;*
*Tell him the Truth that* Pherecydes *ſpeaks,*
*It ſprings again in him among the* Greeks.

*Ion* the *Chiote* writes alſo thus concerning him.

*How ſweetly lives his incorrupted Soul?*
*Who all the Vertues did himſelf controul?*
*Credit the wiſe* Pythagoras *who had ſeen*
*The Cuſtoms and the Manners of moſt Men.*

To which we may add that which follows, being one of our own, in *Pherecratian* Meaſure.

*The Learned* Pherecyde,
*Whom* Syria *boaſts her own,*
*So Fame reports it, dy'd*
*By Vermin over-run.*

*To*

*To the* Epheſians *kind,*
*His Body to* Magneſian *Land*
*He willingly reſign'd,*
*The Pledge of Glory gain'd,*
*By Victory next day:*
*'Twas th'Oracles Command,*
*Which he that only knew,*
*Reſolved to obey.*
*And thus to friendſhip true*
*He dy'd to ſave his friends.*
*So ſure it is that where*
*The Wiſe Men have their Ends,*
*They no leſs uſeful dye,*
*Than when they living were.*

This happen'd about the fifty ninth *Olympiad*; leaving behind this Letter to *Thales*.

*Pherecydes* to *Thales*.

'MAyeſt thou dy well when thy fa-
'tal day approaches. I was ta-
'ken deſperately ill, when I receiv'd thy
'Letters; I was cover'd over with Ver-
'min, and a Quotidian Ague ſhook my
'Bones beſides. However I left it in
'charge with ſome of my Servants, that
'ſo ſoon as they had interr'd me, they
'ſhould convey the encloſed to thee.
'Which if thou do'ſt approve, ſhew it to
'the

'the reſt of the Wiſe Men; if not, con-
'ceal it: for my part I cannot ſay it plea-
'ſed me very much. I cannot commend
'it for infallibility, for I neither promis'd
'it, neither do I profeſs to know the
'Truth of all things. Something perhaps
'of the Theology thou may'ſt make uſe
'of, the reſt muſt be conſider'd. For
'I rather choſe to propoſe obſcurely, than
'to determine. But my Diſtemper every
'day increaſing, I am unwilling to loſe
'either any of my Phyſicians, or any of
'my Friends: And to thoſe that ask me
'how I do, I ſhew my finger through the
'Door, to let 'em ſee my condition, and
'bid 'em all be ſure to come next day to
'*Pherecydes*'s Funeral.

And theſe are they who were call'd the *Wiſe Men*, to the number of which there are ſome who add *Piſiſtratus* the Tyrant. Now we come to the Philoſophers, and therefore firſt let us begin with the *Ionick* Philoſophy, of which we have already declar'd *Thales*, the Inſtructor of *Anaximander*, to be the firſt Founder.

*The End of the Firſt Book.*

# *Diogenes Laertius,*

Containing the

Lives, Opinions, *and* Apophthegms

Of the moſt Famous

# PHILOSOPHERS.

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## The Second Book,

Tranſlated from the *Greek* by *Sam. White*, M.D.

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## The LIFE of

## *ANAXIMANDER.*

*Anaximander*, a *Mileſian*, was the Son of *Praxiades*. He held that the Beginning and Principle of all things was the *Vaſt Immenſity*; however no way bounding the Air, the Water, or any other Thing. That the parts were ſubject to *Alteration*; but that the whole was immutable; that the Earth lay in the middle, as it were claiming the place of a Center, being of a Spherical

rical Figure. That the Light of the Moon was a falſe Light, as being borrowed from the Sun; which was at leaſt equal to the Earth, and the moſt pure ſort of Fire.

He was the firſt inventer of the *Gnomen*, which he fixed in the Dials of *Lacedæmon*, which were then no other than places proper for the obſervation of the Shadows which the Sun caſt; whereby, as *Phævorinus* records in his Univerſal Hiſtory, he mark'd out the *Tropics* and *Equinoxes*, and erected *Horoſcopes*. He was alſo the firſt who undertook to delineate the *Perimeter* or Circuit of the Earth and Sea, and to frame a Sphere that 'embody'd both thoſe Elements. Which done, he ſet down in writing a ſhort Expoſition of ſuch things as occur'd moſt plainly to his Apprehenſion.

In the ſecond year of the fifty eighth *Olympiad* he had attained to the ſixty fourth year of his Age, as *Apollodorus* the *Athenian* declares in his Chronicle, and dy'd not long after; but he flouriſh'd in his prime, during the Reign of *Polycrates*, Tyrant of *Samos*.

It is reported, That one time among the reſt, as he was ſinging, certain Boys laugh'd at him, which when he underſtood, *Therefore*, ſaid he, *it behoves us to ſing ſo much the better, becauſe of the Boys.*

There

There was also another *Anaximander*, a *Milesian* likewise, who was an Historian, and wrote in the *Ionic* Dialect.

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## The LIFE of

# *ANAXIMENES.*

*Anaximenes*, a *Milesian* also, was the Son of *Eurystratus*, and a Hearer of *Anaximander*, and as some say, of *Parmenides* likewise.

He affirm'd the Air and the *Infinite Immensity* to be the beginning of All things, and that the Stars did not move above the Earth, but round about it. He wrote in the *Ionic* Dialect, affecting a plain and concise Style. He was born in the sixty third *Olympiad*, as *Apollodorus* testifies, and dy'd about the time that *Sardis* was taken.

There were also two others of the same name, born in *Lampsacus*; the one an Orator; the other, an Historian, and Nephew to the *Rhetorician*, who wrote the History of *Alexander*'s fam'd Atchievements.

There are likewise extant two Epistles of *Anaximenes* the Philosopher to *Pythagoras*, of which the first runs thus.

*Anaximenes* to *Pythagoras*.

'*Thales* himſelf in the progreſs of 'his Studies from the flower of 'his Youth to his Old Age, was not alto-'gether free from misfortune. For, as it 'was his cuſtom, going forth one night 'with his Maid Servant to behold the 'Stars, in the midſt of his ſerious Contem-'plation, forgetting the ſituation of the 'place, while he went forward gazing up 'to the Skies, he fell down a ſteep Preci-'pice. This was the end, ſay the *Mileſi-'ans*, of that famous Aſtrologer. But we, 'among the reſt of his Scholars, forget 'not the Man, nor our Children, who are 'his Diſciples likewiſe: But we embrace 'his Doctrine, and aſcribe the beginning 'of all our Learning to *Thales*.

His ſecond Epiſtle was this that follows.

*Anaximenes* to *Pythagoras*.

'CErtainly thou did'ſt conſult our Ad-'vantage more than our ſelves, in 'returning from *Samos* to *Crotona*, where 'thou liveſt in Peace. For the Sons of 'Æacus are offenſive to others, and for 'the *Mileſians*, they are in ſubjection to 'their

'their Tyrants. And the King of the 'Medes threatens us ſeverely too, unleſs 'we will ſubmit our Necks to the Yoke 'of Servitude: But as yet the *Ionians* ſeem 'readily reſolv'd to fight with the *Medes* 'both for their own, and the Liberty of 'their Neighbours. But the Enemy ſo 'ſurrounds, and over-powers us at pre-'ſent, that we have little hopes to pre-'ſerve it. How then is it poſſible for *A-'naximenes* to mind his Contemplation of 'the Skies, living as he does, in continual 'dread of Perdition or Slavery. But 'thou enjoyeſt a perfect Tranquillity, ho-'nour'd by the *Crotonæans*, and other *Ita-'lians* and crowded with Diſciples out of 'Sicily.

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## The LIFE of

# *ANAXAGORAS.*

*Anaxagoras*, a *Clozomenian*, the Son of *Hegeſibulus*, or *Eubulus*, was a diligent Diſciple of *Anaximenes*.

He was the firſt who attributed to *Mat-*ter Senſe and Reaſon; thus beginning his great Work, which is both delightful, and loftily compos'd, All things at the be-

ginning ſprung together; then came the World's *Intelligence*, and ſhap'd and embelliſh'd every individual Species; whereas it was call'd the *Great Intelligence*. Of which thus *Timon* in his *Silli*.

*For thus fam'd* Anaxagoras *profoundly taught,*
*That the vaſt Mind like ſome great Hero fought*
*Rebellious* Chaos, *that diſdain'd controul;*
*And then it was, that the Worlds mighty Soul*
*Millions of ranging formleſs Bodies fix'd;*
*Rammaſs'd, Compacted, here conjoyn'd, there mix'd;*
*Until at length the vanquiſh'd Maſs gave o're,*
*And all agreed, that was confus'd before.*

This Perſon was not only eminent for his Birth and Riches, but for the Grandeur of his aſpiring Mind. For he ſurrender'd his Patrimony to his Relations; at what time being by them tax'd for neglecting his Eſtate; *What then*, ſaid he, *are not you ſufficiently able to take care of it?* Soon after he left 'em all, and retir'd himſelf to the Contemplation of Nature, not minding publick or private Affairs. Inſomuch that to one who thus accoſted him; *What! then takeſt thou no care of thy Country?*

*Country*? *Yes*, ſaid he, *no Man more*, pointing to the Heav'ns.

He is ſaid to have been twenty years of Age when *Xerxes* invaded *Greece*, and to have liv'd ſeventy two. But *Apollodorus* in his Chronicle, affirms him to have flouriſh'd in his prime in the Seventieth *Olympiad*, and that in the firſt year of the Se-Seventy eighth *Olympiad* he ended his days.

He began to divulge his Philoſophical Exerciſes at *Athens*, under *Callias*, in the twentieth year of his Age, as *Demetrius Phalereus* reports, in his Compendium of the *Athenian Rulers*: Where, they ſay, he continu'd thirty years.

He affirm'd the Sun to be a maſſy Plate of Red-hot Iron, bigger than the *Peloponneſus*. Which ſome aſſert to have been the Opinion of *Tantalus* before him. He held that the Moon was full of Habitations, Mountains and Vallies; and that the Principles of all things were endu'd with ſimilitude of Parts. For that as the duſt and filings of Gold might be embody'd into a Maſs; ſo was the Univerſe compos'd of little Bodies conſiſting of ſimilar Particles. That heavy Bodies poſſeſs'd the lowermoſt place, as the Earth; Light things the uppermoſt, as Fire; and the Middlemoſt he aſſign'd to Air and Wa-

ter. That the Sea lay below the Earth, which was broad; the moisture being exhaled by the Sun. That the motions of the Stars were at first disorderly and confus'd, as it were over the Top of the Earth, or the *Pole* which always appears: but that afterwards, the change of *Inclination* happen'd: That the Milky-way was only the Reflexion of the Sun, where none of the Stars could cast their Light. That Comets were only the Meeting together, or Conjunctions of all the Planets sending forth flames of Fire, which danc'd to and fro according to the Motion of the Air. That the Rarifying the Air by the Sun was the occasion of Winds. That Thunder was a compression of the Clouds; Light'ning a brushing of the Clouds one against another. That an Earthquake was the return of the Air from the Subterraneal Parts. That all Living Creatures sprung at first from a mixture of Moist, Hot and Earthy; and then begat each other. That Males were generated in the right, Females in the left side of the Womb.

It is reported that he foretold the fall of the Stone, near the River of *Ægos*, call'd *Ægos-Potamos*, which he said would fall from the *Sun*. Whence *Euripides*, who was his *Disciple*, in his fable of *Phaeton*, calls

calls the Sun a *Golden Maſs*, or *Clod of Gold*. Coming to *Olympia*, he ſate himſelf down, covered with a Leathern Hide, as if it had been going to rain; and being asked, whether he thought the Sea would ever overflow the Mountains of *Lampſacus*? *Yes*, ſaid he, *unleſs it want time*. To the queſtion, to what purpoſe he was Born? He replied, *To contemplate the Sun, the Moon, and the Heavens*. To one that told him, he had loſt the *Athenians*. *Not ſo*, ſaid he, *but they me*. Beholding *Mauſolus*'s Tomb, *A ſumptuous Monument*, ſaid he, *is a great Eſtate Metamorphoſed into Stone*. To one who griev'd that he ſhould dye in a foreign Country, *The Deſcent*, ſaid he, *to the Infernal Shades is every where alike*. He was the firſt, as *Phavorinus* relates in his Univerſal Hiſtory, who affirmed that *Homer's* Poem was compoſed of Vertue and Juſtice. To which Opinion of his *Metrodorus* of *Lampſacus*, his intimate Friend, is ſaid to have contributed very much, who was the firſt that eſſayed to write of Natural things in Poetry. However *Anaxagoras* was the firſt who ever publiſhed any Treatiſe written upon that Subject.

*Silenus* alſo farther reports, in his firſt Book of Hiſtory, that a Stone fell from Heaven in the time that *Dimylus* Ruled;

at what time *Anaxagoras* aver'd, that the whole Heaven was Compoſed of Stones; only that the Swiftneſs of the Circumrotation fixed 'em in their Places, which otherwiſe would ſuddenly looſen and fall down.

But as to his being called in Queſtion, there are various Reports. For *Sotion* in his Succeſſion of the Philoſophers, aſſerts that he was accuſed of Irreligion by *Cleo*, becauſe he held the Sun to be a Red-hot Maſs of Iron: for which, when *Pericles* his Scholar defended him, he was fin'd fifty Talents, and exiled his Country.

*Satyrus* alſo in his *Lives*, reports that he was accuſed by *Thucydides*, who always oppoſed *Pericles*, not only of Impiety, but Treaſon; and in his abſence was Condemned to Death. At what time when he received the News, both of the Sentence pronounced againſt him, and the Death of his Sons; as to his Condemnation, he anſwered, *That it was no more than what Nature had long before decreed, that both he and they ſhould Dye.* As to the Death of his Sons, he replied, *That he well knew, he had not begotten 'em to be Immortal.* Yet ſome there are, who attribute theſe Sayings to *Solon*, others to *Zenophon*. However *Demetrius Phalareus* records in his Treatiſe of old Age, that he buried his Sons with his own Hands. On the other

ſide

ſide *Hermippus* relates, that he was impriſoned, in order to his Execution. But then *Pericles* coming into the Aſſembly, asked the Rulers, whether they could accuſe him of any thing that reached his Life? who returning no anſwer; Why then ſaid he, I am his Diſciple, and therefore beware how ye deſtroy a Man impeached only by Malice and Calumny, but rather take my Advice, and let him go. Which was accordingly done. However he took the affront ſo hainouſly, that he would not ſtay in the City.

In oppoſition to this, *Jerome* in his ſecond Book of *Commentaries*, aſſerts, That *Pericles* cauſed him to be brought into Court, tottering every Step he went, as being ſpent with Age and long Sickneſs; and that he was acquitted rather through the Compaſſion of the Judges, than that he was found innocent of what was laid to his Charge. So ſtrangely do Authors vary in their Reports concerning his Condemnation.

He was alſo thought to have born *Democritus* a grudge, for refuſing him a Conference which he deſired. At length retiring to *Lampſacus*, he there ended his days. And being asked by the Magiſtrates of the City whether he had any particular Command to lay upon 'em, he deſired that

that the Boys might have Liberty to Play, every Year during the Month wherein he died, which Cuſtom is obſerved to this Day. He was honourably interred by the *Lampſacenſes*, who cauſed this Epigram to be engraved upon his Monument.

*Here he, who th' utmoſt bounds of Earth and Skies,*
*For Truth and Knowledg rang'd, entombed lies.*

To which we ſhall add this other of our own.

*For ſaying that the Sun was but a Maſs*
*Of Iron Red-hot, doom'd* Anaxagoras
*To Death great* Pericles *ſav'd; which danger paſt,*
*Another Error was his End at laſt.*

There are alſo three more of the ſame Name. The firſt an Orator and Scholar of *Iſocrates*. The Second a Statuary, of whom *Antigonus* makes mention; and the third a *Grammarian*, the Diſciple of *Zenodorus*.

The

## The LIFE of

# *ARCHELAUS.*

*Archelaus*, an *Athenian*, or *Mileſian*, was the Son of *Apollodorus*, or of *Mido* as others affirm, the Diſciple of *Anaxagoras*, and *Socrates*'s Maſter. He was the firſt that introduced natural Philoſophy out of *Ionia* into *Athens*, and was therefore called the Naturaliſt. However he was the laſt Profeſſor of natural Philoſophy, *Socrates* ſoon after advancing the Study of *Ethics*, of which nevertheleſs, he himſelf, in his Life-time, did not ſeem to have been utterly Ignorant; for he made ſeveral of his publick Readings, upon the Subjects of Law, of Morality and Juſtice. Which being borrowed from him, and propagated by *Socrates*, he was therefore look'd upon as the firſt Inventor of *Ethics*. He aſſerted two Principles of Generation, Heat and Cold; and that Living Animals were firſt created out of Mud; and that *Good* and *Evil* did not proceed from Nature, but from the Law. For all which he gave theſe particular Reaſons; Firſt, that the Water being melted and diſſolved by the Heat, when it came

came to be thickned by the fiery Mixture, made the Earth; but being fluid, produced the Air: whence it came to paſs, that the one was curbed by the circular Motion of the Air, the other by that of the Fire. Then, that living Animals were begotten out of the hot Earth, which diſſolved the Mud into a Subſtance, almoſt like Milk, for their Nouriſhment: and that after the ſame manner Men were produced. He was the firſt who defined the Voice of Man to be the Repercuſſion of the Air; and affirmed that the Sea was a vaſt Body of Water, ſtrained through the Earth, into the Cavities of the terreſtrial Globe, that the Sun was the bigger of the Stars, and the *whole* was infinite.

Beſides this *Archelaus* there were three others of the ſame Name. The one *Chorographer*, who made a diſtinct Mapp of that part of the World, over which *Alexander* had marched. Another, who wrote of natural Productions: the third an Orator, who alſo wrote of the Art of *Rhetoric*.

The

# The LIFE of SOCRATES.

*Socrates* was the Son of *Sophroniſcus* a Stone-cutter, and *Phænareta*, a Midwife, as *Plato* witneſſes in his *Theætetus*; however he challeng'd *Athens* for his Country, as being born in *Halopex*, a little Village in the *Athenian* Territory.

He is ſaid to have aſſiſted *Euripides* in compoſing his Tragedies. Which occaſion'd the following Verſes of *Mneſilochus*.

*New from the Mint, the* Phrygians *here behold,*
*Made by* Euripides, *as we are told*;
*But whiſpers run that* Socrates *was he*
*Who gave perfection to the Tragedy.*

In another place he calls him *Socrates*'s *Wedge*: And *Callias* in his *Pedæta*, thus retorts upon *Euripides*.

*And why not I look great? O Sir, you may*;
*For* Socrates *aſſiſts your Verſe, they ſay.*

Nor is *Ariſtophanes* leſs ſevere in his *Clouds*. *This*

*This is the great* Euripides, *whose Plays*
*Are full of Wisdom, but who bears the praise?*

He was a Hearer of *Anaxagoras* as some report, but of *Damon*, as *Alexander* asserts in his *Successions*, who being condemned to death, he follow'd *Archelaus* the *Naturalist*, by whom he was belov'd in the worst Sence, as *Aristoxenus* relates. But *Doris* affirms, That he serv'd as an Apprentice, and then working at his Trade of a Stone-Cutter, made the Statues of the *Graces* in their Habits, which are to be seen in the *Acropolis*, or Castle of *Athens*. Which occasion'd the following lines of *Timon* in his *Silli*.

*From These a shabby Stone-Cutter, forsooth,*
*A babler about Law, to tell ye truth,*
*His Learning boasts; the* Grecian's *Prophet he,*
*If you'l believe him, quaint in Sophistry,*
*A scoffing Droll, a* Sub-Athenian; *more,*
*The cursed'st Flatterer, e're known before.*

For as *Idomeneus* relates, he was a very smart, and ready Orator; only the thirty Tyrants forbid all teaching or practising the Art of Rhetoric, as *Zenophon* testifies: And he is severely censur'd by *Aristophanes*, as one that could make a good Cause of

of a bad one. Moreover, as *Phavorinus* writes in his *General Hiſtory*, he was the firſt who, together with *Æſchines*, his Scholar, taught *Rhetorick* in his Publick School. Which *Idomeneus* alſo teſtifies in his Life of *Socrates*. He was alſo the firſt who diſcours'd of the Government to be obſerv'd in Humane Life and Converſation, and the firſt of the Philoſophers who was publickly Executed after Condemnation. And *Ariſtoxenus* alſo the Son of *Spintharus* reports him to have been the firſt that demanded money for teaching. But *Demetrius* of *Byzantium* relates, that *Crito* brought him off from that Mercenary Trade of begging, and growing in love with his great Parts, and the perfections of his Mind, became his bountiful Scholar. After he had cry'd down Natural Philoſophy, as neither beneficial nor profitable to Mankind, he introduc'd Ethicks, which he publickly taught in the Work-Houſes, and Market-places; exhorting the People only to ſtudy that, which according to the Verſe in *Homer*,

*In civil Converſe and each Family*
*Might civil moſt, or moſt deſtructive be.*

And ſuch was his vehemency in diſcourſe, that he would frequently bend his

his fists, knock his knuckles one against another, and twitch the hairs of his Beard from his Chin, after such a strange manner, that the People contemning his antic Gestures, would laugh at him, and offer him twenty affronts; which nevertheless he bore with an extraordinary Patience. Insomuch that once being spurn'd and kick'd by a certain Person, to another that admir'd at his forbearance, he made answer, *What if an Ass had kick'd me, should I have presently su'd him for it?* Thus much *Demetrius*. He never thought it necessary to travel, unless, when any occasion call'd him to the Wars. All the rest of his time he staid at home, and spent it wholly in conversing and disputing with his familiar Friends; not so much to convince them of their own Opinions, as to find out the Truth himself. To *Euripides*, who ask'd him what he thought of a Treatise of *Heraclitus*'s, which he had given him to read, he reply'd, *Those things that I understand are Genuine and Masculine; and so perhaps may they be likewise which I do not understand; yet they want a Delian Diver.*

He was very careful to exercise his Body, and therefore he enjoy'd a most healthy and strong Constitution: Insomuch that in the Expedition against *Amphipolis*,

at the Battle of *Delius*, he ſav'd *Xenophon* that was fallen from his Horſe, and mounted him again. And when all the reſt of the *Athenians* fled, he retreated fair and ſoftly, and frequently look'd back without the leaſt diſturbance, reſolv'd to have defended himſelf, had any one adventur'd to aſſail him. He alſo ſerv'd in the War againſt *Potidæa* by Sea; in which Expedition he is reported to have ſtood a whole night in one Poſture. More than that, after a ſingle Victory obtain'd by his own Valour, he yielded the honour of the action to *Alcibiades*, by whom he was highly eſteem'd, as *Ariſtippus* relates, in his fourth Book of *Ancient Delights*. *Io* the *Chiote* reports him to have travel'd with *Archelaus* into *Samos*. *Ariſtotle* alſo affirms, that he viſited *Pytho*; and *Phavorinus* in his firſt Book of *Remembrances*, that he ſurvey'd the *Iſthmus*.

He was a perſon reſolv'd and obſtinate in his Opinions, and a great Champion of *Democracy*, which is apparent from hence, that he withſtood both *Critias*, and his Faction, who commanded *Leontes* the *Salaminian*, a rich Man, to be ſent for, that he might be put to death; and was the ſole Perſon that adventur'd to pronounce judgment, contrary to the ten moſt powerful Captains; and when the Priſon doors

were ſet open to him, to go where he pleas'd, refus'd; ſeverely chid thoſe that wept for him; and when fetter'd, mollify'd the fury of his Enemies with his ſoft and ſmooth Language. He was a perſon contented with his preſent condition, and Majeſtic. So that, as *Pamphila* relates, when *Alcibiades* had giv'n him a large piece of ground whereon to build him a Houſe; ſaid he to his Benefactor, *Hadſt thou given me a pair of Shoes, and a Hide to make 'em my ſelf, would it not appear very ridiculous in me to accept it?* And when he ſaw the vaſt variety of Commodities that were put to ſale among the Multitude, he was wont to ſay to himſelf, *How many things are there in the World of which I have no need!* And it was his cuſtom frequently to repeat the following *Iambicks.*

*Silver and Purple, breeding ſo much ſtrife,*
*Fit for Tragœdians, not for Humane Life.*

He deſpis'd *Archelaus* the *Macedonian*, *Scopas* the *Crannonian*, and *Eurylochus* the *Lariſſean*, refuſing the money which they ſent him, nor vouchſafing ſo much as to give 'em a viſit. So orderly and temperate in his Dyet, that in all the Contagions which happen'd at *Athens* in his time, he never was ſick.

*Ariſtotle*

*Aristotle* tells us, that he married two Wives; the first *Xantippe*, by whom he had a Son call'd *Lamprocles*. The second *Myrto*, Daughter of *Aristides* the *Just*; whom he marry'd without any Portion; and by whom he had *Sophroniscus*, and *Menexenus*. Some there are who affirm, That *Myrto* was his first Wife; though others report that he was marry'd to both at the same time; and among the rest *Satyrus*, and *Hieronymus* the *Rhodian*. For it is said, that the *Athenians* finding a decay of Men, and that there was a necessity of propagation, made a Decree, that any Man might marry one Town-born Wife, and get Children of another; which *Socrates* did.

He had a loftiness of mind that scorn'd all those who ridicul'd him. He glory'd in his frugality, and was frequently wont to say, That he who eat with an Appetite, had the least need of variety of Food. And he that drank with a Gusto, least desired change of Liquor: And that he who wanted least, came nearest to the Gods. And this we may learn from the Comœdians, not aware of the Encomiums which they give him, while they labour to vilifie him. As for Example in *Aristophanes*,

*In Wiſdom juſtly aſpiring to excell,*
*How ſweetly 'mong th'* Athenians *doſt thou dwell!*

And then again,

*Serious and Muſing though we know thee well,*
*For Toil attends on Queſt of knowledge ſtill,*
*Yet thou Eternal Drudge, or ſit, or walk,*
*Art never tyr'd with pondering, nor with talk.*
*Cold ne'er moleſts thee, nor the fond deſire*
*Of ſumptuous Food, or Wine, which Fools admire.*

Moreover, *Amipſias* introducing him in a long Thread-bare Cloak, thus beſpeaks him: "O *Socrates*, of a few Men the beſt, "of many the vaineſt, and art thou at "laſt come amongſt us with thy wonted "patience? How cameſt thou by this "Winter Cloak? Certainly this misfor- "tune befell thee through the Villany of "the Leather-Dreſſer.

But we muſt ſay this of him, that he would never flatter any Man for a Meals Meat. And *Ariſtophanes* does but acknowledge the Grandeur and Loftineſs of his mind, where he ſays,

*With*

*With pompous Gate he ſtruts along the ſtreets,*
*And frowns and ſcowles on every one he meets.*
*And though no Shoes upon his Feet he wears,*
*Yet ſtill his haughty Count'nance nothing fears.*

However ſometimes, to humour the occaſion, you ſhould ſee him appear in ſplendid and modeſt Habit: as when he went to viſit *Agatho*, in *Plato*'s *Sympoſium*. And ſuch was his Eloquence, that it was equally prevalent whether to perſwade or diſſwade the ſame thing. Inſomuch that when he diſputed with *Theætetus*, concerning Knowledge, he ſent him away like one that thought himſelf inſpir'd. And with *Euthyphron* who proſecuted his Father, and had ſummoned him for Tryal at ſuch a day, diſcourſing concerning Juſtice and Piety, he diverted him from his purpoſe, and made him let fall his Suit. Convincing *Lyſis* alſo, he made him a moſt Moral Man. For he had a peculiar faculty to adapt his words to his matter. And *Lamprocles*, ſo undutiful and cruel to his Mother, as *Xenophon* relates, by ſoft perſwaſion he overcame, and brought to reſpect and reverence her. The ſame *Xenophon* alſo teſtifies, that he diverted *Glauco*, the Brother of *Plato*, from medling with State Affairs, by convincing him of

his Ignorance, and want of Experience. On the other ſide, he admoniſh'd and over-perſwaded *Charmides* to apply himſelf to public buſineſs, as being fit for it. He alſo encourag'd the great Captain *Iphicrates*, by ſhewing him the Cocks of *Midas* the *Barber*, and *Callias*, fighting together. Wherefore *Glauconides* thought him fit to walk about the City, but no otherwiſe than a *Pheaſant* or a *Peacock*.

He was wont to ſay, 'twas to him a wonder, that every Man ſhould be able to utter thoſe things which he has in his mind; but could not be able to tell how many Friends he had: So negligent we were in the obſervance of our Benefactors.

To *Euclides* that apply'd himſelf with a more than ordinary diligence to cavilling Diſputes, *O* Euclides, ſaid he, *thou knoweſt how to make uſe of Sophiſters, but not of Men.* For he look'd upon it as an idle ſtudy for a Man to mind thoſe things, as *Plato* records in his *Euthydemus*.

He refus'd the Servants that *Charmides* offer'd him, to attend him when he went abroad; and ſome there are who report, that he deſpis'd the beauty of *Alcibiades*. Only he extoll'd Leiſure, as the beſt thing which a Man could enjoy, as *Xenophon* witneſſes, in his *Sympoſium*.

He

He farther held, that there was but one *Chief Good*, which was *Knowledge*: And one thing Evil above all the reſt, and that was *Ignorance*. Riches and Nobility of Birth, he ſaid, were ſo far from deſerving to be valu'd or eſteem'd, that they were rather the Fountain of all miſchief. Therefore to one who told him that the Mother of *Antiſthenes* was a *Thracian*, *Why, couldſt thou believe*, ſaid he, *that ſuch a Noble Perſon could have been born of two* Athenians? He order'd *Crito* to redeem *Phædo*, whom Captivity had reduc'd to ply at the Brothel-Houſes for a Livelihood, and made him a great Philoſopher. At his leiſure hours he learn'd to ſing to the Harp; affirming it was no ſhame for a Man to learn what he knew not before. He accuſtom'd himſelf very much to dancing, eſteeming that ſort of Exerciſe, as very much conducing to Health. He affirm'd, That the Deity had endu'd him with the gift of Fore-knowledge: And it was one of his Maxims, That *to begin well* was not only no ſmall thing, but the chiefeſt thing of all; and that he only knew this, that he knew *Nothing*.

Being ask'd, What was the Vertue of a young Man? He anſwer'd, *Nothing to Exceſs*. Then for Geometry, he ſaid, it behov'd Men to ſtudy it ſo long, till

they were able to give and take Land.

When *Euripides* in his *Auga* repeated this Expreſſion concerning Vertue, *'Twas beſt to let her go at Random*; He roſe up and left the Stage, ſaying as he went off, *That it was a ridiculous thing to deem a loſt Slave worthy to be ſought after and found out again, but to ſuffer vertue to periſh.* To the Queſtion, whether beſt to marry or not, he anſwer'd, *Let a Man do which he pleaſes, he will repent.*

It was a ſaying that he wonder'd at Stone-Cutters, who endeavour'd to make the Stones as like to Men as they could, but never took care to prevent their being like Stones themſelves.

He would be always exhorting young Men to view themſelves in their Looking-Glaſſes; that if they ſaw themſelves fair and comely, they might render themſelves worthy of their Beauty: But if deformed, that they might hide the defects of the Body, by improvements of the Mind.

Having invited certain wealthy Perſons to Supper, and perceiving *Xantippe* aſhamed of his ſhort Commons, *Come, come*, ſaid he, *never let it trouble thee; If they be moderate and thrifty Men, they will bear with me: If they be proud and luxurious, we ſhall have no occaſion to mind 'em.*

He

He was wont to ſay, That other Men liv'd, that they might eat; but that he eat only that he might live. Concerning the vulgar Multitude, he ſaid, they were like a vaſt ſum of Money, where a Man refuſes to take the pieces one by one, but never ſcruples to carry away the whole Heap. When *Æſchines* told him he was poor, and had nothing elſe to give him but himſelf; *How!* ſaid he, *and art thou not ſenſible that thou giveſt me the greateſt gift thou can'ſt e'er expect to be Maſter of in this World?*

To one that murmur'd to find himſelf deſpis'd, when the thirty Tyrants came into Power, *Oh*, ſaid he, *d'ye repent at length?* To another, who brought him the news that the *Athenians* had condemned him to dye; *Very good*, ſaid he, *and Nature has condemned them.* Which ſaying is aſcribed by others to *Anaxagoras.* To his Wife, that cry'd to him, *Thou dy'ſt unjuſtly: Do'ſt wiſh*, ſaid he, *it had been juſtly?*

Dreaming that he heard a Perſon recite this Verſe to him in his ſleep,

*On the third day come thou to* Phthia's *Plains.*

He told *Æſchines* that he ſhould dye within three days.

Upon

Upon the day that he was to drink the Hemlock draught, when *Apollodorus* offer'd him a ſumptuous upper Garment to cover him expiring, *What*! ſaid he, *my own Cloak ſuffic'd me while I liv'd, and will it not ſerve me to dye in*? To one who brought him word, that a certain Perſon curs'd and rail'd at him, *It may be ſo*, ſaid he, *for he never learn'd to ſpeak any better.* When *Antiſthenes* held up his upper Garment, and ſhew'd it full of holes to the light, *I ſee*, ſaid *Socrates*, *thy vanity through the Rents of my Cloak.* To one that cry'd to him, *Does not ſuch a one abuſe thee*? *No*, ſaid he, *for his words concern me not.* He ſaid, 'twas expedient for him to expoſe himſelf on purpoſe to the *Comœdians*. For if they tell us our faults, we ought to correct 'em in our ſelves; if not, their Scoffs are nothing to Us. To *Xantippe*, that firſt read him a Curtain Lecture, and then threw a Bowl of Water in his Face. *Did I not tell ye*, ſaid he, *that when* Xantippe *thunder'd, ſhe would rain ſoon after.* To *Alcibiades* telling him, That *Xantippe*'s *Billingſgate* Language was not to be endur'd; *Oh!* ſaid he, *I have accuſtom'd my ſelf to it, and it troubles me no more than the noiſe of the Mill offends the Miller*: And then adding, *Doſt not thou bear with the cackling of thy Geeſe*? To which *Alcibiades* replying,

ing, that they brought him Eggs and Gos-lins: *And* Xantippe, said he, *has brought me Children.* Another time, when she pull'd his Cloak from his back, and his familiar Friends advis'd him to chastise her with his fists, *Well advis'd, by* Jove, said he, *for you, while we are together by the Ears, to laugh at Us, and cry, well done* Socrates, *bravely done* Xantippe. Therefore, he said, that a Man must use himself to a morose ill humour'd Wife, as Jockies order their high mettl'd Horses. For by breaking *Them* of their Jades tricks, they learn to ride others with pleasure. So I, said he, being accustom'd to *Xantippe*'s bawling, can the more easily brook the indignities of Men when I come abroad. These, and such like Sentences and Admonitions, when he had both utter'd and practis'd every day, he was applauded by the *Pythian* Priests, who return'd that Answer to *Chærephon*, which is in every Bodies Mouth.

*Of all Men living*, Socrates *the Wisest.*

This drew upon him the envy of several, especially those, who having a proud and impertinent conceit of themselves, he always despis'd for Fools and Nonsensical fellows; of which number was *Anytus*,

*tus*, as *Plato* relates in his *Memnon*. This *Anytus* therefore not brooking the Jokes and Sarcasms that *Socrates* daily put upon him, first embitter'd *Aristophanes*; after that he incensed *Melitus* to draw up an Indictment against him, laying Impiety, and corrupting of Youth to his Charge. Thereupon *Melitus* drew up the Bill, and *Polyeuretus* took upon him the Prosecution, as *Phavorinus* relates in his Universal History. *Polycrates* the Sophister compil'd the Declamation against him, as *Hermippus* reports; though others will have *Anytus* himself to be the Person; and *Lyco* the Orator manag'd the Tryal. But *Antisthenes* in his *Successions* of the Philosophers, and *Plato* in his *Apologies*, relate him to have had three Accusers, *Anytus*, *Lyco*, and *Melitus*. *Anytus* took the Citizens, and Tradesmens part; *Lyco* appear'd for the Orators, and *Melitus* stood for the Poets, who had every one felt the lash of *Socrates*'s Reprimands. But *Phavorinus* in his first Book of Remembrances, tells us, that the Oration fix'd upon *Polycrates* could not be his, for that there is mention made therein of the Walls that were repair'd by *Conan*; which was not done till six years after the death of *Socrates*. Now the form of the Process ran thus: For it still remains to be seen, says *Phavori-*

*Phavorinus* in the *Metroum*; *Melitus* of *Pithea*, the Son of *Melitus*, accuſes *Socrates* the *Alopecian*, the Son of *Sophroniſcus*, of the following Crimes. *Socrates* does impiouſly, not believing thoſe to be Gods, which the City believes to be ſo, but introducing other ſtrange Deities. He does impiouſly in Corrupting and Seducing the Youth of the City. Wherefore his puniſhment ought to be Death.

Soon after, when *Lyſias* had read the Apology which he had made for him, *'Tis an exceeding Eloquent, and Polite Oration.* Lyſias, ſaid the Philoſopher, *yet it nothing concerns me; for it was more like a judicial piece of Pleading than was proper for a Philoſopher to own.* But then *Lyſias* demanding, if the Oration were good, and lik'd him, wherefore it were not convenient for him? *May not*, ſaid he, *my Garments and Shoes be very ſplendid and faſhionable, yet not fit me?*

At the time of the Tryal, *Juſtus* of *Tiberias* in his *Stemma* relates, that *Plato* aſcended into the Pulpit, and thus beginning his Harangue, *Though the youngeſt in years, O Men of* Athens, *of any that ever yet aſcended into this Place*: He was preſently interrupted by the Judges, who cry'd out, *Come down then.* Thereupon he was caſt by two hundred eighty and one Voices.

After

After which the Judges debating whether to punish his Body or his Purse, he told 'em, he was ready to pay twenty five Drachma's, though *Eubulides* affirms, that he promis'd a hundred. Upon which the Judges being divided in their Opinions, *I should have thought*, said he, *for what I have done I might rather have been rewarded, and allowed the Public Maintenance of the* Prytaneum. But that put 'em into such a Heat, that they presently condemned him to death, with a new access of fourscore Voices more. Thereupon he was thrown into Irons. Nor was it many days after that, before he drank the poysonous Juice; uttering at his death those Raptures of Morality & Philosophy, which *Plato* has recorded in his *Phædo*. There are some who affirm that he wrote that Hymn to *Apollo* and *Diana*, which begins,

Diana, *Hail*, and *Thou bright* Delian *Youth*,
Apollo, *Hail*; *renowned Off-spring Both.*

Though *Dionysodorus* will not allow it to be his. He also wrote an *Æsopian* Fable, highly significant, and to the purpose, which thus began,

*The wise* Æsopus *his* Corinthians *taught*,
*Not to trust Vertue with the common Rout.*

This

This was the *Exit* which *Socrates* made out of the World. But ſoon after the *Athenians* ſo ſorely repented of what they had done, that they ſhut up for a time all their Places of Public Sports and Exerciſes: And for his Judges, ſome they Exil'd, and condemn'd *Melitus* to Death: But the Memory of *Socrates* they honour'd with a Brazen Statue, the Workmanſhip of *Lyſippus*, which they erected in the chiefeſt Street of the City. *Anytus* alſo, being then beyond the Seas, the *Heracleots* exterminated the ſame day. Nor were the *Athenians* thus unkind to *Socrates* alone, but to ſeveral other Illuſtrious Perſons alſo. For, as *Heraclides* reports, they Fin'd *Homer* fifty Drachma's, as being a mad Man; and condemn'd *Tyrtæus* for a Fool; though they honour'd *Aſtydamas* the firſt of *Æſchylus*'s Scholars with a Brazen Statue. Which *Euripides* throws upon 'em as a reproach, in his *Palamedes*.

*Y'have ſlain, y'have ſlain the Wiſe ſweet-ſinging Muſe.*
*That liv'd among ye free from all abuſe.*

However *Philochorus* affirms that *Euripides* dy'd before *Socrates*.

He was born, as *Apollodorus* relates in his Chronicle, under the Government of

of *Aphsephion*, in the fourth year of the 77th. *Olympiad*, upon the sixth day of the Month *Thargelion*, or *April*, when the *Athenians* purifie their City with a Solemn Proceſſion, the very ſame day that the *Delians* affirm *Diana* to have been born.

He dy'd in the firſt year of the ninety fifth *Olympiad*; in the ſeventieth year of his Age: Which *Demetrius Phalereus* alſo teſtifies, in oppoſition to others, who will not allow him to have liv'd above ſixty. However they were Diſciples of *Anaxagoras*, both he, and *Euripides*, who was born in the firſt year of the ſeventy fifth *Olympiad* under the Government of *Callias*.

Now it ſeems to me that *Socrates* apply'd himſelf alſo to *Natural Philoſophy*; which appears by his Diſcourſes of Providence, mention'd by *Xenophon*, though he never made any ſet Orations, but ſuch as concern'd Morality, and the well ordering of Humane Life. And *Plato* in his *Apology*, making mention of *Anaxagoras* and other Philoſophers, diſcourſes of thoſe things which *Socrates* is ſaid not to have deny'd, as attributing all to *Socrates*. *Ariſtotle* alſo reports, that a certain *Magician*, coming out of *Syria* to *Athens*, reprehended *Socrates* for many things, and foretold his violent Death. As for any Epi-

grams

grams that were made upon him, we find no other, but this of our own.

*Now Nectar ſip among the Gods, for thee*
*Great* Socrates, *the* Delphian *Deity,*
*Pronounc'd the Man* ( *and ſure the God was wiſe* )
*Whom he for wiſdom above all did prize.*
*Ingrateful* Athens *in a poyſon'd Bowl,*
*To Starry Manſions ſent thy ſwimming Soul;*
*The more ingrateful they, and vile much more,*
*That drank ſuch Wiſdom from thy Lips before.*

*Ariſtotle* tells us in his *Poetics* that *Antiochus* of *Lemnos*, and *Antiopho*, an expounder of Prodigies, labour'd highly to be his Emulaters; as *Onatas* and *Kydo* vy'd with *Pythagoras*, *Sagaris* with *Homer* living, and *Xenophanes* after his death: *Cecrops* with *Heſiod*; *Pindar* with *Amphimenes* the *Coan*; *Thales* with *Pherecydes*; *Bias* with *Salarus* of *Priene*; *Pittacus* with *Antimenides*, and *Alceus*; *Soſibius* with *Anaxagoras*; *Simonides* with *Timocreon*. Now of thoſe that ſucceeded *Socrates*, and were called *Socratics*, the moſt eminent were *Plato*, *Xenophon* and *Antiſthenes*. Of thoſe that were call'd the Ten, the moſt famous were *Æſchines*, *Phædo*, *Euclid*, and *Ariſtippus*.

There was also another *Socrates*, who was an Historian, and wrote the History of *Argos*; another a *Bithynian*, and a *Peripatetic*; a third, a writer of Epigrams, and a fourth, a *Coan*, who set down several Forms of Supplications to the Gods.

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## The LIFE of XENOPHON.

*Xenophon*, an *Athenian*, was the Son of *Gryllus*, Born in the Village of *Argeus*: modest to Excess, and the most lovely Person living.

It is reported, that meeting *Socrates* in a narrow Passage, he held up his Stick, and having stopped him from going forward, asked him where he might purchase such and such things, that were necessary for humane Use: to which, when *Socrates* had returned him an Answer; *Socrates* asked him again, where good and vertuous Men were to be found; which sudden question putting *Xenophon* to a nonplus, *Follow me then, said* Socrates, *and Learn*: and so from thenceforth, *Xenophon* became a Hearer of *Socrates*: and was the first, who taking Notes of what he heard, afterwards made his Observations public in writing to all the World; being also

alſo the firſt that wrote the Hiſtory of the Philoſophers. He was in Love with *Clinias*, as *Ariſtippus* relates in his fourth Book *of the delights of the Ancients*, to whom he is ſaid to have uſed theſe Expreſſions. 'And 'now *Clinias*, I behold thee with more 'delight, than all things elſe whatever, 'that are accounted Beautiful among 'Men. Nor would I value my be-'ing Blind as to all other Objects, ſo I 'might enjoy the Sight of *Clinias* only. 'But I am perplexed all Night, and diſ-'quieted in my Dreams, becauſe I ſee not '*Him*. But I return the choiceſt of my 'Thanks to Day and to the Sun, becauſe they ſhew me *Clinias* again. As for his Friendſhip with *Cyrus*, he gained it in this manner. There was then in the *Perſian* Court, a familiar Friend of his, *Proxenus* by Name, by Birth a *Bœotian*, the Diſciple of *Gorgius Leontinus*, well known to *Cyrus*, and by him highly beloved. He remaining at *Sardis* with *Cyrus* ſent an Epiſtle to *Xenophon* and then at *Athens*, inviting him to an Acquaintance with the Prince, *Xenophon*, ſhewed the Letter to *Socrates*, and asked his Advice; who ſent him to *Delphos* to conſult the Oracle. Thither *Xenophon* went, in obedience to *Socrates*, and enquires of the Deity, not whether he ſhould go to *Cyrus*,

but after what manner. For which, tho' *Socrates* modeſtly blamed him, yet he adviſed him to go. Thereupon he went, and ingratiated himſelf in ſuch a manner with the young Prince, that he became no leſs his Friend than *Proxenus*. As for what happened in the aſcent of *Cyrus*, and the return of the *Greeks*, he himſelf has given us a perfect account with his own Pen. But he hated *Meno*, the *Pharſalian*, at the time of the *Aſcent*, Commander of the Foreign Troops, who among other Reproaches, upbraided him with his Exceſs of Male-Venery. Moreover he was wont to ſcoff at *Apollonides*, and tell him, *that his Ears were bored.*

After the *Aſcent*, his misfortunes in *Pontus*, and the violation of the Leagues he had made with *Seuthus*, King of the *Odryſians*, he marched into *Aſia*, and join'd with *Ageſilaus*, King of the *Lacedemonians*, and liſting under his Command the Souldiers that he brought along with him, he became his familiar Acquaintance; at what time becauſe he ſeemed to take part with the *Lacedemonians*, he was Condemn'd and Exil'd by the *Athenians*. Marching then to *Epheſus*, and being full of Money, he delivered the one half of his Gold to *Megabyzus*, the Prieſt of *Diana*, to keep till his Return; but if he never

never came back, for the conſecration of a Statue to the Goddeſs. Of the other half he ſent a good part in Preſents and Offerings to *Delphos*. From thence he accompany'd *Ageſilaus* into *Greece*, being call'd home to command in the *Theban* War; at what time the *Lacedemonians* kindly entertain'd him, and afforded him all neceſſary Accommodations. After that, taking his leave of *Ageſilaus*, who retir'd to *Scilluntes*, in the Territory of *Elea*, not far diſtant from the City; whither a certain ordinary Woman, called *Phileſia*, as *Demetrius* the *Magneſian* relates, together with two Children, *Grylus* and *Diodorus*, which were alſo ſaid to be *Twins*, as *Dinarchus* reports in his Book of *Divorce* againſt *Xenophon*. Soon after *Megabyzus*, coming to attend the public Solemnities of the Place, he receiv'd his Money, with which he purchaſed a piece of Land, and conſecrated the ſame to the Goddeſs, lying upon the River *Selenus*, which bare the ſame name, with that which ran by the Walls of *Epheſus*. There he ſpent his time in Hunting, feaſting his Friends, and writing Hiſtories: Though *Dinarchus* affirms, that his Houſe and Lands were the free gift of the *Lacedemonians*. *Philopidas* alſo the *Spartan*, ſent him ſeveral *Dardanian* Captives, of

which he diſpos'd as he thought fit himſelf: At what time the *Eleans* marching againſt *Scilluntes*, while the *Lacedæmonians* delay'd their aſſiſtance, took the Country. But then the Sons of *Xenophon* privately withdrew themſelves with a ſmall retinue, and came to *Lepreum*. *Xenophon* himſelf alſo firſt retir'd to *Elis*, then to *Lepreum*, to his Sons, and thence all together getting ſafe to *Corinth*, there ſettl'd themſelves. At the ſame time the *Athenians* having reſolv'd to aſſiſt the *Lacedæmonians*, he ſent his Sons to *Athens* to ſerve in the Wars. For they had been both bred up at *Sparta*, as *Diocles* relates in his Lives of the Philoſophers. As for *Diodorus*, he eſcap'd out of the Battel, without performing any remarkable Atchievment. But *Gryllus*, ſerving among the Cavalry (for it was at the Battle of *Mantinea*) after he had behav'd himſelf with a more than ordinary courage, dy'd valiantly in the Throng of his Enemies, as *Euphorus* relates in the five and twentieth Book of his Hiſtory, *Ctephiſodotus* then leading the Horſe, and *Ageſilaus* commanding the Foot: And the ſame Fate befalling the *Theban* General; for *Epaminondas* was ſlain in the ſame fight.

It is reported, That when the news of the defeat was brought to *Xenophon*, he

was

was then offering Sacrifices with a Crown upon his Head; at what time, when he heard that his Son *Gryllus* was ſlain, he laid aſide his Crown; but afterwards, finding by the continuance of the Relation that he had bravely fought, and dy'd honourably, he put on his Crown again. Some report, that he did not ſo much as ſhed a Tear, only ſigh'd out theſe words, *I know that my Son was not Immortal.* *Ariſtotle* alſo tells us, That an infinite number of Perſons wrote the Praiſes of *Gryllus*, and beſtow'd Epitaphs upon him, partly to celebrate his Name, and partly to gratifie his Father. *Hermippus* moreover aſſerts, That *Socrates* wrote an Encomium of *Gryllus*, which *Timon* thus derides;

*A ſorry Duad, or a Leaſh, perhaps,*
*Of Doggrel Diſtichs he together ſcrapes,*
*To claw kind* Xenophon, *or elſe to pleaſe*
*His Friend and Scholar, bawling* Æſchines.

*Xenophon* flouriſh'd in the fourth year of the ninety fourth *Olympiad*; and he accompany'd *Cyrus* in his Expedition at what time *Xenaretus* govern'd *Athens*, a year before the death of *Socrates*. He dy'd (according to *Steſiclides* in his *Epitome* of the *Archontes* and *Olympiacs*) in the firſt year of the hundred and fifth *Olympiad*,

*lympiad*, during the Government of *Callidemides*, at what time *Philip* the Son of *Amyntas* reign'd in *Macedon*. And *Demetrius* the *Magnesian* affirms, That he was far ſtrick'n in years at the time of his deceaſe: A perſon of great Vertue, and among his other Excellencies, a great Lover of Horſemanſhip, Hunting, and Warlike Diſcipline, as is manifeſt by his Writings.

He was very Religious, a conſtant Offerer of Sacrifices; one who was able to judge of Religion, and an exact Emulator of *Socrates* in every thing. He wrote about forty ſeveral Treatiſes; the *Aſcent* of *Cyrus*; annexing a Prologue to every particular Book, but not any to the *Whole*; the Education of *Cyrus*; the Tranſactions of the *Greeks*, and ſeveral Commentaries; his *Sympoſium*, and *Oeconomics*. He wrote alſo of *Horſemanſhip*, and of *Hunting*; an Apology for *Socrates*; of *Seeds*; *Hiero*, or the Tyrant; *Ageſilaus*; the *Common-wealth* of *Athens*, and *Lacedæmon*: Which latter *Demetrius* the *Magneſian* denies to be *Xenophon*'s. It is reported alſo, that when it was in his power to have ſtifl'd the Works of *Thucydides*, he was the firſt who made 'em public to the World, for the honour of the Author. He was call'd the *Athenian* Muſe, for the ſweet-

ſweetneſs of his Style. For which he was envy'd by *Plato*, as we ſhall declare in his Life. Nor could we our ſelves refrain his commendations in the following Epigrams.

*By* Cyrus *call'd to aſſiſt his bold Aſcent,*
*The valiant* Xenophon *not only went* ;
*But back returning he ſo bravely fought,*
*As one that for Immortal honour ſought :*
*Then writing his bold acts, he plainly ſhew'd*
*How much to* Socrates *his Valour ow'd.*

Then this upon his Death.

*Tho Thee, Great* Xenophon, *thy Native Soil*
*For* Cyrus *ſake condemn'd to long Exile,*
*More kindly far by* Corinth *entertain'd,*
*A happy life thou lead'ſt, where mildneſs reign'd.*

In ſome other Authors I have read, that he flouriſh'd about the Eighty ninth *Olympiad*, together with the reſt of the *Socratics*. On the other ſide, *Iſter* aſſerts, that he was baniſh'd by the Decree of *Eubulus*, but that afterwards the ſame perſon gave his Voice for his return home.

Of his name there were ſeven in all: Himſelf the firſt : The ſecond an *Athenian*, the Brother of *Pythoſtratus*, who wrote

a Poem, entitl'd *Theseis*; as also the Life of *Epaminondas*, and *Pelopidas*. The third was a Physician of *Coos*; A fourth, who compil'd the History of *Hannibal*: The fifth, a Collector of Fabulous Prodigies: The sixth a *Parian*, and a famous Statuary: The seventh, a writer of Comedies, after the Ancient strain.

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## The LIFE of

# ÆSCHINES.

ÆSchines an *Athenian*, as some say, was the Son of *Charinus*, whose Trade it was to make Sawcidges; as others assert of *Lysanias*; industrious from his Infancy: And therefore he never forsook *Socrates*: Which occasion'd that saying of his Master, The Sawcidge-makers Son is the only person that ever knew how to give us respect.

This was he, as *Idomeneus* relates, and not *Crito*, who advis'd *Socrates* to make his escape out of Prison; though *Plato*, more a friend to *Aristippus*, will have *Crito* to be the Author of that good Counsel. However *Æschines* was question'd for it, and eagerly prosecuted by *Mene-*

*demus*

*demus* the *Eretrian*, becauſe he had divulg'd ſeveral Dialogues under *Socrates*'s name, and which he pretended to have receiv'd from *Xantippe*. Of which, thoſe that bear the Title of *Acephali*, are very looſe and extravagant, not ſavouring in the leaſt of *Socratic* reſerv'dneſs. And therefore *Piſiſtratus* the *Epheſian* denies 'em to have been compos'd by *Æſchines*. To which *Perſeus* adds, That ſeven of thoſe Dialogues, being the greateſt part, were written by *Paſipho* of *Eretrium*, and by him foiſted into the Works of *Æſchines*. On the other ſide, that *Antiſthenes*, the *leſſer Cyrus*, the *leſſer Hercules*, *Alcibiades* and the Lives of ſeveral others were all written by *Him*. Now the Dialogues of *Æſchines*, deſcribing the Life and Converſation of *Socrates* were ſeven; under the names of *Miltiades*, *Callias*, *Axiochus*, *Aſpaſia*, *Alcibiades*, *Telanges*, and *Rhino*.

Some there are who report, that being reduc'd to great want, he took a Voyage into *Sicily*, hoping to taſt of *Dionyſius*'s bounty; and that being there deſpis'd by *Plato*, but recommended to the Tyrant by *Ariſtippus*, he produc'd his Dialogues, and was liberally rewarded by the generous *Sicilian*. From thence he return'd back with his Preſents to *Athens*, but durſt not ſpread his Philoſophy, by reaſon

reaſon of the high eſteem which the *Athenians* had of *Plato* and *Ariſtippus*. Thereupon he gave money to certain perſons to come to him and be his Hearers; and undertook to Plead at the Bar, for ſuch as would fee him in their Cauſes. Which occaſion'd that Sarcaſm of *Timon* upon him.

——-*And more officious to indite,*
*Than ever needy* Æſchines *to write.*

And it is reported, that in the extremity of his Poverty, *Socrates* merrily advis'd him to demand intereſt of himſelf for the Victuals he ow'd his Belly.

Neither had *Ariſtippus* a good opinion of his Dialogues; for as he was reading 'em at *Megara*, he cry'd out in a kind of a Paſſion, *Curſed Rogue, what put thee into this humour?*

*Polycritus* the *Mendeſian*, in his firſt Book of the Acts of *Dionyſius*, affirms, that he liv'd with the Tyrant, till he was expell'd his Country, and till the return of *Dion* to *Syracuſe*; adding alſo that *Carcinus* the *Comœdian* was his aſſociate all the time; and there is alſo extant an Epiſtle of his to *Dionyſius*.

However it were, moſt certain it is, that he was an exact and exquiſite Orator, as appears

appears by the Oration which he made in defence of the Father of *Phæax*, who was General of the Horſe; and for that he ſtrove to imitate *Gorgias Leontinus*, not without good Succeſs. Nevertheleſs *Lyſias* wrote an Oration againſt him, which he entitl'd the *Sycophant*. Whence it is manifeſt, that he was a great Orator: Though it ſeems it was his hap to have but one familiar Friend, that we hear of, whoſe name was *Ariſtotle*, Surnam'd *Mythus*.

Yet *Panætius* could not be his Enemy, for he is the only perſon of all the *Socratics*, who will allow ſo much as thoſe Dialogues to be Legitimate, where the diſcourſe is fram'd under the names of *Plato*, *Xenophon*, *Antiſthenes*, and *Æſchines*; but very much queſtions thoſe that go under the names of *Phædo*, and *Euclid*; and for all the reſt, he utterly rejects 'em.

Of this name there were eight in all: The firſt himſelf: Another, who wrote the *Art of Rhetoric*: The third an Orator, that oppos'd *Demoſthenes*: The fourth an *Arcadian*, and Diſciple of *Iſocrates*: The fifth, a *Mitylenæan*, who was call'd the *Scourge of Orators*: The ſixth, a *Neapolitan*, an *Academic* Philoſopher; and both the Scholar, and Male-Delight of *Melanthus* the *Rhodian*. The ſeventh, a *Mile-*

*Milesian*, and writer of Politicks: The eighth, a Statuary.

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## The LIFE of

# *ARISTIPPUS.*

*Aristippus* was by Birth a *Cyrenæan*, but came to *Athens*, drawn thither by the far-spread Fame of *Socrates*, as *Æschines* relates.

He was the first of all the *Socratics*, who setting up a Rhetoric-School, demanded money from his Scholars, of which he sent a part to his Master. But the first Present he made him, his Master refus'd it, with this Expression, That *Socrates*'s *Dæmon* would not permit him to take it. This mercenary humour of his displeas'd *Socrates*. Nor could *Xenophon* brook it, who for that reason wrote a Treatise against Pleasure, in opposition to *Aristippus*, and maintains the Dispute in the person of *Socrates*. And not only so, but *Theodorus* in his Treatise of *Sects*, calls him a hundred Knaves and Fools, nor is *Plato* more kind to him in his Book of the Soul.

How-

However he was a perſon of a ſoft temper, and could comply with all Places, Times, and Perſons, as one that underſtood the whole Art of Complacency. And therefore he liv'd in greater reputation with *Dionyſius* than all the reſt, as being one that knew how to demean himſelf, whatever happen'd. For as he gladly reap'd the pleaſures of preſent enjoyments, ſo never was he greedily ſollicitous after abſent delights. For which reaſon *Diogenes* call'd him a *Curr for a King*. And *Timon* cenſures him for his Effeminacy in theſe lines.

*Then* Ariſtippus *far more Coy and Nice,*
*Who Vertue by the touch could feel from Vice.*

It is reported, That he order'd fifty Drachma's to be given for a Partridge; at what time a certain Perſon reproving his Prodigality, *Why*, ſaid he, *would'ſt not thou have bought the Fowl, could'ſt thou have had it for a Farthing*? To which the other aſſenting: *Well then*, added he, *fifty Drachma's are no more to me than thy Farthing*. Another time *Dionyſius* giving him his choice of three handſom Curtezans, he led away with him all the three, ſaying as he went off, *That the Ruin of* Paris *was his preferring one before another*; and then

then handing 'em to the Door, diſmiſs'd 'em all together. To ſhew that he could either enjoy, or ſcorn, with the ſame indifferency; which was the reaſon, that *Strato*, or as others ſay, *Plato* told him, that he was the only perſon that car'd not whether he went in Purple or in Tatters. Another time the Tyrant ſpitting in his Face, he took it patiently. For which, when another reprov'd him, *The Fiſher-men*, ſaid he, *will endure to be waſh'd by the Sea, in hopes to take a Sturgeon, and ſhall not I endure to be ſprinkl'd with a little Wine, to catch a Fool?*

Another time, *Diogenes*, as he was waſhing of a few Pot-herbs, joqu'd upon him, and told him, That if he had but learn'd to dreſs ſuch a Diſh as That, he never needed to have held a Trencher to a Tyrant: To whom, *Nor thou*, ſaid he, *hadſt thou known how to converſe with Men, had'ſt ever been neceſſitated to waſh Pot-herbs.*

To one that ask'd him, what he had gain'd by Philoſophy? He reply'd, *A confidence to diſcourſe with any Man.* Being upbraided with his expenſive way of living: *Certainly*, ſaid he, *if this were ſuch a hainous thing, the Gods would never be ſo laviſh at their Banquets.*

To

To one that ask'd him, wherein the Philoſophers excell'd others? He reply'd, *In this, that they could live uprightly and juſtly, were there no Laws in the World.*

To *Dionyſius* who ask'd him, why Philoſophers haunted the Tables of rich Men, *Becauſe*, ſaid he, *they know their own neceſſities better than the others do.*

To one that ask'd him, what was the difference between the Learned and the Ignorant, he made anſwer, *The ſame that there is between a wild Horſe, and one that is brok'n.*

Entring one time into a Curtizan's Lodging, and perceiving one of the young Men that were with him to be aſham'd, *Ne'er bluſh*, ſaid he, *the ſhame does not lye in going in, but in not being able to get out again.*

To one that propoſed a hard queſtion to him, and cry'd; Unfold me this Riddle, *Fool*, ſaid he, *wherefore doſt thou deſire us to unfold that, which the words themſelves preſent us ſo myſteriouſly wrapt up?*

He was wont to ſay, 'twas better to be a Beggar than Illiterate. For the one wanted nothing but *Money*, the other *Humanity.*

Another time being ſcurriloully rail'd at, he left the Room; at what time, the other purſuing him, and asking why he

made ſuch haſt to be gone? *Becauſe*, ſaid he, *thou haſt got a Patent for railing, but I have no Patent to hear thee.*

To one that was offended at the Philoſophers, for frequenting the Houſes of the Wealthy; *Why*, ſaid he, *the Phyſicians frequent the Chambers of the Sick; yet that is no reaſon, that a Man ſhould rather chuſe to lye ſick, than be cured.*

As he was going to *Corinth* by Sea, a ſudden Tempeſt put him into ſome diſorder; at what time, to one that inſulted over his fears, and cry'd, We illiterate People fear nothing, what are you Philoſophers afraid of? *O friends*, ſaid he, *we are not both alike concern'd for the loſs of the ſame Soul.*

To one that boaſted of his great reading, *As they*, ſaid he, *who feed and Exerciſe moſt, are not always more healthy, than they who only eat and exerciſe to ſupply Nature; ſo neither they who read much, but they who read no more than is uſeful and beneficial, are the moſt Learned.*

To his Lawyer, who having pleaded his cauſe, and got the day, ask'd him, What good *Socrates* had done him? *Very much*, ſaid he, *For he made all thy words good, that thou haſt ſpok'n in my behalf.*

His Daughter *Arete*, among all the wholſome inſtructions that he gave her, he

he chiefly admoniſh'd to contemn ſuperfluity.

To one who ask'd him, what his Son would be the better, by being a Scholar? *If for nothing elſe*, ſaid he, *yet for this alone, that when he comes into the Theatre, one Stone will not ſit upon another.*

When a certain Perſon recommended his Son to him, he demanded five hundred *Drachmas*: To which when the Father reply'd, that he could buy a Slave for ſo much money——*Do ſo*, ſaid he, *and then thou wilt be Maſter of a Couple* ——

He was wont to ſay, That he took money of his friends, not ſo much for his own uſe, as that they might know what money was good for, and how to beſtow it.

Being upbraided another time, for that having a Suit of Law depending, he fee'd a Lawyer to plead for him; *Juſt ſo*, ſaid he, *when I have a great Supper to make, I always hire a Cook.*

Another time being commanded by *Dionyſius* to diſcourſe upon a Point of Philoſophy, *'Tis irrational*, ſaid he, *that thou as a learner, ſhouldſt deſire me to ſpeak, and yet teach me when I ſhould ſpeak:* At which when *Dionyſius* was offended, and commanded him to the lower end of the Table, *I perceive thy deſign*, ſaid he, *to make it a Place of Honour.*

To one that extoll'd himſelf to the Skies for his excellent skill and activity in ſwimming, *Art not aſham'd*, ſaid he, *to boaſt of that, which every* Dolphin *can better do?*

To one that put the queſtion, whetein a Wiſe Man differ'd from a Fool? *Send both together naked*, ſaid he, *to thoſe that are acquainted with neither, and then thou ſhalt know.*

To one that boaſted his ability to drink, and yet never be drunk, *Tis no more*, ſaid he, *than a Mule can do.*

To one that reproved him for living with a Curtizan, *Why*, ſaid he, *is it not better to live in a Houſe where many have dwelt, than in one that was never before inhabited?* Which the other affirming; *And is it not ſafer to venture in a Ship where thouſands have ſail'd, than in one that never was at Sea before?* To which when the other reply'd, *Yes: Very good then*, ſaid he, *why ſhould it not be more convenient to live with a Woman that many Men have made uſe of, than with one that never was try'd i'this World?*

To one that reprov'd him, for that being a Scholar of *Socrates*, he took money: *So much the rather*, ſaid he, *for* Socrates, *when they ſent him Proviſion and Wine, took what he wanted, and return'd the reſt; and*

*good*

*good reaſon why, for the chiefeſt of the* Athenians *were his Stewards; but I have none but* Eutichides, *a Servant bought with my money.*

He frequented the company of *Lais*, the famous Curtizan, as *Sotio* relates, in his Second Book of the *Succeſſions of the Philoſophers.* For which being reproved by ſeveral: *'Tis very true*, ſaid he, *I enjoy* Lais, *but ſhe does not enjoy me. For Pleaſure*, added he, *is no Crime; but the Crime is, for a Man to be a Slave to his Pleaſures.*

To one that tax'd him for his coſtly and voluptuous feeding, *I warrant*, ſaid he, *thou wouldſt not have beſtowed three farthings upon ſuch a Dinner*: Which the other confeſſing; *Why then*, ſaid he, *I find my ſelf leſs indulgent to my Palate, than thou art to thy covetous humour.* Or thus, *Why then*, ſaid he, *I find that I love my Belly, and thou lov'ſt thy money.*

When *Simus*, Treaſurer to *Dionyſius*, ſhewed him his Houſe ſumptuouſly furniſhed, and paved with coſtly Marble (for he was a *Phrygian*, and conſequently profuſe) after he had hawk'd up a ſufficient Morſel, he ſpit full in the Treaſurer's Face, at which, when the other began to be in Wrath, *Why truly*, ſaid he, *I could not find a fitter place.*

To *Charonidas*, or as others say, to *Phædo*, who asked him who it was that was so bedawb'd with pretious Ointments? *Ee'n unhappy am I*, said he, *and the* Persian *King*, *more miserable than my self. But prethee take Care*, proceeded he, *since no other Creature loses by this*, *lest any Man be the worse for it. Shame take take those Cursed* Ganymeds, *that grudge us a little sweet Ointment.*

To *Plato* that reproved him for his Prodigal manner of Living. *Why*, said he, *Does it not shew* Dionysius *to be a very good Man?* Which the other acknowledging, *And yet*, replied *Aristippus*, *he lives far more profusely than I do.*

Being asked how *Socrates* died? *I wish* said he, *that I may but dye as he did.*

It happened one time, that *Polyxenus* came to give him a Visit, but seeing a Company of Ladies richly dreſt, and great preparations for a Banquet, he began a long Sermon against Luxury; which when *Aristippus* had patiently listned to for some time, *D'ye hear me*, said he, *will you stay and Dine with me to day?* To which, when the other agreed, *Why then so angry*, said he. *For now I perceive you do not find fault with the delicacy of the Viands, but with the Cost.*

Another time, his Servant carrying after

ter him a great weight of Money, and ready to ſink upon the Road, under his Burthen, he bid him pour out the overplus i'th high-way, and carry as much as he could.

Having taken Shipping in a Veſſell, which when he was out at Sea, he underſtood to be Man'd with Pirates, he pull'd out his money, and after he had told it before their Faces, let it drop into the Water, and then, as if he had done it againſt his will, fell into a ſtrange Agony of grief for his loſs. Some report, that he ſhould uſe theſe expreſſions at the ſame time: *Better it is, that this ſhould be thrown away* by Ariſtippus, *than that* Ariſtippus *ſhould periſh for the ſake of his money.*

To *Dionyſius* demanding of him, wherefore he came thither? *To give*, ſaid he, *what I have, and to receive what I have not.* Though others report his anſwer to be thus. *When I wanted wiſdom I went to* Socrates, *but now wanting money I come to thee.*

He condemn'd Mankind for prying and ſearching, and viewing the Veſſels and Pots which they bought in the Market, but never making any Inſpection into their Lives and Converſations: Which others attribute to *Diogenes.*

It is reported that at another time, when *Dionyſius* after a great Feaſt commanded all his Gueſts to dance in the Womens Purple Habits, and *Plato* refus'd the command, reciting theſe Lines,

*I cannot in Effeminate array,*
*Diſgrace my Manhood, nor my Sex betray.*

*Ariſtippus* putting on the Garment allotted for him, and going to dance, on a ſudden made this *Repartee*.

*At* Bacchanalian *Feaſts, where mirth is free,*
*A ſober mind could ne'er corrupted be.*

At another time, interceding to *Dionyſius* in the behalf of a Friend, but not prevailing, he fell at his feet: For which being reprov'd, *'Twas not I*, ſaid he, *was the cauſe of that ſubmiſſion, but* Dionyſius.

Sojourning in *Aſia*, he was taken Priſoner by *Artaphernes*; at what time a certain perſon coming to him, and asking him, *How, d'yee find your confidence now? Fool*, ſaid he, *when had I more occaſion to be confident than now that I am to diſcourſe with* Artaphernes?

Thoſe that had had a generous Education, and neglected the ſtudy of Philoſophy, he compar'd to *Penelope*'s Suitors.

For

For they, though they might have free liberty to court *Melantho*, *Polydora*, and the reſt of her Waiting-Gentlewomen, yet they could never hope to marry the Miſtreſs. Something like to this, *Ariſto* is reported to have ſpok'n. For *Ulyſſes* deſcending into Hell, is ſaid to have ſeen almoſt all the Dead, and to have diſcourſed with ſeveral, but the Queen her ſelf he could never ſee.

Moreover, the queſtion being put to *Ariſtippus*, what thoſe things were which Children generouſly Educated ought chiefly to learn? He made anſwer, *All thoſe things, which might be uſeful to 'em, when they came to be Men.*

To one that upbraided him for going from *Socrates* to *Dionyſius*, *No*, ſaid he, *I went to* Socrates, *wanting ſerious Education*; *to* Dionyſius *for Paſtime and Recreation.*

When *Socrates* ask'd him, being then fluſh of money, *How cam'ſt thou to be ſo rich?* He reply'd, *How cam'ſt thou to be ſo poor?*

To a Curtizan that told him, ſhe was with Child by him, *Thou can'ſt no more tell that*, ſaid he, *than if thou ſhoul'dſt ſay, ſuch a Thorn pricks me, walking through a field of Brambles.*

To a certain Perſon that reprov'd him for not owning his Son, as if none of his beget-

begetting: *We know*, said he, *that Flegm and Lice are generated in our Bodies, but being useless, we dispose of both as far from us as we can.*

Having receiv'd money of *Dionysius*, at the same time that *Plato* accepted a Book only, and being tax'd for it, *The reason's plain*, said he, *I want money, and* Plato *wants Books.*

Being ask'd, wherefore *Dionysius* was angry with him? *For the same reason*, said he, *that other Men are angry.*

Having made his application to *Dionysius* for money, and the Tyrant seeming to wonder, in regard he had so often told him, a Wise Man could never want, *Oh Sir*, said he, *grant me my suit, and let us dispute of those things afterwards*: But then the King satisfying his desires: *Now*, said he, *thou see'st a Wise Man does not want.*

Another time, *Dionysius* reciting these Verses to him,

*He that with Tyrants seeks for bare support,*
*Enslaves himself, though free he came to Court.*

He presently reply'd, *He is no Slave, if he be free to come.* This *Diocles* relates in his *Lives of the Philosophers*, though others ascribe the saying to *Plato.*

Being

Being offended with *Æschines*, in a short time, *Shall we not be Friends?* said he, *shall we never cease Fooling? But stay, till we become the talk of Scullions in their Cups.* To which when the other answered, *Most willingly: Remember then*, said *Aristippus*, *that I being the Elder Person, made the first Motion.* Then *Æschines*, *Very right by* Juno; I must acknowledge thee to be much better natur'd than I am; for I am the Prince of Enmity, thou of Friendship. And this is that which is reported of him most remarkable.

Besides himself there were three more of the same name; one that wrote the History of *Arcadia*; another that was Grand-child to the first, as being his Daughters Son, and Sur-nam'd *Metrodidactus*, because he had no other Learning but what his Mother taught him. And the last a Member of the *New Academy*.

But as for the *Cyrenæan* Philosopher, he is said to have compil'd several Treatises upon that subject: Three Books of the *Lybian* History, which he dedicated to *Dionysius*. Twenty five Dialogues, some in the *Doric*, some in the *Attic* Dialect, under these several Titles: *Artabazus*; *To the Shipwrackt*; To the *Fugitives*; To the *Beggar*; To *Lais*; To *Porus*; To *Lais* concerning her Looking-Glass; *Hermias*;

The

The *Dream*; To the Yeoman of the Bottles; *Philomelus*; To his *Servants*; To him that chid him for enjoying *Old Wine* and *Harlots*; To them that found fault with his coſtly Fare: An Epiſtle to *Arete* his Daughter: To him that exercis'd himſelf at the *Olympic Games*; A Queſtion put; Another Queſtion put; An Epiſtle entitl'd, *Chreia* to *Dionyſius*; Another upon a Statue; Another to *Dionyſius*'s Daughter; To one who thought himſelf diſgrac'd; To one that endeavour'd to adviſe him. Some there are who aſſert that he wrote ſix Books of *Diſputations*; Others, that he never wrote any thing at all, of which number was *Soſicrates* the *Rhodian*. But *Sotio*, and *Panætius* allow him to have been the Author of the following Dialogues, under the following Titles: *Concerning Education*; *Of Vertue*; *Exhortations*; *Artabazus*; *The Shipwrackt*; *The Fugitives*; *Six Books of Diſputations*; *Three Books of Proverbs*; *To* Lais; *To* Porus; *To* Socrates; *Of Fortune*. And among other things he defin'd the *End* to be a ſoft Motion cloſing in Perceptibility.

And now having thus given an account of his own Life; let us briefly run over in their order the *Cyrenaics* that ſucceeded him; of which ſome called themſelves

*Hege-*

*Hegeſiacs*, others *Anecerians*, and others *Theodorians*. And not only them, but ſuch as followed *Phædo*, of which the chiefeſt were called *Eretrici*. Now then let us number 'em all in their order.

The Hearers of *Ariſtippus* were *Arete* his Daughter, *Ptolomy* the *Æthiopian*, *Antipater* the *Cyrenean*. *Arete*'s Diſciple was her Son *Apriſtippus*, Sur-named *Metrodidactus*; whoſe Scholar was *Theodorus*, firſt Surnamed the *Atheiſt*, then the *Deiſt*. *Antipater*'s Diſciple was *Epitimedes* the *Cyrenean*; whoſe Hearer was *Paræbates*; and his Diſciple *Hegeſias*, Surnam'd *Piſithanatus*, and *Aniceris*, by whom *Plato* was redeem'd.

Now they who embrace the Doctrine of *Ariſtippus*, and are from him call'd *Cyrenaics*, hold theſe following Opinions. In the firſt place they aſſert two perturbations of the Mind, *Pain* and *Pleaſure*; the one a ſmooth, the other a rough Motion. That there is no difference between Pleaſure and Pleaſure; and that no Pleaſure has any thing more peculiar to it than another, as being that which all living Creatures deſire: The other, which is Pain, they all endeavour to avoid. As for the pleaſure of the Body, which they aſſert to be a ſort of *End*, as *Panætius* relates in his Treatiſe of the *Sects*, they do

do not allow it to be that ſedate Pleaſure occaſion'd by the privation of Pain, and ceſſation of Trouble, which *Epicurus* defends, and maintains to be the End. For they hold that there is a difference between the *End* and *Felicity*: For the End is only pleaſure in part; but Felicity is a compos'd Body conſiſting of all the parts of Pleaſure, into which number are to be reckon'd both *paſt* and *preſent*. Moreover that Pleaſure in part is to be deſir'd for it ſelf; happineſs, not for it ſelf, but for the ſake of all the pleaſures divided. Now for proof that the End is Pleaſure, we find our ſelves all accuſtomed to it from Children, not of our own choice, but by the Impulſe of Nature, and that when we enjoy it, we ſeek nothing farther. On the other ſide, that there is nothing which we ſeek more to avoid than its contrary, *Pain*. Moreover that Pleaſure is a *Good*, though proceeding from the vileſt Actions, as *Hippobatus* relates in his Treatiſe of Sects. For though the act be Evil, yet the Pleaſure that proceeds from it, is deſirable and good. But the removal of Pain, is not by them, as by *Epicurus*, taken for Pleaſure; nor is the ceſſation of Pleaſure by them accounted Pain; for that both conſiſt in Motion; but neither ceſſation of Pain,

nor

nor privation of Pleaſure are Motions; ſeeing that ceſſation of Pain, is no more than as it were the condition of him that ſleeps. Moreover they affirm that perverſeneſs of Mind can make no choice of Pleaſure, nor do they believe that all the Pleaſures and Pains of the Mind proceed from the Pains and Pleaſures of the Body. For that in the Soul, there is a joy for the Proſperity of our Country, beſides the pleaſure we take in our own private happineſs. Nor do they believe the remembrance of paſt, or the expectance of future enjoyments to be Pleaſure, which was the Opinion of *Epicurus*: for time puts a ſtop to the motion of the Soul. Nor will they allow Pleaſure to conſiſt in ſeeing or hearing only: For we hear with delight thoſe that feign a Lamentation, but a real Mourning is diſpleaſing to our Ears. Moreover they call the privation of Pain or Pleaſure the *Middle Condition* between Both. However they hold the Pleaſures of the Body far to excell thoſe of the Mind, and that therefore the pains of the Body are more grievous; and whence it happens that offenders are more tormented with corporeal Puniſhment. For pain is more grievous to endure, pleaſure more familiar and grateful; which was the reaſon that ſome took greater care of

their

their Bodies than of their Souls. And therefore, ſeeing pleaſure is to be deſir'd for the ſake of this Pleaſure, the efficient cauſes of ſome pleaſures many times are troubleſome; and a croud of pleaſures becomes moſt irkſome, as not creating any true Felicity.

They would not have a Wiſe Man to live always in pleaſure, nor a Fool always in pain; but for the moſt part: And they think it ſufficient for a Man to enjoy the ſatisfaction of one Pleaſure at a time.

As for Wiſdom, they hold it to be a Bleſſing, but not to be deſir'd of it ſelf, but for the ſake of thoſe things that proceed from it.

That a Friend is to be loved for the uſe we make of him, for that he is a part of the Body, ſo long as he continues a Friend.

That ſome Vertues are common to Fools, as well as Wiſe Men.

That Bodily exerciſe conduces to the attaining of Vertue.

That a Wiſe Man will never give way to Envy, Incontinency, nor Superſtition; for they proceed from want of Judgment. But they allow him to grieve and fear, as being natural to Mankind.

That Wealth is an efficient cauſe of Pleaſure, but not to be deſir'd for it ſelf.

That

That the affections were alſo to be included, but they did not pretend to tell us from whence they proceeded.

They made little inquiry into Natural Philoſophy, by reaſon of its difficulty and obſcurity: But for Logick they had a kindneſs, as being ſo ſingularly uſeful. Yet *Meleager* in his Second Book of *Opinions*, and *Clitomachus* in his Firſt Book of *Sects*, both deny that they minded, at all, either Natural Philoſophy or Logic. For they thought that he who rightly underſtood the nature of Good and Evil, might be able both to argue and ſpeak well; that he was out of the danger of ſuperſtition, and had no reaſon to be afraid of Death.

That there was nothing juſt, honeſt, or diſhoneſt by Nature, but only by Law and Cuſtom. However a good Man forbears to act any thing abſur'd or wicked by reaſon of the Cenſures of the World and Puniſhments to which Offenders are liable.

That to be wiſe, was to make a progreſs in Philoſophy and other things, wherein a Man was deficient before.

They held that one Man was more affected with grief than another, and that the Senſes did not always give true Information.

They alſo, that call'd themſelves *Hegeſiacs*, had the ſame proſpects of *Pleaſure* and *Pain*. Beſides they held, that there was nothing of Kindneſs, nothing of Friendſhip or Beneficence; becauſe they do not deſire theſe things for their own, but for the ſake of benefit and neceſſity; and for the ſake of thoſe occaſions which give them Life and Being.

That for a Man to enjoy a Life of perfect Felicity was abſolutely impoſſible; for that the Body was ſubject to a thouſand Diſtempers; and the Soul ſympathiz'd with the Body; beſides that fortune fruſtrated our expectations in many things.

That Life and Death were both to be deſired, and that nothing was either pleaſant or unpleaſant by Nature; but that through Scarcity, Novelty and Satiety, ſome things were delightful, others diſtaſtful.

That Wealth and Poverty had no relation to *Pleaſure*; for that the Peaſures of the Rich, and the Pleaſures of the Poor were ſtill the ſame.

That there was no difference between Servitude and Freedom, Nobility and meanneſs of Extraction, Honour and Diſhonour, according to the Standard of Pleaſure. That it was expedient for a Fool

Fool to live, but indifferent to a Wiſe Man.

That a Wiſe Man in all his actions had a regard to himſelf, not believing any other ſort of Men to be his equals.

They alſo deny'd the Senſes, becauſe they are ſo uncertain in their Information, and ſeem to act without any care or circumſpection.

They were of opinion, That the Tranſgreſſions of Men were to be pardoned, for that no Man committed a voluntary ſin, but by the Impulſe of ſome natural paſſion or other.

That it became Men to inſtruct, and not to bear Enmity one to another. That a wiſe Man ought to be more ſedulous in avoiding Evils, than in the choice of delightful Enjoyments; propoſing to himſelf, as his chiefeſt End, to live a Life the freeſt that may be from Trouble and Pain: which happens to them who are not over eager in the Chace of Pleaſure.

The *Annicerians* in other things differ nothing from the former. Only they uphold Friendſhip, Benevolence and Affection towards Parents, and acting bravely for the honour of our Country. In the performance of which Duties if any misfortune ſhould befal a Wiſe Man, they account him never a jot the leſs happy,

though he miſs a few Pleaſures that he covets.

That the felicity of a Friend is not deſirable in it ſelf; for though near it, we do not rightly apprehend it; nor have we reaſon ſufficient to be confident, and advance our ſelves above the opinion of others.

That it behoves us to habituate our ſelves to Vertue, by reaſon of that evil diſpoſition with which we are born into the World. And therefore we ought to embrace a Friend, not only for profits ſake, which if it fail, our affection vaniſhes, but out of that inbred kindneſs, which carries us to undergo all manner of hardſhips, ſtill propoſing pleaſure for our *End*. For while we propoſe pleaſure for the End, and are ſorry to be deprived of it, yet we willingly undergo the trouble out of our affection for our Friend, becauſe our ſervice is a Pleaſure.

As for *Theodorus*, he deny'd all Opinions concerning the Gods; and we met with a Book of his Entitl'd, *Concerning the Gods*, no way to be contemn'd, out of which, they ſay, *Epicurus* borrow'd the greateſt part of what he wrote upon that ſubject.

This *Theodorus* was a Hearer of *Anniceri-des* and *Dionyſius* the Logician, as *Anti-ſthenes*

*ſthenes* teſtifies in his *Succeſſions of the Philoſophers*. He held the *End* to be *Joy* and *Grief*; the one conſiſting in Prudence, the other in Folly. That Prudence and Juſtice were good things; the contrary Habits, evil: And for Pleaſure and Pain, he plac'd 'em in the middle. He deny'd Friendſhip, as really appearing neither in Fools nor Wiſe Men. For in the firſt, as ſoon as the benefit ceas'd, their friendſhip dy'd. And for Wiſe Men, they truſting to their own abilities, ſtood in need of none.

He did not think it rational, That a Vertuous Man ſhould hazard himſelf for his Country, for it was not fit that he ſhould throw away his prudence for the folly and miſcarriages of others; beſides that, the whole World was his Country; and that it was lawful for a Wiſe Man to Steal, commit Adultery and Sacriledge when opportunity offer'd. For that none of thoſe actions were naturally evil, ſetting but aſide the vulgar Opinion which was introduc'd into the World by ſilly and illiterate People.

That a Wiſe Man might publickly, without ſhame or ſcandal, keep company with common Harlots, if his inclinations led him to it. 'For, ſaid he, ſhall a learned Woman be of no uſe, becauſe ſhe is

'learned? Or a Boy, or a Youth be laid 'aſide, becauſe he has been well Educa-'ted? Surely, No—Then again, may not a 'beautiful Woman be made uſe of, becauſe 'ſhe is fair? Or a Boy, or a Youth, be-'cauſe he is lovely? Moſt certainly they 'may—Now then you will allow that a 'lovely Boy or Youth is uſeful for that 'end for which he was born lovely. If 'ſo, then to be enjoy'd. Whence he in-'ferr'd, That if any one made uſe of that 'enjoyment, when it was requiſite for 'him, it was no Tranſgreſſion. Neither 'is he alſo guilty of any Crime, if he 'makes uſe of beauty, when it is for his 'Advantage. And theſe were the So-phiſms which he impos'd upon his Hearers.

Now the reaſon why he was Nick-nam'd *Theos*, or *God*, was this: For that when *Stilpo* put the Queſtion to him, *Whether he thought himſelf to be the ſame that he was call'd?* And he was ſo vain as not to deny it: *Why then*, ſaid *Stilpo*, *Thou art God.* At which when he ſeem'd to be highly pleas'd, the other with a ſmile reply'd, *Alas poor miſerable wretch as thou art, by the ſame reaſon thou might'ſt as well aſſert thy ſelf to be a* Jack-Daw.

Another time, as he was ſitting by *Euclid*, whoſe buſineſs it was to inſtruct the young Probationers in the holy Myſteries

of

of their Order, *Tell me*, ſaid he, *who of all thoſe that belong to the Sacred Ceremonies are the moſt wicked?* To which when the other anſwer'd, They who divulge 'em to thoſe that are not initiated: *Why then*, ſaid he, *thou art an Impious perſon who teacheſt 'em to thoſe that art not initiated, thy ſelf.* For which he had like to have been dragg'd to the *Areopagus*, had not *Demetrius Phalereus* reſcu'd him.

Sojourning with *Ptolomy*, the Son of *Lagus*, he was by him ſent, as his Ambaſſador, to *Lyſimachus*. At what time *Lyſimachus* boldly asking him, Whether he were not baniſh'd *Athens*? *'Tis very true*, ſaid he, *for the City no longer able to bear me, caſt me forth, as* Semele *did* Bacchus. To which *Lyſimachus* replying, *Beware how thou com'ſt any more hither. Never fear it*, ſaid he, *unleſs* Ptolomy *ſend me.* At the ſame time *Mythrus*, the King's High Steward was preſent; who offended at his haughty carriage, *Thou ſeem'ſt*, ſaid he, *to be as ignorant of the Majeſty of Kings, as of the Gods: How can that be*, reply'd the other, *when I know thee to be an Enemy of the Gods?*

It is reported, that when he came to *Corinth*, he was preſently ſurrounded with a great Crowd of his Diſciples. Which *Metrocles* the *Cynic* obſerving as he was waſh-

ing of wild Pot-herbs, Hark ye, ſaid he, as he paſs'd by, would'ſt not thou, as great a Sophiſter as thou art, want Scholars, ſhould they ſee thee waſhing Pot-herbs? To whom the other, *I know not that, friend, but this I know, Thou need'ſt not now have been waſhing wild Roots, had'ſt thou but learnt how to converſe with Men.* But this *Repartee* is father'd as well upon *Diogenes* and *Ariſtippus*, as upon him. And thus much for the Life and Tenents of *Theodorus*. At length retiring to *Cyrene*, he was there a long time, highly honour'd by *Marias*. From whence being at length alſo expell'd, at his departure, *Ye do very ill*, ſaid he, *O* Cyreneans, *to baniſh me out of* Africa *into* Greece.

Of this name there were nineteen more. The firſt a *Samian*, the Son of *Rhœcus*, who adviſ'd the laying of Charcoals under the Foundation of the Temple of *Epheſus*, for he affirm'd, That the place being very moiſt, the Charcoal would diſſolve, and then conſolidate again into a moſt firm and durable ſubſtance, The ſecond was a Geometrician of *Cyrene*, and *Plato*'s Maſter. The third, the Author of a Treatiſe *Concerning the Exerciſe of the Voice.* The fourth, he that wrote the Lives of the Legiſlators, beginning from *Terpander.* The fifth a *Stoic.* The ſixth, he that wrote the

the *Roman* Hiſtory. The ſeventh a *Syracuſian*, that wrote of Military Diſcipline. The eighth of *Byzantium*, a famous writer of *Politicks*. The ninth mention'd by *Ariſtotle* in his Epitome of the Rhetoricians. The tenth, a *Theban* Statuary. The eleventh a Painter, of which one *Polemo* makes mention. The twelfth an *Athenian* Painter, mention'd by *Menodotus*. The thirteenth an *Epheſian* Painter, of whom *Theophraſtus* ſpeaks, in his Treatiſe of Painting. The fourteenth, an Epigrammatiſt. The fifteenth wrote the Lives of the Poets. The ſixteenth a Phyſician, and Diſciple of *Athenæus*. The ſeventeenth a *Chiote*, and a *Stoic* Philoſopher. The eighteenth a *Mileſian* and a *Stoic* likewiſe. The nineteenth a Tragedian: and our own Philoſopher makes the twentieth.

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## The LIFE of PHÆDO.

PHædo, an *Elean*, born of a noble Family, being taken in the general Sack of his Country, was conſtrain'd for a livelihood to keep a ſmall Victualing-Houſe, to which, after he had got him a little Door, he enjoy'd *Socrates* for his Bed-fellow

low and Maſter, till *Alcibiades* or *Crito*, by the perſuaſion of *Socrates*, redeem'd him from that Penury; and from that time forward he apply'd himſelf with great diligence to the ſtudy of Philoſophy. He wrote ſeveral Dialogues, which are undoubtedly acknowledg'd to be his. But his *Zopyrus*, *Simo*, and *Nicias* are called in queſtion. His *Medus* is ſaid to have been written by *Æſchines*, or as ſome will have it, by *Polyænus*: His *Antimachus* is controverted: And his *Scythian* Proverbs are attributed to *Æſchines*. His Succeſſor was *Pliſtinus* of *Eleia*, and after him the Diſciples of *Menedemus* of *Eretricum*, and *Aſclepiades* the *Phthiaſian*, Succeſſor to *Stilpo*, till their time call'd *Eliaci*, but then again from *Menedemus*, *Eretrici*. But of him more hereafter, in regard he was the head and founder of that Sect.

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## The LIFE of

# *EUCLIDES.*

*Euclides*, born at *Megara*, adjoyning to the *Iſthmus*, as ſome aſſert, or in *Gelo*, as *Alexander* affirms in his *Succeſſions*, is reported to have been a great admirer of

of *Parmenides*, whoſe writings he continually ſtudied. From him the *Megarici* took their denomination, afterwards called *Eretrici*, and after that *Dialectici*: So nam'd by *Dionyſius* the *Carthaginian*, becauſe they always wrote by way of Queſtion and Anſwer.

To this great Man, ſays *Hermodotus*, repair'd *Plato* and all the reſt of the Philoſophers, after the death of *Socrates*, fearing the cruelty of the thirty Tyrants.

He allow'd but one *Supream Good*, tho' he gave it ſeveral Names. For ſometimes he call'd it *Prudence*; ſometimes *God*, and at other times, the *Great Intelligence*. He deny'd whatever was contrary to the Supream Good, affirming there was no ſuch thing. For which he brought his Proofs, not by way of Aſſumption, but by way of Inference and Concluſion.

He alſo condemn'd the uſe of *Allegories* in Diſputations. 'For, ſaid he, they con-'ſiſt either of Similitudes or Diſſimili-'tudes. If of Similitudes, then it behoves 'the Diſputant to inſiſt upon the Simili-'tude, rather than upon thoſe things for 'which the Illuſtration is intended. If of 'Diſſimilitudes, then the Compariſon is 'to no purpoſe. *Timon* therefore derides him, together with the reſt of the *Socratics* in the following Lines.

*Phædo*

Crew,
Phædo *be hang'd, with all his Rakeſhame*
*I neither mind 'em, nor their Trifles view.*
*Nor their fam'd* Euclid *neither; fam'd! for*
*what?*
*For plaguing* Megara *with brawling Chat.*

He wrote ſix Dialogues, entitl'd *Lamprias*, *Æſchines*, *Phœnix*, *Crito*, *Alcibiades*, and *Eroticum*. To *Euclid* ſucceeded *Eubulides* the *Mileſian*, who form'd in writing ſeveral Moods and Figures in Logic, by way of Interrogation, under the names of the *Fallacious*, the *Latent*, the *Electra*, the *Involv'd*, the *Sorite*, the *Horned*, and the *Bald*; of which *Timon*,

*Contentious* Euclid *with his Horned Queries,*
*And ranting Bumbaſt his admirers wearies;*
*Yet after all his babling thus by rote*
Demoſthenes's R *ſticks in his Throat.*

For *Demoſthenes* ſeems to have been once his hearer, but becauſe he pronounc'd the Letter *R* worſe than his Maſter, he forſook his Maſter that could not remedy his impediment. As for *Eubulides*, it is manifeſt that he was a great Enemy to *Ariſtotle*, in whoſe writings he finds a thouſand faults. Now among the reſt that ſucceeded *Eubulides*, *Alexinus* was one; famous

famous for a Brangler, and a Man of ſtrong parts; for which reaſon he was call'd *Alexinus*; but againſt no Man ſo much embitter'd as againſt *Zeno*.

This *Alexinus*, as *Hermippus* relates, travelling from *Elis* to *Olympia*, there divulged his Philoſophy; at what time, being ask'd by his Scholars, why he tarry'd there? He reply'd, That he intended to ſet up a new *Sect*, and give it the Title of *Olympiac*. Thereupon his Scholars finding their Proviſion ſpent, and the place very unhealthy, left *Alexinus* to ſhift for himſelf, with one Servant only. Afterwards, as he was ſwimming in the River *Alpheus*, the ſharp end of a Reed ran into his Body, of which wound he dy'd. Which occaſion'd this Epigram of our own.

*'Twas then no Story, that a Nail ſhould lame*
*The Foot of one that in a River ſwam;*
*For* Alexinus *in* Alpheus *found*
*The curſed Reed that gave him his death's wound.*

He not only wrote againſt *Zeno* and *Ephorus* the Hiſtorian, but ſeveral other Treatiſes. *Euphantus* alſo the *Olynthian*, was another admirer and follower of *Euclides*, who wrote the Story of his own Times, and ſeveral Tragedies, which won him

him great Reputation at the *Public Exercises*. He was also Tutor to King *Antigonus*, to whom he wrote a Treatise of *Regality*, and Kingly Government, very much applauded among the Learned, and dy'd meerly of old Age. *Eubulides* had also several other Scholars, and among the rest *Apollonius*, Sur-nam'd *Cronus*.

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## The LIFE of

# DIODORUS.

*Diodorus* was the Son of *Amenias*, an *Iassian*, Sur-nam'd also *Cronos*, of whom *Callimachus* seems to have been a bitter Enemy, and writes in derision:

*Yet* Momus *is so kind upon the Wall*
*To write his Name in Letters Capital,*
Cronos *the* Wise; *Oh! never then despise*
*The Man whom* Momus *has Sur-nam'd the Wise.*

He was a Logician, and the first who is reported to have found out the *Involv'd* and *Horned Enthymemes*. While he So journ'd with *Ptolomy Soter*, *Stilpo* put se veral Logical Questions to him, which whe

when he was not able readily to resolve, the King laught at him, and call'd him *Cronos* in derision. Thereupon he retir'd from the Banquet, and after he had written a whole Treatise upon the Question propounded to him, he dy'd for meer Grief: Which occasion'd this Epigram of ours.

*Poor* Diodorus Cronus *! which of All*
*The* Dæmons *was it, ow'd thee so much Gall,*
*So to besot thy Brains, thou cou'dst not speak,*
*And then with silly Grief thy heart to break?*
*Alas! thou couldst not* Stilpo's *knot unty,*
*'Twas knit too fast, and that's the reason why?*
*'Twas that took* P *and* K *from thy Name,*
*So* Kronos, Onos, *or an Ass became.*

In *Euclid*'s School were also bred the famous *Ichthyas*, the Son of *Metallus*, *Clinomachus* the *Thurian*, who wrote a Treatise of Logical Axioms and Predicaments. And *Stilpo*, a most renown'd Philosopher, whose Life we are next to write.

The

## The LIFE of

# STILPO.

*Stilpo*, born in *Megara* of *Greece*, was the Diſciple of ſome of *Euclid*'s Scholars; as alſo of *Thraſymachus* the *Corinthian*, a familiar acquaintance of *Ichthyas*'s. But he ſo far ſurpaſſed his Teachers, and all others for Invention and Eloquence, that he wanted but little of drawing all *Greece* after him to *Megara*. *Philip* the *Megarian* gives this account of him:

He forſook *Theophraſtus* to follow *Metrodorus*, who was altogether addicted to Contemplation, and *Timagoras* of *Gelos*: And at the ſame time *Clitarchus* and *Simmias* left *Ariſtotle* the *Cyrenæan* for the ſame reaſon.

Among the *Dialectics*, *Pæonius* forſaking *Ariſtides*, *Diphilus* of *Boſphorus* the Son of *Euphantus*, and *Myrmex* the Son of *Extænatus*, ſtudious of Diſputation, became his Admirers. He alſo won *Phraſidemus* the *Peripatetic*, a great Naturaliſt, and *Alcinous*, the moſt eminent Orator of all who then flouriſh'd in *Greece*, to be his Hearers; together with *Crates*, *Phœnix*, *Zeno*, and ſeveral others, who all flock'd to him.

He

He was a Man deeply Politic; and beſides his Wife *Nicarete*, kept a Miſtreſs in his Houſe, as *Onetor* teſtifies. His Daughter, who prov'd none of the chaſteſt, he marry'd to *Simmias* of *Syracuſe*, his Kinſman: Of whoſe Incontinency when *Stilpo* was inform'd, and told moreover, that ſhe was a diſgrace to her Parents, *She is not*, ſaid he, *ſo great a ſhame to me, but that I am a greater Ornament to her.* *Ptolomy Soter* kindly entertain'd him, when the victorious Enemy had ſubdu'd his Native Country; and giving him a round Sum of Money, requeſted his Company into *Ægypt*: Thereupon he return'd the beſt part of the Money, refuſing the Voyage, and retir'd to *Ægina*, till *Ptolomy*'s return. Nor was *Demetrius* leſs kind; for after he had taken *Megara*, he took particular care to ſave the Philoſopher's Houſe, and that the Plunder taken out of it ſhould be reſtor'd him. But when the Victor demanded an Inventory of his Goods, to ſee whether he miſs'd nothing, he made anſwer, that every thing was ſafe, for no Man could deprive him of his Eloquence, and his Learning: And after this diſcourſing to the Conqueror concerning *Humane Beneficence*, he did it with that force of Eloquence, that the vanquiſh'd Victor became not only his Admirer but his Hearer.

It is reported of him, That he put this Queſtion to a certain perſon concerning the Statue of *Minerva* made by *Phydias*, *Is* Minerva *the Daughter of* Jove *a God?* To which the other anſwering *Yes*. *But this* Minerva, ſaid he, *is the Daughter of* Phydias, *not of* Jupiter: Which the other acknowledging; *Then this*, ſaid he, *can be no God*. For which, when he was cited to the *Areopagus*, he diſdain'd to eat his words, but rather affirm'd that he had ſpok'n nothing but what was true; for that ſhe was no God, but a Goddeſs, in regard the Gods were all Maſculine: However the *Areopagites*, never a jot the more pacify'd for that, commanded him to depart the City. At which time *Theodorus*, nick-nam'd the God, is reported to have droll'd upon him, asking him, *How he came to be ſo knowing*; or *whether he took up her Coats and look'd?* For he was a perſon of a daring confidence; but *Stilpo* a Man very reſerv'd, yet extreamly facetious. And therefore when *Crates* ask'd him whether the Gods were pleas'd with the Prayers of Mortals, and the Divine Honours continually paid 'em? *Fool*, ſaid he, *never ask Queſtions concerning theſe things in the Street, but when thou art private in thy Study.*

Which

Which very anſwer is reported to have been given by *Bion* to one that ask'd him, whether there were any Gods?

*Wretched Old Man, canſt thou the Crowd remove,*
*That I may loudly ſpeak of things above.*

Moreover *Stilpo* was a plain dealing perſon, without fraud or guile, and one that would not deſpiſe the moſt ignorant perſon alive. And therefore when *Crates* the *Cynic* would not anſwer to a queſtion propounded to him, only let a fart; *I knew*, ſaid he, *thou wouldſt ſpeak any thing rather than what it behov'd thee to do.*

Another time, a certain perſon preſenting him a dry Figg, and then propounding a queſtion to him; he preſently eat the Figg; upon which the other crying out, that he had loſt his Figg: *Yes, and the queſtion too*, reply'd *Stilpo*, *which thou gav'ſt me in Earneſt for queſtion.*

Another time beholding *Crates* ſcorch'd and burnt in the Winter time, *Truly* Crates, ſaid he, *in my opinion thou want'ſt a new Cloak*; meaning, as well to hide his knavery, as to keep him warm: To whom the old Man, being at preſent ſomewhat daſh'd out of count'nance preſently retorted,

*Time was when I at* Megara *have ſeen*
Stilpo *in rags, that ſcarce would hide his skin,*
*Shivering and ſhaking, tho' ſo near the rocks*
*Where* Typhon's *Cavern ſtill with Sulphur ſmoaks,*
*At length for a new Coat to warm his Breech,*
*I'th' open ſtreets he needs would Vertue teach,*
*Till all his friends ſo thick about him got,*
*That tatter'd Vertue had like t'ha' gone to pot.*

He is reported, ſo to have bewitch'd the Ears of the People at *Athens*, that the very Slaves flock'd out of the Public Bridewells to ſee him; at what time, to a certain Perſon ſaying to him, Look—, how they wonder at thee, as if thou wer't ſome ſtrange wild Beaſt, —— He reply'd, *No, no, 'tis becauſe they never ſaw a true Man before.*

Being a moſt ſharp and quick Diſputant, he deny'd all manner of *Species*; and affirm'd, That he who ſaid he was a Man, was no Man. For he muſt be either this, or that Man. But why rather this Man, than that Woman? Therefore, no Man. And again: This Pot-herb which here we ſee is no Pot-herb: For Pot-herbs were a thouſand years ago; therefore, this is no Pot-herb.

It is reported, that as he was talking with

with *Crates*, he broke off abruptly in the middle of his Speech, to go to the Fiſh-mongers. At what time, when the other pull'd him back, and told him, he left his diſcourſe behind him: *No*, ſaid he, *I keep my diſcourſe to my ſelf, but I leave thee. For my diſcourſe can tarry, but the Fiſh will be gone.*

He is ſaid to have been the Author of nine inſipid Dialogues, entitl'd, *Moſchus*, *Ariſtippus* or *Callias*, *Ptolomy*, *Chærecrates*, *Metrocles*, *Anaximenes*, *Epigenes*, To his *Daughter*, and *Ariſtotle*.

*Heraclides* aſſerts that *Zeno*, the Founder of the *Stoic* Philoſophy, was one of his Followers. And *Hermippus* aſſures us, that he was very old when he dy'd, and that he drank a luſty draught of Wine, to the end he might the ſooner expire. Thereupon we made him this Epigram.

Stilpo *of* Megara *perhaps thou know'ſt,*
*Him up and down by various fortune toſt,*
*The ſad Diſtempers of old Age o'retook.*
*At laſt, quite weary of the ponderous yoak,*
*A nimbler Charioteer he found to drive*
*The lingring Chariot of his Irkſome life;*
*Calls for two juggs of Wine, and thoſe pour'd down,*
*The Curtain draws, and Coachman, crys, drive on.*

*Sophilus* alſo the Comic Poet, was very ſevere upon him, in his Play call'd the *Wedding*.

Stilpo, *to haſten death, what ſo provok'd thee?*
*But 'twas* Charinus *Plaguy Problem choak'd*
*thee.*

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## The LIFE of
# *CRITO.*

*Crito* was an *Athenian*, who above all others, had ſuch a ſingular affection for *Socrates*, that he made it his buſineſs continually to ſupply his wants. His Sons *Critobulus*, *Hermogenes*, *Cteſippus* and *Epigenes*, were all the Diſciples of *Socrates*. *Crito* himſelf likewiſe was the Author of ſeventeen Dialogues, all comprehended in one Volume, and thus entitl'd, *That Learning does not make good Men. Of Plentiful Living. Of what is ſufficient. Of Honeſty and Vertue. Of God. What it is to do evil. Of Fertility. Of the Law. Of Arts. Concerning Converſation. Of Wiſdom.* Of Protagoras, *or the Politician. Of the Letters. Of Poetry. Of Generoſity. Concerning Education. Of Knowledge. What it is to know.*

The

# The LIFE of *SIMO.*

*SIMO* was an *Athenian* Stone-Cutter, who when *Socrates* came into his Work-Houſe, and diſcours'd upon any ſubject, ſet down in writing whatever he could remember: For which reaſon his Dialogues are call'd *Socratici*; of which there are three and thirty, upon various ſubjects, all bound together in one Volume, with theſe running Titles. *Concerning the Gods. Of Honeſty. What is Honourable and Honeſt. Of Juſtice*, in two Parts. *Concerning Vertue, that it is not to be taught. Of Fortitude*, in three Dialogues. *Of Love. Concerning Popularity. Of Honour. Of Poetry. Concerning Health. Of Love, Philoſophy, Knowledge*, and *Muſic. What is Honourable. Of Education. Of Labour. Of Judgment. Of Entity. Of Number. Of Induſtry. Concerning the Love of Gain. Of Vain-glory. Of Vertue.* Other Treatiſes he alſo wrote, *Concerning giving Counſel. Of Reaſon* and *Dexterity. Of Evil doing.* He is alſo reputed to be the firſt that made uſe of *Socrates*'s Arguments. And this was he, who when *Pericles* promis'd him, that

if he would live with him, he ſhould want for nothing, made him anſwer, *That he had no mind to part with his Liberty.* There was alſo another *Simo*, who wrote a Treatiſe of Rhetoric. A third, who was a Phyſician, and Kinſman to *Seleucus* and *Nicanor*; and a fourth, who was a Carver in Stone.

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## The LIFE of
## *GLAUCO.*

*Glauco* an *Athenian*, was the Author of nine Dialogues, all comprehended likewiſe in one Volume, under theſe Titles, *Phydilus*, *Euripides*, *Amyntichus*, *Euthias*, *Lyſichides*, *Ariſtophanes*, *Cephalus*, *Anaxiphemus*, *Menexeus*. There are alſo thirty two more that go abroad under his name, but not allowed to be his.

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## The LIFE of
## *SIMMIAS.*

*Simmias* was a *Theban*, and ſaid to have wrote twenty three Dialogues under theſe Heads. *Of Wiſdom*, *Truth*, *Muſick*.

Of

*Of Epic Verſes, Fortitude, Philoſophy, Ratiocination, Truth, Letters, Education, Arts* and *Sciences*: *How to govern*: *Of Decency*: *What to chooſe*; *what to avoid*: *Of Friendſhip, Knowledge, well living*: *Of Poſſibility*: *Of Money*: *Concerning Life*: *What is Honeſt*: *Of Diligence and Love.*

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## The LIFE of

# *CEBES.*

*CEbes*, a *Theban* likewiſe, is reported to be the Author of three Dialogues entitl'd, *His Table*, *Hebdome*, and *Phrynichus*.

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## The LIFE of

# *MENEDEMUS.*

*MEnedemus*, the Son of *Phædo*, the Son of *Cliſthenes*, of the Family of the *Theopropidæ*, was a perſon of a Noble Extraction, but a Carpenter, and poor. Others report him to have been a Tent-maker, and that he learn'd both Trades. Which

Which was the reaſon, that when he had made a certain Decree, he was reproved by one *Alexinus*, who told him, that it did not become a Wiſe Man to make either a Tent or a Decree. Afterwards being ſent by the *Eretrici* to Garriſon *Megara*, he took a Journey to the *Academy* to viſit *Plato*, by whoſe perſwaſions, not unwillingly entic'd, he left off his being a Soldier. But being invited by *Aſclepias* the *Phthiaſian*, he liv'd at *Megara* with *Stilpo*, whoſe followers they both became. From whence going by Sea to *Elis*, they fell into the company of *Archipalus*, and *Moſchus*, and ſo till now, they were call'd *Eretrici*, from the Country where *Menedemus* was born.

Certainly it is that *Menedemus* was a Perſon highly eſteem'd for his Vertue and Gravity. For which reaſon *Crates* in his moroſe humour calls him,

*The* Eretric *Bull.*

Nor is *Timon* leſs Satyrical in deriding his compos'd Demeanour.

*Then riſing up, he knits his beetle Brows,*
*And gravely humms a leſſon through his Noſe.*

How-

However he was a perſon ſo awful, that when *Eurylochus* the *Caſſandræan* was ſent for by *Antigonus*, together with *Clippides*, a young Gentleman of *Cyzicum*, he refus'd to go, for fear *Menedemus* ſhould know it, for he was quick and ſevere in his Reprimands. Inſomuch that when a young Man behav'd himſelf with an unbeſeeming Inſolence before him, he ſaid nothing, but with a Reed upon the Pavement he deſcrib'd the Poſture of a Boy ſuffering under male Agitation, till the young Man perceiving himſelf to be abus'd in the preſence of all the ſtanders by, ſneak'd out of the Room, aſham'd of what he had done. Another time, when *Hierocles* fell moſt ſeverely foul upon him in the *Pyræum* about *Amphiaraus*, and told him ſeveral Stories concerning the taking of *Eretria*: *Menedemus* ſaid no more, but only ask'd him, *Wherefore it was that* Antigonus *ſo highly extoll'd him?*

To one that boaſted of his Adultery, *Doſt thou not know*, ſaid he, *That Radiſhes contain as good a juice as Coleworts?* To a young Man, that bawl'd and yaul'd after him, *Have a care*, ſaid he, *leſt thou forget for haſt what thou haſt left behind thee.* To *Antigonus* in a quandary, whether he ſhould go to a Feaſt, where he knew there would be hard drinking, He ſaid no more than

than this, *Remember thou art the Son of a King.*

To a ſtupid fellow that talk'd impertinently to him, *Haſt thou any Lands?* ſaid he: Who anſwering, that he had ſeveral Farms: *Go then*, ſaid he, *and look after 'em, leſt thou loſe thy wealth, and com'ſt to be a poor Fool.*

To one that ask'd his advice, whether he ſhould marry: *Doſt thou not*, ſaid he, *take me for a Wiſe Man?* Who not denying but that he was ſo, *Why then*, ſaid he, *I am marry'd.* To one that affirm'd, there were many *Good Things*, he put the Queſtion, *How many, and whether he thought there were above a hundred?*

Being invited to a ſumptuous Feaſt, which was a ſort of Riot he could never abide, he ſaid nothing, but by his ſilence reprehended the perſon, while he was obſerv'd to take only a few Olives for his own ſhare.

This liberty of ſpeech which he us'd had like to have coſt him and his Friend *Aſclepias* their lives at *Cyprus*, where he offended *Nicocreon:* For the King having invited both them, and ſeveral other Philoſophers to a monthly Feſtival, *Menedemus* could not forbear, but with his wonted freedom publickly at the Table, *If there be any benefit*, ſaid he, *in ſuch Society, theſe*

*these Feasts ought to be kept every day: If not, this is now superfluous.* To which the Tyrant answering, That he set apart such leisure Holidays to hear the Philosophers: *Menedemus* more sharply insisted, *That it behov'd him to hear the Philosophers at all times*: Insomuch that they had both dy'd for it, had not one of the Musicians given 'em private intelligence of the mischief design'd, and sent 'em privately away. Thereupon they presently took shipping, which gave occasion to *Asclepias*, in the midst of a violent Storm that rose as soon as they were out at Sea, to complain, *That the Musicians skill had sav'd him, but* Menedemus's *over boldness had lost him.*

He was a person that little regarded any order in his School; where there were no Benches fix'd round the Room as in a Theatre, but every one sate or stood as they could find a Place or Seat convenient. Otherwise timorous, and jealous of his Reputation, so that when *Asclepias* and he both wrought with a Bricklayer, and *Asclepias* never scrupl'd to be seen in his Shirt, carrying Mortar in a Hodd to the top of the Tiles, he would always hide himself when any Passenger came by.

When he took upon him the management of Public Affairs, he was so timorous, that

that being to put the Incenſe into the *Cenſor*, he let it fall beſide.

Much about the ſame time when *Crates* reproach'd him for medling with the Government, he order'd him to be carry'd to Priſon. Where *Crates* nevertheleſs would ſtill watch him as he paſs'd to and again, and taunt him with the Nick-names of *Agamemnon*, and Alderman *Menedemus*: For, to ſpeak the Truth, he was ſomewhat addicted to Superſtition.

Another time, *Aſclepias* and he having din'd in an Inn upon a Diſh of fleſh, as the Proverb is, of *Goda'mighty*'s Killing, when *Menedemus* came to underſtand it, he began to grow pale, and fall a puking, till *Aſclepias*, rebuking him ſeverely, convinced him, that 'twas not the fleſh, but his own ſqueamiſh conceit that caus'd his illneſs. But ſetting theſe humours aſide, he was both Magnanimous and Liberal.

His habit and condition of Body was the ſame in his Old Age and in his Youth, ſtrong and luſty as a Wreſtler; of a ſwarthy Complexion; fat and ſmooth; of a middle Stature, as appears by his Statue in the Street call'd the old *Stadium* in *Eretria*. For it is carv'd for the nonce, half naked, diſcovering the chiefeſt parts of his Body. He was a moſt courteous entertainer of his Friends; and becauſe

*Eretria*

*Eretria* was an unhealthy place, he was wont to feaſt often. He was a great admirer of *Aratus* *Lycophron* the Tragic Poet, and *Antagoras* the *Rhodian*. But *Homer* was his chiefeſt delight. The *Lyrics* he lov'd, as alſo *Sophocles* and *Achæus*, among the Satyriſts; but he preferr'd *Æſchylus* above all the reſt. Therefore to thoſe that oppos'd him at the Council Table, he would always repeat theſe lines:

*The ſwifteſt foot in time th' infirm and weak,*
*And Tortoiſes may Eagles overtake.*

Which was a Sentence of *Achæus*, taken out of his Satyr entitl'd *Omphale*. So that they were foully miſtaken, who affirm'd that he never read any other Books but *Euripides*'s *Medea*, which is ſaid by ſome to have been written by *Neophron* the *Sicyonian*. But he ſlighted his Maſters *Plato*, *Xenocrates*, and *Parecbates* the *Cyrenaic*. However he was an admirer of *Stilpo*; concerning whom the queſtion being once put to him, what his Conditions were, he only anſwer'd, *He is liberal*.

Moreover he was a perſon not eaſily to be underſtood; and in Diſputations an Adverſary troubleſome to be encounter'd. He was ready upon all ſubjects, and furniſhed with a copious Elegancy of words.

Much

Much addicted to Syllogiſms, and therefore he was wont to argue thus. 'Is one 'thing different from another? Yes. Does 'Profitable differ from Good? Yes. There-'fore that which is good, is not that 'which is Profitable. He rejected all Negatives, making uſe of Affirmatives only; and thoſe ſimple, not compound, which he ſaid were intricate and complex'd.

*Heraclides* aſſerts that in his Doctrine and Opinions he was a *Platonic*, but that he ſported with Logic. So that *Alexinus* asking him whether he had left off beating his Father: He anſwer'd, *I have neither ſtruck him, nor have I left off.* Upon which the other deſiring him to explain himſelf by ſaying *I*, or *No*. *'Tis a ridiculous thing*, ſaid he, *to obey your Laws, that will permit a Man to brawl and wrangle in the open Market-places.*

He complain'd that *Bion* murder'd the dead, when he exclaim'd ſo induſtriouſly againſt the Southſayers.

Hearing another maintain, that there could be no greater good than for a Man to enjoy whatever he deſired: *Yes*, ſaid he, *a much greater, for a Man to deſire no more than is needful.*

*Antigonus* the *Cariſtyan* poſitively aſſerts, that he never wrote or compos'd any Treatiſe in his life, nor that he ever ſet

ſet up any Opinion, as a fundamental Truth: But that he was ſo obſtinate and quarrelſome in his Queſtions and Interrogatories, that he would never give over till the Blood ſtarted out of his Eyes. Yet though he were ſo paſſionate in words, his actions beſpake him the meekeſt Man i'the World. And therefore though *Alexinus* laught at him, and abus'd him where-ever he met him, yet he was always kind to him, and accompany'd his Wife from *Delphos* to *Chalcis*, becauſe ſhe was afraid of being rob'd upon the Road. He was alſo a true and conſtant friend, as appears by his ſtrict League with *Aſclepias*, almoſt as ſignal as that between *Pylades* and *Oreſtes*. But *Aſclepias* being the Elder, they liken'd him to the Poet, and *Menedemus* to the Actor. And it is reported, that when *Archeopolis* had once told 'em out three thouſand pieces of Money, becauſe there was a friendly diſpute who ſhould take firſt, neither would touch it.

They were both marry'd, *Aſclepias* to the Daughter, and *Menedemus* to the Mother: Moreover they tell us, that when *Aſclepias*'s Wife dy'd, he took his friend *Menedemus*'s; for that he being advanc'd to preferment, had marry'd another more Noble and Wealthy: However, becauſe

they kept Houſe together, *Menedemus* gave his firſt Wife leave to manage the Family.

Now as *Aſclepias* was the Elder, ſo he dy'd long before him in *Eretria*, being far ſtrick'n in years, after they had liv'd long and happily together, and with ſo much love; that when, ſometime after, a young Lad that had been *Aſclepias*'s Minion, coming to *Menedemus*'s Houſe to a Feaſt, was ſhut out of Doors by his Servants, he bid 'em let him in, for that *Aſclepias* though dead, had ſtill the power to open his Doors.

There were alſo thoſe that ſupported both, *Hipponicus* the *Macedonian*, and *Agetor* the *Lamian*. Of which the one preſented 'em with thirty *Minas* apiece; and *Hipponicus* gave two thouſand *Drachmas* to *Menedemus*'s Daughters upon their Marriage, of which he had three by his Wife *Oropia*, as *Heraclides* witneſſes.

His Feaſts he order'd after this manner, firſt he ſate down himſelf with two or three Friends, till it grew to be Evening. Then the reſt of the Gueſts were call'd in, though they had already ſupp'd: And therefore if any one came too ſoon, they would ask the Servants what was upon the Table, and how long it had ſtood there? If only Roots and Sallets, away they

they went again; but if either Roaſt or Boil'd, they went in. The Gueſts in the Summer lay upon Mats; in the Winter upon Sheep-skins, with the woolly part upwards; and every one had his Pillow brought him. The Cup that went about, contain'd ſomething more than half a Pint. The junkets were Beans and Lupins. Sometimes Pears or Pomgranates, or dry Figgs. Of all which *Lycophron* makes mention in his Satyr call'd *Menedemus*, where he writes in praiſe of the Philoſopher thus much in part.

*The Banquet ſhort, the Cup that went about,*
*Of moderate ſize, was fill'd again, when out.*
*But the chief junkets that adorn theſe Feaſts,*
*Were learning's ſweet Preſerves and harmleſs Jeſts.*

He was at firſt very much contemn'd and ſlighted, and by the *Eretrians* frequently abus'd, who call'd him Curr and mad Man: But afterwards he was ſo highly admir'd, that he was ſolely intruſted with the Government of the City. He perform'd three Embaſſies to *Ptolomy*, to *Lyſimachus*, and *Demetrius*, highly honour'd where-ever he came. And when the City allow'd him two hundred Talents a year, he remitted fifty. Being ac-

cus'd to *Demetrius* for deſigning to betray the City to *Ptolomy*, he juſtify'd himſelf in an Epiſtle, of which this was the beginning.

*Menedemus* to *Demetrius*, Happineſs.

I *Hear that ſeveral ſtories have been told thee concerning Us*, &c.

By this Letter he admoniſhes *Demetrius* to have a watchful Eye upon *Æſchylus*, who was one of the contrary Faction. He ſeems to have been ſent to *Demetrius* in the behalf of *Oropus*, which Embaſſy was by him manag'd with ſingular Gravity, as *Euphantus* in his Hiſtory records. *Antigonus* alſo had a particular eſteem for him, and own'd himſelf to be his Diſciple, and when he had vanquiſh'd the *Barbarians* about *Lyſimachia*, *Menedemus* ſent him a Decree written in a plain Style, and free from any flattery, which thus began.

'The Captains and chief Counſellors to '*Antigonus*. Seeing that King *Antigonus*, 'victorious over the *Barbarians*, is now 'advanc'd to *Elia*, proſperous in all things 'elſe according to his wiſhes, therefore 'the Senate and People have thought 'fit, *&c.*

This Decree, and his intimate familarity with the King were the Reaſons that he

he was ſuſpected for having a deſign to betray the City. And being accus'd by *Ariſtodemus*, he retir'd privately to the Temple of *Amphiaraus*, in *Oropus*, from whence after the loſs of the Golden Cups, as *Hermippus* relates, he was by the general Decree of the *Bœotians*, commanded to depart. Removing therefore from thence with a heavy heart, he privately return'd into his Country, ſent for his Wife and Children, and retiring to *Antigonus*, under his Protection ended his Days, for grief and anguiſh of mind. On the other ſide *Heraclides* tells us a ſtory quite contrary; how that being made Preſident of the Senate, he freed the *Eretrians* ſeveral times from the attempts of thoſe that affected the Tyranny, by calling in *Demetrius* to his aſſiſtance. And that therefore it was not likely he ſhould have any deſign to betray the City to *Antigonus*, which was a meer Calumny thrown upon him: But that he went to *Antigonus* with another deſign, was true; for when he could not prevail with him to ſet his Country at liberty, he abſtained from all manner of Food for ſeven days together, and ſo ended his life. And this is alſo teſtified by *Antigonus* the *Caryſtian*. Only againſt *Perſæus* he profeſs'd an inexorable hatred; for when *Antigo-*

*nus* would have reſtor'd to the *Eretrians*, their former Republican Government, for the ſake of *Menedemus*, he was the only Perſon that diſſwaded him. For which reaſon *Menedemus* bitterly incens'd againſt him, in the hearing of a full Aſſembly, at a great Feaſt. *'Tis true*, ſaid he, *he is a Philoſopher, but of all Men that are, or ever were, or ever will be, aſſuredly the moſt vile and wicked.*

He dy'd (according to *Heraclides*) in the ſeventy third year of his Age. Nor could we chuſe but dedicate this Epigram to his memory.

*When firſt* (*Great* Menedemus) *loudeſt Fame*
*Did to our Ears thy ſudden End proclaim;*
*How thou moroſe, and ſternly obſtinate,*
*By Abſtinence did'ſt haſten on thy Fate,*
*It was no more, 'tis true, than what thy Sect*
*Allow'd; however 'twas a weak Defect*
*Of Noble Courage in a Man ſo rare,*
*Not to be able to withſtand Deſpair.*

And thus much for the *Socratics*, and thoſe that deſcended from them. We come now to *Plato*, who founded the *Academy*, and to thoſe of his Followers, who were moſt tranſcendent in Learning and Eloquence.

*The End of the Second Book.*

# *Diogenes Laertius,*

Containing the

Lives, Opinions, and Sayings

Of the moſt Famous

# PHILOSOPHERS.

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## The Third Book,

Tranſlated from the *Greek* by *E. Smith*, M. A.

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## The LIFE of

# PLATO.

PLATO, the Son of *Ariſto*, and *Perictione*, or *Potona*, was Born at *Athens*, his Mother being deſcended from the Race of *Solon*. For the Brother of *Solon* was *Dropides*, from whom *Critias*, the Father of *Calæſchrus*, whoſe Son was *Critias* alſo, one of the thirty Tyrants, the Father of *Glauco*, from

whom *Charmides* and *Perictione*, of whom and *Ariſto*, *Plato* was the Son, being the ſixth from *Solon*, who deriv'd his Pedigree from *Neleus* and *Neptune*. His Father alſo is ſaid to have deduc'd his Original from *Codrus* the Son of *Melanthus*, who in like manner boaſted his Deſcent from *Neptune*, as *Thraſylus* teſtifies.

*Speuſippus* alſo, in *Plato*'s Book entitl'd *The Supper*; *Clearchus* in praiſe of *Plato*; and *Anaxilides* in his Lives of the Philoſophers tell us how the ſtory went, that *Ariſto* inflam'd with *Perictione*'s Beauty, would have raviſh'd her. But finding too great a Reſiſtance, and warn'd by *Apollo* in his ſleep, he then courted her to the chaſt embraces of Wedlock. So that *Plato* was born, according to *Apollodorus* in his Chronicle, in the eighty eighth *Olympiad*, in the Month of *April*, the ſame day that *Apollo* came into the World, by the ſupputation of the *Delians*: And dy'd, as *Hermippus* reports, in the firſt year of the hundred and eighth *Olympiad*, being at that time fourſcore and one years of Age, and deſigning to marry another Wife. Though *Neanthes* affirms him to have been fourſcore and four years old at the time of his deceaſe. So that he was ſix years younger than *Iſocrates*. For that he was born under *Lyſimachus*, but

*Plato*

*Plato* under the Government of *Aminias*, about which time *Pericles* alſo dy'd. Then for his moſt familiar and intimate Acquaintance, *Collyteus* is number'd among the chiefeſt by *Antileo*, in his ſecond Book, *De Temporibus*.

Others there are, who report him to have been born in *Ægina*, in the Houſe of *Phidiades*, who was the Son of *Thales* (as *Phavorinus* records in his Various Hiſtory) his Father being ſent, with others, about the Diviſion of certain Lands, and returning to *Athens*, when they were expell'd by the *Lacedæmonians*, who aſſiſted the *Æginenſes*. He is alſo ſaid to have gratify'd the People of *Athens* with ſeveral pompous Shews and Interludes, at the expences of *Dio*, as *Athenodorus* relates. He had two Brothers *Adimantus* and *Glaucus*, and a Siſter named *Potoma*, the Mother of *Speuſippus*, and was taught his firſt Rudiments of Learning by *Dionyſius*, of whom he makes mention in his *Anteraſtæ*; and he perform'd his Wreſtling Exerciſes under *Ariſto* of *Argos*, by whom for his lovely Shape and Proportion, he was called *Plato*, whereas before he had been nam'd *Ariſtocles*, from the name of his Grandfather, as *Alexander* relates in his *Succeſſions*. Though others will have him to be ſo call'd from his broad manner of

Pro-

Pronunciation; or elſe from the breadth of his fore-head, according to *Neanthes*. Others report him to have been a great Wreſtler at the *Iſthmian* Games; among whom was *Dicæarchus* in his Book of Lives; alſo that he was addicted to Painting and Poetry; and that firſt he wrote *Dithyrambics*, afterwards Odes and Tragedies. His voice was but ſhrill, and ſomewhat effeminate, as *Timotheus* the *Athenian* relates of him in his *Book of Lives*.

It is reported that *Socrates* ſhould dream, that a Cygnet newly hatch'd came and ſate down upon his knees; and that the wings of the Bird growing out of a ſudden, ſhe flew away, ſweetly ſinging in her flight: The next day, *Plato* being brought to him by his Father, he cry'd out, *This is the Bird which I dreamt of.*

He began to divulge his Philoſophy firſt in the Academy, then in the Garden adjoyning to *Colonus*, as *Alexander* relates from the Teſtimony of *Heraclitus*. Then reſolving a conteſt in Tragedy, before the *Dionyſian* Theatre, after he had heard *Socrates*, he threw his Poems in the fire, crying out,

*Haſt*, Vulcan, *hither*, Plato *wants thy aid.*

And

And from that time forward, being then twenty years of age, he became a Hearer of *Socrates*. After whoſe deceaſe he ſtuck to *Cratylus*, the Diſciple of *Heraclitus*, and *Hermogenes*, who maintain'd the Philoſophy of *Parmenides*.

When he arriv'd at eight and twenty years of age, according to *Hermodorus*, together with ſome other *Socratics*, he betook himſelf to *Megara*, where he admir'd and follow'd *Euclid*; from whence he departed for *Cyrene*, to hear *Theodorus* the Mathematician, and from thence he travell'd into *Italy*, to the *Pythagoreans*, *Philolaus* and *Eurytus*: Thence into *Ægypt*, where he aſſociated with the Prieſts and Prophets, whither it is alſo reported, that *Euripides* accompany'd him, and falling ſick, was by the Prieſts cured with a Salt-water Medicine, which occaſion'd that verſe of his,

——*The briny Ocean ſcoures away*
*All the Diſtempers that on Mortals prey.*

Moreover, with *Homer*, he affirm'd, that all the *Egyptians* were Phyſicians. *Plato* had alſo deſign'd to have viſited the *Magi*, but the Wars breaking forth in *Aſia*, forc'd him to deſiſt from his purpoſe. Returning therefore to *Athens*, he continu'd

tinu'd in the *Academy*. This was a pleaſant place in the Suburbs ſhaded with Trees, and ſo call'd from a certain Hero, whoſe name was *Academus*, of whom *Eupolis* makes mention in his *Aſtrateuti*.

*In thoſe delightful ſhades, the ſweet abode*
*Of* Academus, *now a Semi-God.*

And *Timon* alſo, ſpeaking of *Plato*, thus writes.

*But above all, was* Plato, *ſtill allow'd*
*To be the Captain of the Charming Croud;*
*Upon his Lips the Charms of Eloquence*
*In Cluſters hung, ſweet words, and ſublime Sence.*
*More tuneful notes ne'er chirp'd the Graſshoppers*
*In* Hecademian *Groves, to liſt'ning Ears.*
*For in thoſe* Groves *was* Plato *wont to ſing,*
*Out-charming all the Muſic of the Spring.*

For formerly the ſame place was call'd *Hecademia*, with an *Epſilon*.

That our Philoſopher was a friend to *Iſocrates*, appears alſo from hence, for that *Polyxenus* has committed to writing a certain diſcourſe concerning the Poets, that happen'd while *Iſocrates* continu'd with *Plato* at his Country-Houſe. And

*Ariſtoxe-*

*Ariſtoxenus* farther aſſerts that he was three times a Souldier, once in the Expedition to *Tanagra*, a ſecond time in the War with *Corinth*, and laſtly at the *Delian* Conflict, when he won the Victory.

He made a mixture of the Opinions of the *Heraclitans*, the *Pythagoreans*, and the *Socratics*, and as to thoſe things which appertain'd to the ſenſe, he held with *Heraclitus*; where the underſtanding was concern'd, he adher'd to *Pythagoras*; but in Ethics and Politics he follow'd *Socrates*. Some there are, and among the reſt *Satyrus*, who affirm, that he ſent into *Sicily*, to *Dio*, a hundred *Minas* to purchaſe of *Philolaus* three *Pythagorical* Books for his own uſe. For he was then full of money, having receiv'd from *Dionyſius* above fourſcore Talents, as *Onetor* teſtifies in his Treatiſe entitl'd, *Whether a Wiſe Man ſhould be Rich.* For many other things he was alſo beholding to *Epicharmus* the *Comedian*, moſt of whoſe Writings he tranſcrib'd, as *Alcimus* aſſures us in his Books that he wrote to *Amyntas*, which are four in number: In the firſt of which he runs on in theſe words, It is apparent, ſays he, that *Plato* took many things out of *Epicharmus*. As for Example, 'Sen-
'ſible, ſays *Plato*, is that which never con-
'tinues permanent either in Quality or
'Quantity,

'Quantity, but is alſo perpetually flow-
'ing, and lyable to the inconſtancy of
'Change. As if we ſhould ſubſtract Num-
'ber out of thoſe things which are neither
'*equal* nor *ſuch*, nor ſubjected to Quanti-
'ty or Quality. And theſe are ſuch
'things, of which there is a continual
'Generation; but never any Subſtance.
'*Intelligible* is that which neither encrea-
'ſes or diminiſhes. And this is the nature
'of things Sempiternal, as being always a-
'like, and ever the ſame.

'That the Soul did apprehend ſome
'things by the Help of the Body, as it
'happen'd in Seeing and Hearing; but
'that for the underſtanding of other
'things, ſhe needed no aſſiſtance of Cor-
'poreal Organs, as being endu'd with a
'ſufficient Penetration of her ſelf. Which
'is the reaſon that *Plato*, from *Epicharmus*
'affirms, That they who have a deſire to
'collect the Beginnings and Principles of
'the *Whole*, muſt firſt make a diſtribution
'of the ſeveral *Ideas* by themſelves; as
'*Likeneſs*, *Unity*, *Multitude*, *Magnitude*,
'*Reſt* and *Motion*. In the next place he
'ought to conſider *Honeſt*, *Good* and *Juſt*,
'every one by themſelves.

Thirdly, 'It behoves him to compare
'the *Ideas* one with another, and obſerve
'which have the trueſt Agreement and

'Corre-

'Correſpondence one with another; as 'Knowledge, *Magnitude*, and *Dominion*: 'As likewiſe, whether thoſe things which 'are exiſting in our ſelves, in regard that 'we partake of their Qualities, are *Homo-* 'nymous to thoſe other things? For ex- 'ample, juſt things are thoſe that partake 'of Juſtice: honeſt, that partake of Ho- 'neſty. Now every Species is Eternal, 'and the underſtanding in reference to 'theſe things, is void of all Perturbation: 'And therefore the *Ideas* ſubſiſt in Nature, 'like ſo many Exemplars. But as for 'thoſe other things which are like to 'theſe, they ſubſiſt according to their 'neareſt reſemblance to the other. And 'therefore *Epicharmus* diſcourſes of *Good* 'and of *Ideas*, in this manner. Can play- 'ing on the Flute be ſaid to be any thing? 'Moſt ſurely. Why then, playing upon 'the Flute is a Man. Not ſo neither. Go 'too then: Doſt not thou think a player 'upon a Flute to be a Man? Moſt cer- 'tainly. And does not the ſame Argu- 'ment hold concerning Good? This is 'Good; that is the Thing; which he 'who ſtudies by it ſelf ſhall become Good. 'For as he that pipes is call'd a Piper, he 'that dances, a Dancer; ſo whoever he 'be that learns any other Art or Myſtery, 'is not call'd the Art it ſelf, but the Arti- 'ficer that profeſſes it. *Plato*

*Plato* in his Treatiſe of *Ideas* thus reaſons: 'If there be ſuch a thing as Me-'mory, the Ideas have their Being in the 'ſeveral Entities; in regard the memory 'relates to ſomething that is ſedate and 'permanent. For how, adds he, could 'living Creatures be preſerv'd, had they 'not annex'd to themſelves their ſeveral '*Ideas*, or if they were not endu'd with 'the *Natural Intelligence*. Now they car-'ry in their memories their Similitude, 'and the nouriſhment, whatever it be, 'which is proper to every one. Which 'ſhews that the Contemplation of *Simili-'tude* is inherent to all Creatures by Na-'tural Inſtinct: By which means they un-'derſtand themſelves to be of the ſame 'kind.

Moreover *Epicharmus* aſſerts, That wiſdom does not predominate altogether in one kind, but that all living Creatures have a certain Sence and Notion of themſelves. And thus, if we firſt obſerve the Hen, ſhe does not bring forth live Chick'ns, but firſt ſhe lays the Eggs, then ſits and enlivens her young ones with her natural Heat. Now this is a ſort of Wiſdom which only nature infuſes and teaches. 'Therefore it is no wonder that all Crea-'tures aſſociate with their Like, and think 'their Productions faireſt. For a Dogg

'is

'is to a Dog moſt beautiful, the Cow to 'the Cow, the Aſs to the Aſs, and Swine-'herd together, as admiring their own 'kind above all others.

Theſe, and ſeveral other Paſſages of this nature are recited by *Alcimus* in his four Books, to ſhew how much *Plato* was indebted to *Epicharmus*. Now that *Epicharmus* was not ignorant of *Plato*'s ingenuity, may be conjectur'd from hence, that he does as it were propheſie, that he would be his Emulator, in theſe words: 'I am of opinion, ſays he, nay more, I 'am well confirm'd, ſuch will be the re-'membrance of my Words and Sentences, 'that ſome one perſon or other will en-'tertain 'em in this rude dreſs, and at-'tiring 'em in more pompous Colours, 'will himſelf, inſuperable, become a Vi-'ctor over many others,

Moreover there is good reaſon to believe, that *Plato* was the firſt who brought the writings of *Sophron* the *Mimic* into *Athens*, and fram'd his own Geſtures and Poſtures from thence; for that the Books were found under his Pillow.

He made three Voyages into *Sicily*; the firſt only to ſee the Iſland, and the Rarities that made it famous; when *Dionyſius* the Tyrant, and Son of *Hermocrates*, compell'd him to a Conference. At

what time, when he diſcours'd concerning *Tyranny*, and alledg'd, That what was profitable to him alone, made little or nothing for his advantage, unleſs he excell'd in vertue; the Tyrant growing angry, *Thou talk'ſt*, ſaid he, *like an old doating Fool*: To whom *Plato*, *And thou like a Tyrant*. Which ſo enrag'd the Potentate, that he was about to have put him to Death; but altering his reſolution, at the Interceſſion of *Dio*, and *Ariſtomenes*, he gave him to *Polis*, then Ambaſſador from the *Lacedæmonians*, to ſell him for a Slave; who carry'd him to *Ægina*, and there ſold him. At what time *Charmander*, the Son of *Charmandrides*, proſecuted him for his Life, having indicted him upon a Statute in force among the Iſlanders, That the firſt *Athenian* that landed in the Iſland ſhould dye without mercy. But upon the ſaying of ſome body, though by way of a jeer, that he was a Philoſopher, he was diſmiſs'd.

Others affirm, that he was brought into Court; where being obſerv'd not to ſpeak a word in his own defence, but ſtand as one couragiouſly reſolv'd to ſuffer whatever happen'd, they determin'd not to kill him, but to ſell him as a Captive taken in War. When by good fortune *Aniceris* the *Cyrenean*, being then in the

the City, redeem'd him for twenty, as others ſay, thirty *Minas*, and ſent him back to *Athens* among his Friends, who immediately remitted the Money back to *Aniceris*. But he refus'd to take it, ſaying withal, That they were not the only perſons that were worthy to take care of *Plato*. Others ſay, that *Dio* ſent the money to *Aniceris*, which he refus'd to make any other uſe of, than for the purchace of a little Garden for himſelf in the *Academy*. As for *Polis* he was overthrown by *Chabrias*, and afterwards drown'd in the River *Helice*, at what time a certain *Dæmon* appear'd to him, and told him, he ſuffer'd thoſe misfortunes for the Philoſopher's ſake; as *Phavorinus* reports in his Commentaries. Nor could *Dionyſius* be at reſt, but underſtanding what had befallen him, he wrote to *Plato*, deſiring him not to reproach him with what he had done: To whom *Plato* return'd for anſwer, *That he had not ſo much leiſure, as to think of* Dionyſius.

His ſecond Voyage was to the younger *Dionyſius*; of whom he requeſted a parcel of Land, and a certain number of People to live under ſuch a Commonwealth as he ſhould Erect. Which though *Dionyſius* promis'd him, he never was ſo good as his word. More than that, as

ſome ſay, he had like to have run the hazard of his life for tampering with *Dio* and *Theotas* to recover the former liberty of the Iſland; at what time, *Archytas* the *Pythagorean*, in an Epiſtle to *Dionyſius*, clearing him of that ſuſpicion, ſav'd him from the danger; ſo that he was ſent back to *Athens*. The purport of which Epiſtle was this.

*Archytas* to *Dionyſius*.

'ALl of us here, who are *Plato's* 'friends, have ſent to thee *Lamiſcus* and *Photidas*, deſiring thee to reſtore 'his Perſon to us, for the ſake of that Ancient friendſhip that is between us. Suffer him therefore to return, for thou 'wilt do well to call to mind, how earneſtly thou didſt invite him to thy Court; 'which was the reaſon that we importun'd him to take the Voyage, upon thy 'promiſe that he ſhould have free liberty 'to come and go. Remember therefore, 'how much thou didſt deſire his coming, 'and the high eſteem thou then hadſt of 'him. If there have been any Errour or 'Miſtake committed, ſhew thy humanity 'and reſtore him to us untouch'd. So 'ſhalt thou do juſtly, and gratifie thy 'Friends.

The

The third Voyage he made was to reconcile *Dionyſius* to *Dio*, But not prevailing, he return'd home again; where he refus'd to meddle with publick buſineſs, though a great Stateſ-man, as his writings declare. Of which the main reaſon was, becauſe he found the People had been long accuſtom'd to Laws and Conſtitutions that did not correſpond with his frame of Government. *Pamphile* alſo relates, that the *Arcadians* and *Thebans* built a large City; which when they had finiſh'd, they ſent for *Plato* to be their Lawgiver, and to preſcribe 'em a Form of a Common-wealth; but then underſtanding that they hated *Equality*, he refus'd to go.

It is reported that he follow'd *Chabrias* the General, when he fled from Condemnation, at what time all the reſt of his fellow Citizens declin'd his adverſity: And when *Cobryas* the Sycophant upbraided him as he accompany'd the General up into the Caſtle, telling him, 'That he 'ſhould not be ſo forward to help others, 'but do well to mind the t'other of *So*-'*crates*'s Draughts, that was preparing for 'him; He made anſwer, *When I fought for my Country, I ventur'd my Life; and now again for my Friend's ſake, I care as little what befalls me.*

He was the first, as *Phavorinus* reports, who introduc'd the manner of writing by way of Question and Answer: The first that by way of Analysis expounded the Question to *Leodamus* the *Thasian*: And the first that in Philosophy nam'd the *Antipodes*; illustrated Logic and Poetry; Progression in Number, and the Plane Superficies of the Extreams; and discours'd of the Providence of God. The first also of the Philosophers who contradicted the Oration of *Lysias* the Son of *Cephalus*, expounding it word for word in his *Phædrus*; and the first that contemplated the force of Grammar. And being the first also that oppos'd almost all that went before him, it was by many wonder'd why he made no mention of *Democritus*.

*Neanthes* of *Cyzicum* reports, that as he was travelling to the *Olympics*, he drew the Eyes of all the *Greeks* upon him, at what time he had a long Conference with *Dio*, then designing a War with *Dionysius*.

Moreover *Phavorinus* in his first Book of Commentaries relates, that *Mithridates* the *Persian*, erected the Statue of *Plato* in the *Academy*, with this Inscription, 'Mi-'thridates the Son of *Rhadobatus*, the Per-'sian, consecrated to the Muses this Statue 'of *Plato*, made by *Silanio*.

*Hera-*

*Heraclides* reports him to have been ſo modeſt and reſerv'd in his Youth, that he was never ſeen to laugh but with great moderation. Yet notwithſtanding all his vertues, he could not eſcape the Laſhes and Scoffs of the Comedians; and among the reſt of *Theopompus*, in his *Autochares*.

*One is not one, ſo ſtrangely w'are deceiv'd,*
*Nay two are hardly One, let* Plato *be believ'd.*

And *Anaxandrides* in his *Theſeus*,

*When th' Olives he more greedily devour'd*
*Than* Plato *for his* Learning *ſo ador'd.*

But *Timon* is more ſevere, for cries he,

*How finely does th' Impoſtor* Plato *gull us,*
*Feigning a thouſand Miracles to fool us.*

Then *Alexis* in his *Merops*.

*Thou com'ſt in time, but ſtill my anxious mind*
*No eaſe nor quiet high or low can find;*
*Like* Plato's *Fate, my turmoil'd Brains will give*
*My limbs tyr'd out with labour no Reprieve.*

And again, in his *Ancilio.*

*Thou talk'ſt of things unto thy ſelf unknown,*
*Like buſie* Plato, *trotting up and down.*

*Amphis* in his *Amphicrates* thus derides him;

*But I muſt tell ye, for the good you aim,*
*Or benefit to get by this proud Dame,*
*Troth, Sir, by me 'tis no more underſtood,*
*Than that Chimera ye call* Plato's *Good.*

Another time in his *Dexidemides* he cries out,

*No, no, fond* Plato, *th' art a doating fool*
*To prize thy ſelf for a ſowre look or skowle;*
*Yet can'ſt thou not that curſed trick forbear,*
*The formal Fop of all the Town t'appear;*
*With forehead all plough'd up in ſurly wrinkles,*
*And furrow'd like the ſhells of Periwinkles.*

And *Cratinus* in his *Counterfeit.*

*Thou art a Man I think, and haſt a Soul:*
*But ſtay, for* Plato *muſt our thoughts controul,*
*I'le go and ask him, if thou haſt or no?*
*For I profeſs, till then, I do not know.*

And

And *Alexis* in *Olympiodorus*.

*My mortal part lies dry, I know not where;*
*But the immortal vaniſh'd into Air:*
*Whimſeys like theſe, and all not worth a Groat,*
*In* Plato's *School moſt learnedly are taught.*

And in his *Paraſite*.

*Or elſe, like* Plato, *by thy ſelf an Hour*
*Go rave and twattle, till thy Lungs are ſore.*

*Anaxilas* alſo drolls upon him in his *Botrylio*, his *Cercus*, and his *Pluſiæ*.

*Ariſtippus* alſo affirms him to have been wantonly in love with a young Lad, whoſe name was *Aſterus*, that went to ſtudy Aſtrology with him: as alſo with *Dio* already mention'd; and ſome there are who believe *Phædrus* to have been one of his Minions. Beſides that the Epigrams, which he made, were no ſmall convictions of his roving Appetite toward the Male Sex. Firſt upon *Aſterus*.

*My brighteſt Star! that for thy ſake I were*
*The Heav'n it ſelf, in one embody'd Sphere!*
*So might I view thy Beauties with more Eyes*
*Than Stars of Heav'n adorn the gloomy skies.*

And

And then again,

*He that ſo lately like the Morning Star,*
*When living, did ſuch Orient brightneſs wear,*
*The lovely* Heſperus *is now become*
*That ſhines more bright in bleſt* Elyſium.

Then upon *Dio* thus.

*That Tears for* Trojan *Damſels ſhould be ſhed,*
*Tho' newly born, fair* Hecuba *decreed.*
*But in the full Career of all thy hopes,*
*Thy ſullen Fate thy valour's progreſs ſtops.*
*Nobly howe'er interr'd thou ly'ſt, and all,*
*Th' Atchievements of thy Proweſs will extoll:*
*Only my raging love no cure can find,*
*To eaſe the Torments of a reſtleſs mind.*

As for his love of *Alexis* and *Phædrus*, he diſcovers it in the following Lines.

*With Cheeks bedew'd the young* Alexis *cry'd,*
*Where in the World ſo fair a one beſide*
*As* Phædrus *was? And muſt we* Phædrus *loſe?*
*What can my loſſes equal but my woes?*

More than all this, he kept company alſo with a *Colophonian* Curtizan, whoſe name was *Archeanaſſa*, upon whom he made the following Lines. Archea-

Archeanassa, *fam'd in* Colophon,
*My Mistress was, that yielded once to none:*
*For tho' before my courtship 'twere so late,*
*In fading beauty Love, commanding, sate.*
*Then thrice unhappy they, whose Amorous flames,*
*In burning hearts were kindl'd by those beams*
*Her youthful Glances shot, where e'er they whirl'd,*
*When in her Prime she vanquish'd all the World.*

These also upon *Agatho*,

*When I on my beloved* Agatho
*My soft and tender kisses did bestow,*
*My Soul sate on my Lips, loth to depart,*
*When one kiss more return'd it to my heart.*

The other, this.

*Toss'd to thy hand, catch me this mellow* Pear,
*And if thou lov'st me uncompell'd, my Dear,*
*Accept it too; but grant my other suit,*
*In kind exchange to crop thy Virgin fruit.*
*If not; yet on the* Pear *still cast an Eye,*
*And then consider how the Seasons fly.*
*The* Pear *I threw, but whoe'er kisses thee,*
*More to my damage throws the* Pear *at me.*
*For now the mellow* Pear *is in its prime,*
*But if I stay, we both shall wast in time.*

He

He is also said to have made the following Epigram upon the *Eretrians*, who were surpriz'd by an Ambuscado.

*Bred in* Eretrum, *of* Eretrian *Race,*
*Fertile* Eubœa *once our Country was;*
*But now, the more severe our Destiny,*
*Near* Persian Susæ, *here interr'd we lye:*
*Unhappy they that after so much Toyl,*
*Lye so far distant from their native Soyl.*

The two following Epigrams were also father'd upon him.

*Thus to the Muses* Venus: *Fear, said she,*
*Disdainful Nymphs, my anger'd Deity.*
*Who to your mischief else most surely arms*
*The God of Love with all his subtle charms.*
*To whom as quick the Muses streight reply'd,*
*Fair* Cyprian *Queen we still are so employ'd,*
*And that the Boy in his discretion knows,*
*That he ne'er minds to trouble our repose.*

The other thus.

*The Man that found the Gold, laid by the Rope,*
*Two troubles having past Despair and Hope:*
*But when he could not find his Gold; what then?*
*Why he was forc'd to take the Rope again.*

Such

Such things as these were heap'd up against him to display his Incontinence and Hypocrisie. And *Molon*, among the rest of his ill-willers, said of him, That it was not so much to be wonder'd that *Dionysius* should be permitted to live at *Corinth*, as that *Plato* should be suffer'd to live in *Sicily*. Nor did *Xenophon* seem to have any great kindness for him: and therefore as two persons, between whom there was a perfect Emulation, they still wrote upon the same Subjects, and under the same Titles, as the *Symposium*, and the *Defence*. Then *Plato* wrote of his *Common-wealth*, and *Xenophon* his *Cyropædia*, which *Plato* affirms to be a feign'd Story, for that *Cyrus* was no such Man. And though both have *Socrates* continually in their mouths, yet they never speak a word one of another, only that *Xenophon* makes mention of *Plato* once in his third Book of Commentaries.

It is also reported, that *Antisthenes* having a desire to repeat something that he had written, requested *Plato* to be present at the rehearsal, who asking *Antisthenes*, what was the subject of the Manuscript, and he replying, That it was to prove, *There was something which was not to be contradicted*: *Plato* demanded how he could write upon that subject; and then going about

about to ſhew him his Errour, he ſo offended *Antiſthenes*, that he wrote a Dialogue againſt *Plato*, under the Title of *Satho*, a nick-name in deriſion, denoting him to be well Arm'd againſt the Combats of *Venus*. From what time they had a continual Grudge one againſt the other.

'Tis ſaid, that *Socrates*, when he heard *Plato*'s *Lyſis* repeated by the Author himſelf, ſhould cry out, *Heavens bleſs me, what a company of Fables has the young Man invented about me!* For he had written ſeveral things that *Socrates* never ſpoke.

The like Animoſity there was between *Plato* and *Ariſtippus*. And therefore in his Dialogue concerning the Soul, he objects againſt him, that he was not preſent with *Socrates* when he dy'd; though he were then at *Ægina*, which was not far diſtant.

*Æſchines* alſo bare him a particular ſpleen; for that when he came to *Dionyſius*, who had a peculiar reſpect for him, and that expected relief in his poor and low condition, *Plato* deſpiſed him, and he had loſt his labour but for the recommendation of *Ariſtippus*.

As for the Speeches which he introduces *Crito* ſpeaking, when *Socrates* was adviſ'd to make his eſcape, *Idomeneus* affirms 'em to have been made by *Æſchines*; only

ly by *Plato* attributed to *Crito*, out of the unkindneſs between 'em. Nor is *Plato* found to have made any mention of him in any of his Books, unleſs it be in his *Immortality of the Soul*, and his defence of *Socrates*, and that very ſlightly too. Moreover *Ariſtotle* aſſerts, that all the Writings which may be ſaid to be properly his, run in a Style between Verſe and Proſe; who was the only perſon, as *Phavorinus* relates, that ſtaid with him, when he repeated his *Immortality of the Soul*, when all the reſt roſe up and departed. Many are of opinion, that *Philip* the *Opuntine* tranſcrib'd all his Laws that were written in the Tables of Wax, which were comprehended in his *Epinomis*. *Euphorion* alſo, and *Panætius* affirm, that the beginning of his *Common-wealth* was frequently found with ſeveral Blurrings, Alterations and Emendations. More than this, *Ariſtoxenus* aſſerts, that the whole, or the chiefeſt part of the whole Treatiſe was to be read word for word in the *Contradictories* of *Protagoras*. His *Phædrus* is ſaid to have been the firſt piece that ever he compos'd, and indeed the whole Problem ſavours of Juvenility; beſides that *Dicearchus* has bequeath'd an ill name to all that manner of writing, as being both troubleſome and inſipid.

It

It happen'd once that *Plato* seeing a certain person playing at Dice, reprov'd him for it, who answering, that it was a slight matter; *Dost thou take custom*, said he, *to be a slight matter?*

Being ask'd whether he intended for himself a Monument like that of his Ancestors; he reply'd, *First let me get my self a Name, then perhaps I may want many Monuments.*

Another time *Xenocrates* coming to give him a visit: *Pray*, said he, *chastize this Boy for me, for I am angry, and therefore cannot.* And to another of his Servants, *Sirrah*, said he, *I had certainly bang'd thy bones, had I not been in a passion.*

Being on Horse-back, he presently alighted; fearing, as he said, lest the pride of the Horse should infect him.

He was wont to advise those that were given to drink, diligently to survey themselves in their Looking-Glasses, for that certainly they would then beware of the shame which they brought upon themselves. Nor would he allow any Man to drink to a pitch, unless it were upon the solemn Festivals of the God that was the giver of Wine.

He was also an Enemy to immoderate sheep; and therefore in his Laws he pronounces all those that are given to sleep to be persons of no worth. He

He held, that there was nothing ſo delightful to the hearing, as Truth; or, as others ſay, *to ſpeak Truth.* For thus he writes of Truth, in his Laws: *Truth, noble Gueſt, is a moſt ſublime and durable thing; but it is a hard matter to perſwade Men to it.*

He wiſh'd he might leave a Monument behind him either in Friends or Books.

He dy'd in the ſame manner as we have already declar'd, in the thirteenth year of King *Philip*'s Reign, as *Phavorinus* relates in his third Book of *Commentaries*; and *Theopompus* tells us, that the ſame Prince gave him once a very tart and ſevere Reprimand. On the other ſide *Myronianus* in his *Likeneſſes* teſtifies, that *Philo* makes mention of a Proverb concerning *Plato*'s *Lice*; as if he ſhould dye of that Diſeaſe.

He was buried in the *Academy*, where he had ſpent the greateſt part of his time in the ſtudy and profeſſion of Philoſophy; from whence the Sect which he founded was call'd the *Academic.*

He was accompany'd to his Grave by an honourable Train of the whole City, that flock't to his Funeral. And for his Eſtate, he diſpos'd of it by his Will, which he made after this manner.

These things *Plato* left behind, and has thus dispos'd of.

'A Farm in the Lordship of the *Ephe-* 'stiadæ; bounded to the North, by the 'High-way that leads from the Temple 'of the *Cephisiades*; to the South, by the 'Heracleum, in the same Lordship; but- 'ting to the East, upon the Lands of *Ar-* 'chestratus Phlearius; and Westward, up- 'on the Lands of *Philip* the *Cholidian*. Let 'not this Farm be sold or alienated to 'any Person, but let it come to *Adimar-* 'tus my Son.

'Another Farm also I leave behind, 'which I purchased of *Callimachus*, ad- 'joyning Northward to the Lands of 'Eurymedon the *Myrinnusian*; Southward 'to the Lands of *Demostratus Eupetero*; 'Eastward to the Lands of the foresaid 'Eurymedon, and Westward to the Lands 'of the foresaid *Cephisus*.

'*Item*, In money three *Minas*.

'*Item*, A Silver Bottle weighing one 'hundred sixty five Drachmas.

'*Item*, A Silver Boat, weighing forty 'five Drachmas.

'*Item*, A Gold Ring, and an Ear-ring 'both together, weighing four Drachmas 'and six half-penies.

'*Item*, *Euclid* the Stone-Cutter owes 'me three *Minas*.

'*Item*

'*Item*, I give *Diana* her Freedom.
'*Item*, I leave behind me Servants *Tycho*, *Bicta*, *Apollonius* and *Dionyſius*.
'*Item*, Houſhold-ſtuff, and Veſſels, of which *Demetrius* has an Inventory.
'I owe not a farthing to any Body.

His Executors were *Soſthenes*, *Speuſippus*, *Demetrius*, *Higias*, *Eurymedon*, *Callimachus*, and *Thraſippus*. This was the Copy of his Will.

His Monument was adorn'd with ſeveral Epigrams and Encomiums, of which this was the firſt.

*If Modeſty and Juſtice ever ſhin'd*
*Conſpicuouſly bright in mortal mind,*
*Here lies the Man, Divine* Ariſtocles;
*Of all Men, He, if wiſdom e'er could raiſe*
*To Fame Immortal, moſt deſerves that Fame*
*Which Malice ne'er could reach, nor Envy blame.*

Another thus.

*Entomb'd in Earth, here* Plato's *Body lyes,*
*Whoſe happy Soul Immortal Bliſs enjoys.*
*Him, honour'd all good Men, no leſs deſir'd*
*In diſtant Regions, than at home admir'd;*
*And well might he deſerve moſt high applauſe,*
*That liv'd ſo truly up to Nature's Laws.*

And this other of ſomewhat a later date.

*Say Queen of Birds, when ſoaring ſtarry height*
*Whoſe Tomb it was o're which thou took'ſt thy*
*flight?*
*Or didſt thou ſoar ſo high, to take a view*
*What bleſt Immortals in their Manſions do?*
*I was the Soul of* Plato, *once below;*
*But now, to anſwer your Inquiry, know,*
*The Soul of* Plato *to* Olympus *flies,*
*Whoſe Body here in native* Athens *lies.*

To which we ſhall add another of our own.

*Had not* Apollo, *to the* Grecians *kind,*
*To* Plato's *Wit his God-like Art reſign'd,*
*Where had we found a cure for Human Souls?*
*For as* Aſclepius *by his skill controuls*
*The various pains invading humane kind,*
*'Tis only* Plato *who can heal the Mind.*

Together with this upon his Death:

Phœbus, *on Mortal's happineſs intent,*
*To Mortals* Plato *and* Aſclepius *ſent.*
*The one in health our Bodies to aſſure,*
*The other, our diſeaſed minds to cure.*
*At laſt, upon the confines of his life,*
*Deſigning the brisk pleaſures of a Wife,*

*To Jove's own conſecrated ground he came,*
*And City rear'd of old to* Phœbus *Name,*
*Where to his Maſter he his Art reſign'd,*
*But left his Phyſic of the Soul behind.*

His Diſciples and Followers were *Speuſippus* the *Athenian*, *Xenocrates* the *Chalcedonian*, *Ariſtotle* the *Stagarite*, *Philip* of *Opus*, *Heſtiæus* the *Printhian*, *Dio* of *Syracuſe*, *Amyclus* the *Heracleote*, *Eraſtus*, and *Coriſcus* both *Skepſians*; *Timolaus* of *Cyzicum*, *Enæon* of *Lampſacus*, *Pytho* and *Heraclides*, both of *Ænea*, *Callippus* the *Athenian*, *Demetrius* of *Amphipolis*, *Heraclides* of *Pontus*, and ſeveral others. Together with theſe he had alſo two Female Diſciples, *Leſthenia* of *Mantinea*, and *Axiothea* of *Phthiaſian*, which latter, as *Dicearchus* relates, always went in Man's Apparel. *Theophraſtus* alſo is ſaid to have been one of his Hearers, together with *Hyperides* the Rhetorician. *Chamæleon* adds *Lycurgus*; and *Polemo*, *Lycurgus*. *Sabinus* alſo in his fourth Book of the *ſubject of Meditation*, affirms *Meneſiſtratus* the *Thaſian*, to have been another of his Admirers, which is very probable.

Now then being well aſſur'd of thy great affection for *Plato*, not undeſervedly beſtow'd; and with what a zealous Inquiry thou ſeek'ſt to make a compleat

Collection of all the Opinions of this famous Philoſopher, I thought it expedient to ſet 'em down, according to the nature of the Diſcourſes, the order of the Dialogues, and the method of Expoſition, as it were reduc'd under ſeveral Heads and Chapters, to the end there may be nothing omitted materially conducing to the ſtory of his Life. Otherwiſe, knowing to whom I write, to be more curious and particular than is requiſite, would be only according to the Proverb, *To carry an Owl to* Athens.

Now therefore *Zeno* of *Elea* is reported to have been the firſt Compoſer of Dialogues. Though *Ariſtotle* in his firſt Book of the Poets, aſſerts *Alexamenus* the *Styrean*, or according to *Phavorinus* the *Teian*, to have been the firſt that wrote in that manner. However in my judgment, *Plato* was the firſt who poliſh'd that way of writing, and brought it to perfection: So that not only the adorning part, but the invention it ſelf may be juſtly attributed to him.

A Dialogue then is a diſcourſe by way of Queſtion and Anſwer, upon the ſubjects either of Politics, or Philoſophy, conſiſting of decent and apt expreſſions of the Perſons introduc'd, and a Methodical Compoſition of the whole.

Logic

Logic is the Art of Ratiocination, by which we refute or confirm by Queſtions and Anſwers between the perſons that diſpute. Now then there are two ſorts of *Platonic* Ratiocination, the one for Inſtruction, the other for Enquiry. The firſt of which is again divided into Speculative and Practical; and the Speculative into Phyſical, or Natural, and Logical; and the Practical into Ethical and Political.

Of inquiſitive Ratiocination, there are alſo two ſorts, the one *Gymnaſtic*, which conſiſts in Exerciſe; the other *Agoniſtic*, which conſiſts in Conteſt and Diſpute. *Gymnaſtic* is alſo twofold, *Maieutic*, which nurſes and foſters the firſt Rudiments of Science; the other, when it begins to feel its own ſtrength, and is call'd *Peiraſtic*, as attempting upon the ſcore of its own ability. *Agoniſtic* alſo is diſtinguiſh'd into Demonſtrative and Perſwaſive.

True it is, there are others who make a quite different diviſion of *Plato*'s Dialogues; for ſome they call *Dramatic*; others *Diegematic*, and others Mixt. But that diſtinction is more proper for a Stage than a Philoſophers School.

More particularly therefore there are ſome of *Plato*'s Dialogues that treat of Phyſics, as *Timæus*; others of Logic, as

*Politicus*, *Cratylus*, *Parmenides*, and the *Sophiſt*. Others of Morality, as the *Apology*, *Crito*, *Phædo*, *Phædias*, the *Sympoſium*; *Menexenus*, *Clitophon*, his Epiſtles, *Philebus*, *Hipparchus*, and *Anteraſtæ*; others of Politics, as his Commonwealth, his Laws, *Minos*, *Epinomis*, and his *Atlanticus*. Of the Rudiments of Learning. The two *Alcibiades*'s, *Theages*, *Lyſis*, *Laches*. Of the firſt Attempts to Practiſe, *Euthyphron*, *Menon*, *Ion*, *Charmides*, *Thetætus*. Of Demonſtration, *Protagoras*; of Perſwaſion, *Ethydemus*, the two *Hippiæ* and *Gorgias*.

Now becauſe there is a very hot Contention among Writers, while ſome affirm *Plato* to be the Author of new Opinions, others deny it, let us a little conſider how it ſtands. A Dogmatiſt is properly ſaid to be ſuch a Perſon who ſtarts a new Opinion, as he is ſaid to be a Legiſlator that introduces new Laws. Now the *Dogma* is ſaid to indifferently, either the thing about which the Opinion is raiſed, or the Opinion it ſelf. The thing about which the Opinion is raiſed, is called the *Propoſition*, But the opinion, is called the *Suppoſition*. *Plato* therefore, whatever he apprehends to be true; thoſe things he expounds, and refutes what he believes to be falſe. Concerning his own Sentiments, he diſcourſes under the Perſons of *Socrates*, *Timæus*,

His

His *Athenian* Gueſt, and the Stranger of *Elea*. Which Strangers were not as ſome Conjecture, *Plato* and *Parmenides*; but fictitious and anonymous Perſons. When he quotes the words of *Socrates* and *Timæus*, then he *Dogmatizes*, or aſſerts ſome new Opinion of his own. When he refutes thoſe things which he believes to be falſe, he introduces *Thraſymachus*, *Callicles*, *Polus*, *Gorgias*, *Protagoras*, *Hippias*, *Euthydemus* and ſome others. When he demonſtrates, he makes uſe of *Induction* for the moſt part, and that not only ſingle, but twofold. For *Induction* is an Argument inferring from certain undeniable Truths, that whatever is like to one of thoſe Truths, muſt be True. Of which there are two ſorts. The one proceeding from Contrariety, the other from Conſequence.

Induction from Contrariety, when through the whole Queſtion the contrary follows to what is asked. As for Example, My Father is either the ſame Man with mine, or another. If then thy Father be a different Perſon from my Father, ſeeing he is another Man than your Father, he is no Father. But if he be the ſame with my Father, being the ſame with my Father, he muſt be my Father. Again, if Man were not a living Creature, he would be

be either a piece of Wood, or a Stone. But he is neither Stone nor a Piece of Wood, for he has Life and moves of himſelf; therefore he is a Creature. If then he be a Creature, and that a Creature be a Dog, or a Bull, Man being a Creature is either a Dog or a Bull. And this is that ſort of contention by Contrariety, where there is an Opportunity to Cavil, which *Plato* makes uſe of, not to aſſert any Opinions, but to refute thoſe of other Men.

Induction by Conſequence is twofold, the one demonſtrating in part the queſtion that is propounded in part. The other proving generally by the particular; the firſt is Rhetorical, the ſecond Logical.

For example, the Queſtion is, whether ſuch a Perſon ſlew ſuch a Man. The demonſtration is, that he was apprehended with his Cloaths all Bloody about ſuch a time. But the Rhetorical manner of Induction is this. For that Rhetoric is employed in Particulars, not in Univerſals. For it does not enquire into Juſtice it ſelf, but into the parts of Juſtice, or what things are particularly juſt. The other is Logical, and proves the General by the Particulars. As when the Queſtion is whether the Soul be immortal, and whether there be any of the Deceaſed that are living?

ving? Which in his Book of the Soul is proved by a certain General, that Contraries are produced by Contraries, and the Universal is compoſed of certain Particulars, as when Sleep is compoſed out of Waking, or quite the contrary. Or the greater out of the leſs; or the leſs out of the greater; which ſort of Argument he made uſe of to aſſert his own Sentiments. For as formerly in Tragedies the *Chorus* acted alone; afterwards *Theſpis* brought in one more *Actor*, to give the Chorus ſome reſpite; after whom *Eſchylus* added a Second, *Sophocles* a third, and ſo Tragedy was brought to Perfection. So Phyſical Arguments and diſcourſes were employed at firſt about one ſingle ſort of Natural Philoſophy; when *Socrates* came and made an Addition of Ethics, to which *Plato* added a third, which was Logic, and by that means brought Philoſophy to its full perfection. However *Thraſylus* aſſerts, that he made uſe of the *Quadriloquie* of the *Tragedians* in moſt of his Dialogues. For there were four manners of Repreſentation among the Tragedians, the *Dionyſian*, *Lenæan*, *Pan-Athenæan* and *Chytrian*, of which the fourth was Satyrical, and theſe four ſorts of *Repreſentation* were called the *Quadriloquie*, or the four ſorts of Interlocution.

As for the number of Dialogues, which are

are acknowledged to be his, they are in all fifty ſix. His *Commonwealth*, is divided into ten Books, which is to be found almoſt entire in the Contradictions of *Protagoras*, as *Phavorinus* relates in his ſecond Book of Univerſal Hiſtory.

His Laws are divided into twelve Books, and his *Quadriloquies* are nine in number, his Commonwealth, making one Volume, and his Laws another. Now then his firſt *Quadroloquy* is that which comprehends the common Hypotheſis, ſhewing what manner of Life, the Life of a Philoſopher ought to be. Moreover he puts two Titles to every one of his Books, the one from the Name, the other from the Subject. And thus the firſt in this *Quadriloquie* is called *Euthyphron*, or of Sanctity; being a Dialogue written to try what he could do. The next is the defence of *Socrates*; the third *Crito*, concerning what is to be practiſed, a moral Dialogue, the fourth *Phædo*, or concerning the Soul, a moral Dialogue alſo.

In the ſecond Quadriloquie, the firſt is *Cratylus*, or concerning the truth of Words, a Logical Dialogue. The Politician. Of Kingly Government, Logical.

In the third Quadiloquie, preceeds *Parmenides*, of Ideas, Logical; in the next place, *Philebus*, of Pleaſure, Moral. Then the

the *Sympoſium*, Of *Love*, Moral. Laſtly, *Phædrus*, of *Good*, Moral.

In the fourth Quadriloquy, *Alcibiades* is the firſt, *Of the nature of Man, Maieutic.* The ſecond *Alcibiades*, of Prayer, *Maieutic. Hipparchus*, of the Love of Gain, Moral. Anteraſtie, or *Philoſophy*, Moral.

The fifth Diviſion begins with *Theages*, or of Wiſdom *Maieutic*, or for young Beginners; *Charmides*, of Frugality, for tryal of Parts. *Laches* of Fortitude, for young Beginners. *Lyſis* of Friendſhip, the ſame.

The ſixth Diviſion begins with *Euthydemus*, or the Contentious, Perſwaſive; *Protagoras*, or the *Sophiſter*, Demonſtrative. *Gorgias*, of *Rhetoric*, Perſwaſive. *Meto*, of *Vertue*. *Peiraſtic*, for tryal of Skill.

In the ſeventh the two *Hippiæ* firſt appear, the firſt of Honeſty, the ſecond of Lying, both exhortative. *Ion* of the *Iliad Peiraſtic. Menexenus* or the *Epitaph-writer*, Moral.

In the eighth Diviſion *Clitophon* ſhews it ſelf firſt or the Exhorter, Moral. The The Commonwealth, or of *Juſtice*, Civil. *Timæus*, or of Nature, Philoſophical. *Critias* or *Atlanticus*, Moral.

In the ninth, *Minos* preceeds, or *of Law*, Civil.

Civil. The Laws, or of *making* Laws, Civil. *Epinomis*, or the *Philoſopher*, Civil. Thirteen Epiſtles, all Moral: The one to *Ariſtodemus*; to *Archytas* two; to *Dionyſius* four, to *Hermius*, *Eraſtus*, and *Coriſcus* one: to *Dio* one, to *Perdiccas* one, to *Leodamus* one, to the Relations of *Dio*, one.

This is the diviſion of *Plato*'s Writings, according to *Thraſylus*, which is agreed to by moſt. But others there are, among the reſt, *Ariſtophanes* the Grammarian, who divides his Dialogues into *Triloquies*, after this manner; placing in the firſt his *Commonwealth*, *Timæus* and *Critias*. In the ſecond his *Politician Sophiſter*, and *Cratylus*. In the third, his Laws, *Minos* and *Epinomis*. In the fourth, *Theætetus*, *Euthymon*, and his *Defence*. In the fifth, *Phædo*, *Crito*, and his *Epiſtles*. The reſt they put by themſelves, and without any order, ſome beginning with his Commonwealth, as we have ſaid. Others from his Elder *Alcibiades*, ſome from his *Theages*, ſome from his *Euthyphron*, others from his *Clitophon*; ſome from his *Timæus*; many from his *Phædrus*, ſome from his *Theætetus*, and ſome from his *Defence*.

As for the Dialogues which are attributed to *Plato*, but are beyond all Controverſie none of his, they go about under the Inſcriptions of *Mido* or *Hippoſtrophus*, *Erycias*, or *Eraſiſtratus*, *Alcyon*, *Acephalus*, or

or *Siſyphus*, *Axiochus*, *Phæaces*, *Demodocus*, *Chelidon*, *Hebdome*, and *Epimenides*. Of theſe, that which bears the title of *Alcyon* is ſaid to have been written by a certain Perſon whoſe name was *Leon*, as *Phavorinus* teſtifies in his fifth Book of Commentaries. He made uſe of various Names to preſerve his Writings from being thumbed by rude and illiterate Readers. For he ſaid that Wiſdom was properly the knowledg of thoſe things which were apprehended by the Underſtanding, and were truly exiſtent, which was ſeparated from the Body in the Contemplation of God and the Soul. Moreover he defin'd Wiſdom and Philoſophy to be an inbred deſire of Divine or Heavenly Wiſdom. But generally he took it for all ſort of Skill and Knowledg; as when we call an *Artificer* a *Knowing Man*. He alſo makes uſe of the ſame words to ſignifie ſeveral things. Thus he makes uſe of the word φαῦλος to ſignify *Plain* or *Simple*, as in *Euripides*, thus ſpeaking of *Hercules* in his *Lyſimnius*.

*Careleſs and* * *Plain, but for the moſt part honeſt,*
*Who meaſured Wiſdom ſtill by Deeds, not words,*

* φαῦλον

What

What e're he ſaid he meant——

The ſame word φαῦλος *Plato* frequently uſes ſometimes for *Honeſt*, ſometimes for *Small*: tho' at other times he makes uſe of different words to ſignify one and the ſame thing. Thus he calls *Idea* ſometimes *Genus*, ſometimes *Species*, as alſo the Beginning, the Exemplar, and the Cauſe. Sometimes he expreſſes the ſame thing by contrary words. Thus he gives the Names of *Entity* and *Non Entity* to *Senſible*. *Entity*, becauſe it is generated: *Non Entity*, becauſe of its being ſubject to continual Change. Moreover he calls *Idea* that which never is moved, nor is permanent; *the ſame*, *one*, and *many*. And this he uſes to do in ſeveral other things. As for his works, they require a threefold Expoſition. Firſt, what every one of the Subjects are that are diſcourſed of,. Then the end of the Diſcourſe; whether according to the firſt Intention, or in lieu of an Example, whether to aſſert or refute: and thirdly, whether rightly and truly ſaid.

In the next place, in regard there are ſeveral marks and Characters affixed to his Books, let us take ſome account of *Them* alſo. The Letter X. is affixed to Sentences

tences and Figures, altogether according to the *Platonic* Cuſtom. Double XX. to his peculiar Opinions, and Tenents. X′ accented to his more polite and elegant Flouriſhes. Double accented X″ to the Emendations of others. A little Dagger †accented, for the rejecting ridiculous Confutations. An *Antiſigma* to ſhew the double uſe and tranſpoſitions of Writing. A ſmall Half-Moon to ſhew the Context of the Philoſophy. An *Aſterisk* * to ſhew the Concurrency of Opinions. A Dagger, to denote a Confutation.

And thus much for the Notes and particular Marks, which he that deſired to underſtand gave ſo much Money to his inſtructor, as *Antigonus* the *Caryſtian* relates in his Treatiſe concerning *Zeno*, late put forth.

As for his Opinions which he moſt fancied they were theſe. That the Soul was Immortal, and tranſmigrated into ſeveral Bodies, having its beginning from Number; but that the Beginning of the Body was Geometrical. He defined it to be the *Idea* of a Spirit altogether ſeparate, moveing it ſelf, and conſiſting of three parts. That the Rational part was ſeated in the Head. That part which was ſubject to Paſſion and Anger in the Heart; and the Part which brought forth Deſire and

Concupiſcence, in the Navel and Liver. That it encompaſſed the one half of the Body all over in a circular Form, conſiſting of the Elements; and that being divided according to Harmonical Intervals, made two Semi-circles joined together: the innermoſt of which being divided into ſix Parts, made all the other ſeven Circles; and lay Diametrically to the Left ſide within: the other cloſe to the ſide, upon the Right: and therefore it was moſt predominant, as being but one. For the other was divided within; of which the one was of the *ſame*; and the reſt of the *Other*: alledging this to be motion of the Soul; that of the Univerſe, and of the Planets; and that by means of the middle Segments holding Proportion with the Extreams, ſhe comprehends all *Beings*, and adapts 'em together, as having the Principles of all things in her ſelf according to Harmony. That Opinion ariſes from the Elevation of the Circle of the *Other*: Knowledg from the Elevation of the Circle of the *ſame*.

That there were two Beginnings of all Things, *God* and *Matter*; which he calls Intelligence, and nominates to be the Cauſe. That Matter is without form and immenſe; from the coalition and conjunction of Forms. That this Matter at firſt being

being hurried up and down without order, was at length rammaſſed together into one Place, by the wiſe God, who deem'd Order more ſeemly than Diſorder. That this exiſtent Matter is divided into four Elements, Fire, Water, Air and Earth. Out of which, the World, and all things therein were Created; only that the Earth is immutable; believing it to be the cauſe of that Diverſity of Forms, whereof it conſiſts: for that the Forms of all other things are of the ſame kind, being all compoſed of one *Oblong* Triangle, tho' the Figure of the Earth be peculiar to it ſelf: ſeeing the Figure of Fire is Pyramidical: the Air reſembles an *Octaedron*, the Water an *Icoſaedron*, but the Form of the Earth is Cubical. Which is the reaſon that the Earth never changes into *Them*, nor they into the Earth. However he denies every Element to be confin'd to its proper place: for that the Circular Motion by conſtraining and depreſſing to the Center, congregates the ſmaller, but ſeparates the more bulky things; which is the reaſon that when they change their forms, they alſo change their Places.

That the World was Created ſingle and one, and was made a ſenſible Being by the Creator; as being for its greater Ex-

cellency endued with Life; and as the moſt glorious of Fabricks proceeding from the beſt of Cauſes, and therefore but one, though not Infinite, becauſe the Exemplar, by which it was Created, is but one.

That it is of a Sphærical Figure, as being the Form of the Creator. For he encompaſſes the whole Creation, and the World contains all other Forms of all things. Moreover that it is ſmooth, without any other Circular Organ, as having no need of any ſuch thing; farther, that the World is Immortal, becauſe it cannot be diſſolv'd again into God. But that God was the cauſe of the whole Creation, ſince only that which was good, could do good.

That the beſt of cauſes was alſo the cauſe of the Creation of Heaven. For that there could be no other cauſe of the moſt lovely part of the Creation than the beſt and moſt excellent of intelligible Beings; which it being certain that God himſelf is, and that the Heaven is alſo likeſt to him, as being the next that tranſcends in Beauty, there can be no Creature that it can reſemble but only God.

That the World conſiſts of Fire, Water, Air and Earth. Of Fire, to the end it might be viſible. Of Earth, that it might be ſolid; of Air and Water, that it

it might not want Proportion. For ſolid things derive their Solidity from two *Mediums*, to the end the *whole* may be made *One*. But then it takes its proportion from all things, that ſo it may become perfect and incorruptible.

That time is the Image of Sempiternity, which always endures; but that time is the Circumrotation of the Heavens. For that Nights, and Days, and Months, *&c.* are but parts of Time: and therefore there could be no time without the nature of the World. That after the Creation of Time, were alſo Created the Sun, the Moon, and Planets; and that God kindl'd the Light of the Sun, that the number of the Hours might be manifeſt and certain, and that the Creatures might be capable to underſtand Number.

That the Moon moves above the Circle of the Earth, next to her the Sun, and over them the Planets. That they are all endued with Life, as being all conſolidated by a Lively Motion.

That for the greater Perfection of the World being made like to the Intelligible Life, the nature of all Creatures was made, which the Earth enjoying, the Heavens alſo muſt of Neceſſity enjoy.

That the Gods were for the moſt part of a fiery Subſtance.

That the various ſorts of Living Creatures were divided into three diſtinct Kinds; ſuch as lived in the Air, ſuch as the Water nouriſhed, and ſuch as bred upon the Earth. But that the Earth was the Eldeſt of all the Deities in Heaven. The Structure of which was reared for the variation of Day and Night, and that the Earth being in the Center, is moved about the Center.

Now in regard he aſſerted two Cauſes, therefore he ſaid ſome things were Diuturnal, others proceeded from the neceſſary Cauſe, thoſe were Fire, Water, Earth and Air, not Elements exactly neither, but capable of Impreſſion; which conſiſted of Triangles joined together, and would be reſolved again into the ſame; and that the Elements from which they ſprang, were the oblong Triangle, and the *Iſoſceles*. And theſe were the Beginnings and twofold Cauſes of all things, whoſe Exemplar and Pattern were God and Matter; which of Neceſſity muſt be void of Form, as all other Subſtances, capable of Impreſſion. That the cauſe of theſe things was a neceſſary cauſe, which receiving the *Ideas*, begat the Subſtances, and was moved by the diſſimilitude of its Power, and

and by its own Motion compelled thoſe things that were moved by it, to move contrary to it.

That theſe Cauſes at firſt moved without any Order, but when the World began to be embelliſhed, and adorn'd, they received their Symmetry and Order from God. For there were alſo two Cauſes before the Creation of Heaven, though very obſcure and irregular, till the World was brought to Perfection: and then the Heaven was made of a Mixture, and Materials choſen out of all Exiſtences then Created.

He held that God and the Soul were Immaterial; for that as being ſuch and no otherwiſe, it could be free from Corruption and Perturbation. And for *Ideas* he ſuppoſes 'em to be certain Principles and Cauſes that ſuch and ſuch things are by Nature what they are.

Concerning Good and Evil, his Tenents were theſe, that the End was to be like God. That vertue was ſufficient to render Life happy; though it wanted theſe Utenſils of the Body, as Health, Strength, quickneſs of the Senſes, and the like; or the exteriour advantages of Wealth, Nobility, Honour, *&c.* For that without theſe, a wiſe and vertuous Man might be happy; moreover he may be admitted

to the Government, he may Marry, and he will be ſure to obſerve the Laws; beſides he will make as wholeſome Laws for the Benefit of his Country, according to the utmoſt of his Ability, unleſs the perverſeneſs of the People fruſtrate his good Intentions.

He held that the Gods took Care of human Affairs, and that there were alſo *Dæmons* or Spirits.

He firſt deſign'd the Notion of Honeſt to be that which is contiguous to laudable, rational, profitable and ſeemly, as they are imprinted by Nature, and taken ſo to be.

He alſo diſcourſed of the truth of Words; and may be ſaid to have been the firſt that had the true Art of putting and anſwering Queſtions, as being his continual Practice.

Moreover in his Dialogues, he allowed the Juſtice of God to be a Law; to the end he might render his Perſwaſions to Juſtice the more prevalent, and prevent the Puniſhment of Evil-Doers after Death. Which was the Reaſon that he was look'd upon as fabulous and trivial by ſome Perſons, while he intermixed in his Works ſuch Stories as thoſe, as if the uncertainty of what ſhould happen after Death, would be a means to deter Men from injuſtice and injury.

His

His distribution of things, as *Aristotle* affirms, was after this manner.

Of Blessings, said he, or enjoyments, some are of the Mind, others of the Body, others Extrinsecal.

Justice, Prudence, Frugality, *&c.* he plac'd in the Mind: Beauty, Health, and Strength, in the Body. Riches, Friends, and Prosperity of our Country, he numbred among external Happinesses; and thus he asserted three sorts of Blessings.

He also divided Friendship into three sorts, Natural, Sociable, and Hospitable. Natural, the Friendship of Parents to their Children, and Kindred one to another, of which also other Living Creatures participate.

Sociable, is that which Custom and Converse begets, where there is no tye of Consanguinity, such as that between *Pylades* and *Orestes*.

Hospitable, is that which we shew to Strangers, being induc'd thereto either by Letters of Recommendation, or some secret Sympathy of Disposition; to which some add a fourth, which is *Amorous* Friendship.

As for the Forms of Civil Government, he allowed five sorts, *Democratical*, *Aristocratical*, *Oligarchical*, *Regal*, and *Tyrannical*,

*Demo-*

*Democratical* is where the Multitude have the Power in their hands, and chuſe Magiſtrates, and make their own Laws.

*Ariſtocracy*, where neither the Rich, nor the Poor, nor the Noble, but they who are the moſt Juſt and Vertuous, and conſequently the *Beſt*.

*Oligarchy* is where the Magiſtrates are Elected by their Eſtates; for the Rich are fewer by much than the Poor.

*Regal* Government is either according to the Law, or by Succeſſion. The Kingdom of the *Carthaginians* is a Kingdom according to Law, (for it is Political) but that of the *Lacedemonians* by Succeſſion.

*Tyranny* is that when the People are govern'd by force and conſtraint of one ſingle Perſon againſt their wills.

He aſſerted alſo three ſorts of Juſtice. The one that related to the Gods, the other to Men, the third to the Deceaſed.

For they that Sacrifice according to the Law, and are careful in obſervance of Religious Ceremonies are Juſt and Pious toward the Gods.

They who pay their Debts, and deliver up their Truſts, are juſt toward Men: And they that take care of the Monuments of their Predeceſſors, and pay their Funeral Duties to their Friends, are juſt to the Deceas'd.

He

He alſo aſſerted three ſorts of Knowledge. The one relating to Trade and Manufacture, the other Speculative, the other Practical. In the firſt are included Carpenters, Shipwrights, and the like, profeſſing a Craft or Trade.

To Practical he referr'd the Art of well governing, neat piping or playing upon the Harp; which all conſiſt in practice, their labour producing nothing to the Eye, of any piece of workmanſhip wrought to perfection and ſhape: Only the one Pipes, the other plays on the Harp, and the other manages the Government. But Geometry, Muſic, Aſtrology, *&c.* are contemplative Sciences: For they neither act nor practiſe, but the Geometrician contemplates the Proportion of Lines one to another. The Muſician contemplates Sounds: And the Aſtronomer contemplates the Stars and the Heavens.

Phyſic he divided into five ſorts. *Pharmaceutic*, *Chirurgical*, *Diætetic*, *Noſognomonic*, and *Boëthetic*.

The *Pharmaceutic* employs it ſelf in the ſtudy of Druggs, and compoſition of Medicaments.

The *Chirurgical* cures by manual Operation, as cutting, cupping and burning.

The *Diætetic*, preſcribes the Laws of Diet.

The

The *Nosognomonic* enquires into the nature of Diseases.

And the *Boëthetic*, because it gives present ease, is that which by powerful Remedies speedily expels the Distemper.

He makes the Law to be twofold, the one written, the other not written: That Laws by which we govern in Commonwealths, are committed to writing. The other is imprinted in our hearts by Custom and Nature, as that we ought not to walk naked in the Market-place, nor wear Womens Apparel. For no written Law prohibits these things; only they are Undecencies which the Law of nature forbids.

Orations he divided into five sorts: Of which the one was nam'd *Political*, and made use of in public Assemblies by those that manag'd the public Affairs. The next were those that were study'd by Rhetoricians, in Demonstrations, Encomiums, Accusations, to Commend or Vilifie; which was call'd *Oratory*. The third which private Persons us'd in their discourses one among another. A fourth which was known by the name of *Logical*, us'd in short Disputes by way of Questions and Answers. And the fifth was that, whereby Tradesmen and Artists express'd themselves one to another.

Musi

Muſic he divided into three kinds, *Vocal*, *Vocal* and *Inſtrumental* together, and *Inſtrumental* alone.

Nobility he divided into four kinds. In the firſt place he call'd thoſe Noble who were deſcended from Parents Illuſtrious, Juſt and Vertuous. In the next, thoſe that were the Off-ſpring of Princes and Potentates. In the third place ſuch as ſprung from Parents ennobled by their Atchievements in War, or other famous Acts. The fourth ſort, and thoſe the moſt Illuſtrious and Noble above all the reſt, that render'd themſelves famous by their Courage, their Vertue, Magnanimity, and their perfect Probity and Integrity.

Beauty, he ſaid, was threefold: The one laudable in it ſelf, as the Symmetry of Lineaments and Lovelineſs of Aſpect: A ſecond for uſe, which appear'd in the Ornamental part of Building and Furniture of a Houſe, not only graceful to the Eye, but proper for Accommodation. The third had reference to the Laws, and the Studies to which we apply'd our ſelves: for in either there was both Majeſty, and Benefit.

The Soul he alſo aſſerted to conſiſt of three parts, Reaſon, Appetite, and Paſſion. The one was the Seat of Counſel, Thought,

Thought, Conſultation, *&c.* The ſecond was the cauſe of Concupiſcence, Hunger, Thirſt, and deſire of Generation. The third was the fountain of Confidence, Pleaſure, Grief, Anger, *&c.*

Of perfect Vertue he deſcrib'd four ſorts. The firſt *Prudence*, the ſecond *Juſtice*, the next *Fortitude*, the fourth *Temperance*.

*Prudence* taught us the true Management of all our actions.

*Juſtice* inſtructed us to be upright and ſincerce in our dealings and converſe.

*Fortitude* inſpir'd into us the ſcorn and contempt of danger.

*Temperance* preſerv'd us from being overcome by our deſires, and enſlav'd to our pleaſures, teaching us to lead our lives according to the Dictates of Modeſty and Sobriety.

Magiſtracy he divides into five ſorts, *Lawful*, *Natural*, *Cuſtomary*, *Succeſſive* and *Violent*.

Magiſtrates that bear ſway in Commonweals, if they be choſen by the People, rule according to Law. According to Nature, where only the Male Sex is admitted to Govern; and that is to be ſeen not only among Men, but among Beaſts that are guided only by Nature's Inſtinct. Cuſtomary Rule is the Government of

School-

School-Masters and Tutors over Children and Pupils. Successive is like that of the *Lacedæmonian* Kings, who claim their Right to the Crown as being descended from such a Line. And such is the Supream Magistracy among the *Macedonians*, who are govern'd by King's that derive their Pedigree from such an Original. But a Violent Magistracy is that which forces the People to subjection against their Wills.

He divided Rhetorick into six parts. For when an Orator urges the undertaking a War, or the assisting of a Confederate, this is call'd *Exhortation*.

When they admonish us not to go to War, but to live at peace and quiet, that is call'd a *Dehortation*.

When he complains that such a person has receiv'd an injury from another, and shews the Aggressors to have been the occasion of many mischiefs, this is call'd *Accusation*.

When he apologizes for a Man, and sets forth that he never did any act of Injustice, or any other ill thing, this is call'd *making a Defence*.

When he declares a Man to be a Person of Integrity, and commends him for his Vertue, This is call'd an *Encomium*.

Lastly,

Laſtly, when he demonſtrates and diſplays the Vices and Lewdneſs of another Perſon, this is *Diſcommendation* or *Diſpraiſe*.

In ſpeaking Truth, he ſaid four things were to be conſider'd: What it behoves us to ſpeak; how much; to whom, and when.

What it behoves us to ſpeak, is only that which we think may be profitable, and uſeful, as well to the Speaker as the Hearer.

As to how much; not more than was requiſite, nor leſs than was ſufficient.

As to whom we were to ſpeak; if it were to our Seniours that had been tardy, ſuch words became us as were proper to be ſpoken to perſons of their Age: If to our Juniors, we might be bold to take a greater liberty.

As to the Seaſon when? neither too ſoon, nor too late; in regard there was nothing more ridiculous than to ſpeak out of Seaſon.

Beneficence he ſaid, was fourfold: for that kindneſſes were to be done either with our money, with our Bodies, with our Skill, or with our Words.

With our Money, when we relieve the pinching neceſſities of thoſe that are in want.

With

With our Bodies, when we protect and defend the leſs able from violence and miſchiefs offer'd to their Perſons.

With our Skill, when we inſtruct the Ignorant, cure the Sick, or put a Man in a way to get a Livelihood.

With our Words, when a Man is queſtion'd for his life, and another procures his pardon by ſpeaking in his behalf; or gets him acquitted by the force of his Eloquence.

He affirm'd, That buſineſs was brought to an end four ways; either Legally, as when a Decree is confirm'd and eſtabliſh'd by Law:

Or according to Nature, and thus the days, the hours, and years come to an end:

Or Artificially, as when an Architect has finiſh'd a Houſe; or a Ship-wright has done building a Ship:

Or Accidentally; as when a thing comes to paſs, otherwiſe than we expected.

Power he divided alſo into four kinds; of which one had relation to the Mind, as ability to Think, to Meditate, to Invent, *&c.*

The ſecond in reference to the ſtrength of Body; as a power to walk, to ſtrike, to give and receive, *&c.*

The third, when we are Potent in Military Forces, and wealthy in Money,

which enables us for great undertakings. And therefore he that abounds with Men and Riches, is call'd a Potent Prince.

The fourth ſort of Power, is to be able to do or ſuffer well or ill: And thus we have a power to live in health, to be taught, to ſing or play, and the like.

He made Humanity to be threefold: The firſt conſiſting in Salutation and Complements, as when a Man meeting another ſalutes him kindly, and freely gives him his right hand.

The ſecond ſort is, when we compaſſionately relieve the diſtreſſed in their Afflictions.

The third ſort conſiſts in Feaſting and Invitations, and cordial Entertainments.

He numbred five ſorts of Felicity. The firſt happineſs and ſucceſs in Counſel.

The ſecond, vigour of Mind and Body, ſound judgment and ſtrength of Body.

The third, Succeſs and Proſperity in our Undertakings.

The fourth, Precedency in Glory, Honour and Authority among Men.

The fifth, Affluence of Wealth, and all other accommodations of Life.

That ſound and wholſome counſel ſprang from Learning and Experience: Vigour of Mind and Body from a ſound conſtitution of health, and perfection in the

the members, as ſharpneſs of Sight, quickneſs of Hearing, &c.

Proſperity proceeds from hence, That a wiſe Man conſiders what he has to do, before he puts his deſigns in Execution.

That Fame and Glory flow'd from the Opinion of Men.

That Plenty conſiſted in the abundance of all things uſeful and requiſite for Human Life, ſo as to be able to entertain his Friends, and to be magnificent and liberal in all his Actions: And theſe Felicities whoever enjoy'd, might be ſaid to be perfectly happy.

The Arts he divided into three ſorts; of which ſome were employ'd in the working of Metals, and ſquaring of Timber, and generally in the preparation of Materials.

The ſecond ſort of Arts are ſuch as frame and ſhape theſe Materials; as the Smith forges Arms out of Iron; and the Muſical Artiſt, Pipes and Harps out of Wood. The third ſort of Arts, are proper to thoſe that have learn'd the uſe of what the others make; Thus the Art of Horſemanſhip, makes uſe of Bridles; the Art of War, of Arms; and Muſic of Pipes and Harps.

He reckon'd that the ſignification of Good might be apply'd four ways.

First, We call him a good Man, who is endu'd with Vertue.

In the next place we deem Vertue it ſelf, and Juſtice to be good things.

Thirdly, We account Food, Exerciſe, and Phyſick, to be good things.

In the fourth place, as when we ſay a good Actor, a good Lutiniſt, a good Singer.

Many things he affirm'd to be good, others to be evil; and other things to be ſometimes good, ſometimes bad.

Evil things were ſuch as were abſolutely hurtful, as Intemperance, Madneſs, Iniquity, and the like. Things to be deſired were ſuch as were contrary to theſe. Things good or bad were *Walking*, *Sitting*, *Feeding*, which ſometimes did good, ſometimes harm.

Equity and moderation in the Law he alledged to be threefold. For firſt if the Laws were juſt, they were to be deem'd equal. Secondly, when the People were careful to obſerve the Laws as they were eſtabliſh'd. Thirdly, if the Commonwealth were rightly govern'd, without written Laws, according to the Cuſtoms and Manners of the People.

Irregularity alſo he diſtinguiſh'd in the ſame manner, firſt, if ſuch Laws were eſtabliſhed as were prejudicial both to the Natives and Foreigners. Secondly, if the People

People refus'd to obey the ſettl'd Conſtitutions. And thirdly, where there was no Law at all.

Contraries he made to be threefold: Firſt, good things are ſaid to be contrary to evil, as Juſtice to Injuſtice, Prudence to Folly.

In the ſecond place; when bad is contrary to evil. Thus Prodigality is contrary to Penurionſneſs; and unjuſt Puniſhment, to unjuſt Impunity.

Thirdly, when there is a contrariety between things neither good nor bad. As Poverty and Riches; for neither are good in themſelves, yet contrary one to another. In like manner, Ponderoſity and Levity, ſwift and ſlow, black and white, which are all neither good nor bad, yet contrary to each other.

Of good things he averr'd three ſorts; of which ſome were to be acquired; ſome of which we might partake; and others exiſtent.

The good things which might be acquired were Juſtice, Health, *&c.*

The ſecond ſort were ſuch things as could not be acquired, yet of which we might be made partakers. Thus it was impoſſible to attain the real Good it ſelf, yet was it not impoſſible to enjoy the Communication of Good.

The third ſort were ſuch things as were exiſtent; which we could neither poſſeſs, nor participate, and yet the thing ought to be. Thus a Man ought to be Juſt, to be Honeſt, *&c.* Which are things that a Man can neither enjoy nor communicate; only it is ſufficient for a Man to be Honeſt, and Juſt.

Counſel alſo he alledged to be threefold, as being taken from the time paſt, the time preſent, and the time to come.

The time Paſt affords us Examples, when we conſider what the *Lacedæmonians* ſuffer'd through their over Confidence: what they bravely acted, for our Imitation.

The Preſent Time admoniſhes us to conſider the Decay of the City Walls; the faint-heartedneſs and preſent diſmay of the People, and the ſcarcity of Proviſions.

The Future puts us in mind to beware of violating the Priviledges of Ambaſſadors to the diſhonour of *Greece*.

The Voice he ſaid was either *Animate* or *Inanimate*.

*Animate*, were the ſeveral Cries, Bellowings, and Howlings of living Creatures.

*Inanimate* were the various ſounds of things Inanimate, thumping and knocking one againſt the other.

*An*

*Animate* he divided into *Articulate*, ſuch as was the Speech of Men; and *Inarticulate*, ſuch as were the ſeveral noiſes of Mute Creatures.

Of all *Beings*, ſome he ſaid were ſubject to diviſion, others were not to be divided. And of thoſe things that might be divided ſome conſiſted of *ſimilar*, ſome of *diſſimilar* parts.

As for thoſe things that do not admit of diviſion, they are ſimple, unmixt, without any compoſition at all; as an Unite, a Point, a Sound.

But thoſe things which are ſubject to be divided, are compounded, as Syllables, Conſonants, Animals, Water and Gold.

*Similar* things are ſuch as are compoſed of like Parts, and of which the Whole differs not from the Part, but in Bulk or Quantity: As Water and Gold.

*Diſſimilars* are ſuch as conſiſt of Parts that are unlike, as a *Houſe*, &c.

Some things alſo he defin'd to be ſuch things as needed no farther interpretation, than only the bare naming, to make us underſtand what they were, as a *Man*, a *Horſe*, and ſo of all other Creatures.

Other things there were that could not be underſtood without an Additional Interpretation; as Better than, Bigger than, Fairer than; For Better is Better

than that which is Worſe. Bigger, is Bigger than that which is Leſs, and ſo of the reſt. And thus he divided the firſt *Genus's* of things according to *Ariſtotle*.

There were alſo beſides our famous *Plato*, ſeveral others of the ſame name.

One that was a Philoſopher likewiſe, and born at *Rhodes*, the Diſciple of *Panætius*, as *Seleucus* the *Grammarian* records in his Treatiſe of Philoſophy; another that was a *Peripatetic*, and the Diſciple of *Ariſtotle*: And one more, the Son of *Praxiphanes*, a Comic Poet, that wrote after the Ancient manner of freedom without reſpect of Perſons, in imitation of *Ariſtophanes*.

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*The End of the Third Book.*

# *Diogenes Laertius,*

Containing the

Lives, Opinions, and Apothegms

Of the most Famous

# PHILOSOPHERS.

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## The Fourth Book,

Translated from the *Greek* by *J. Philips*, Gent.

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## The LIFE of

## *SPEUSIPPUS.*

THUS have we, to the utmost of our power, made a true and faithful Collection of whatever has occur'd to our Enquiry concerning the Life of *Plato*.

To him succeeded *Speusippus* an *Athenian*, the Son of *Eurymedon*, and *Potone* the Sister of *Plato*, born in the Village of *Myrchinusium*. He govern'd *Plato's* School for

for eight years together, beginning from the hundred and eighth *Olympiad*. He plac'd the Statues of the Graces alſo in the School, which was erected by *Plato* in the Academy. He likewiſe perſever'd in the ſame Opinions with *Plato*, but differed in his Manners. For he was haſty, and addicted to pleaſure: Therefore it is reported of him, that in his Paſſion he threw a little whelp into a Well, and that to indulge his pleaſure, he made a Journey into *Macedonia*, to be preſent at the Nuptials of *Caſſander*. He is alſo ſaid to have been a hearer of *Plato*'s ſhe Diſciples *Laſthenia* the Propheteſs, and *Axiothea* the *Phliaſian*. Whence it happen'd that *Dionyſius* thus derides him; *And we may learn Philoſophy from thy Female* Arcadian *Diſciple*. And in another place, *Plato* taught for nothing all that came to his houſe, but thou exacteſt pay, and ſcrap'ſt as well from the unwilling as the willing. He was the firſt, according to *Diodorus* in his firſt Book of Commentaries, who firſt ſought out for what was common in all Arts and Sciences, and as far as could be done, joyn'd 'em together, and made 'em agree one with another. He likewiſe firſt divulg'd thoſe things called *Myſteries* by *Iſocrates*, as *Ceneus* affirms: And was the firſt that invented

vented the way of making Wicker Baskets, and ſuch like hollow Utenſils compos'd of Twigs. At length finding his Body conſum'd by a Palſey, he ſent for *Xenocrates*, deſiring him to come and ſucceed him in his School. While he was in this condition, it is reported that being carry'd in a little Chariot to the *Academy*, he met *Diogenes*, whom after he had ſaluted with the uſual complement, of, *I am glad to ſee you well.* The other reply'd, *But I won't wiſh you well, that can endure a life ſo miſerable.* At laſt waſted with old age, ſuch was his deſpair and diſcontent, that of his own accord he put an end to his irkſom Life. However *Plutarch*, in his Life of *Lyſander* and *Sylla*, reports that he was all over-run with Lice: for he was of an infirm and looſe Conſtitution, according to the Report of *Timotheus* in his *Book of Lives.*

To a rich Man that lov'd a deform'd Woman, he is ſaid to have given this rebuke: *What need haſt thou of ſuch a Dowdy as this? For I'le procure thee a far handſomer for ten Talents.*

He left behind him a great number of Commentaries, and ſeveral Dialogues; among which is that of *Ariſtippus* the *Cyrenæan.* Of *Riches*, one; Of *Pleaſure*, one; Of *Juſtice*, one; Of *Philoſophy*, one: Of *Friend-*

*Friendſhip*, one: Of the *Gods*, one: The *Philoſopher*, one: To *Cephalus*, one: *Cleinomachus*, or *Lyſias*, one: The *Citizen*, one: Of the *Soul*, one: To *Gryllus*, one: *Ariſtippus*, one: The *Probation of Arts*, one: *Dialogues* by way of Commentary, one: *Ten Dialogues* relating to things alike in buſineſs. *Diviſions* and *Propoſitions* relating to things alike. Concerning the *Kinds* and *Forms* of *Examples*: To *Amartyrus*: The Eucomium of *Plato*: Epiſtles to *Dio*, *Dionyſius*, and *Philip*: Concerning the making of Laws, *Mathematicus*, *Mandryboulus*, *Lyſias*: Definitions: The Order of Commentaries: Of Verſes an infinite number. To all which *Simonides* adds ſome Hiſtories, wherein he has ſet down the Lives of *Bion*, and *Dio*. And *Phavorinus* reports in his Second Book of Commentaries, how that *Ariſtotle* bought all his Books for three Talents. There was alſo another *Speuſippus*, a Phyſician, *Herophilius* of *Alexandria*.

THE

# The LIFE of XENOCRATES.

*Xenocrates*, the Son of *Agathenor*, a *Chalcedonian*, from his very youth was a great admirer and hearer of *Plato*; nor would he leave him when he travelled into *Sicily*. He was naturally dull, and blockiſh; inſomuch that *Plato* was wont to ſay, when he compar'd him with *Ariſtotle*, That the *one wanted a Spur, and the other a Bridle*: And at other times, *To what a Horſe what an Aſs do I joyn!* As to other things, *Xenocrates* was very grave in his gate, and ſowre-look'd; inſomuch that *Plato* would ſeveral times cry out to him, *Xenocrates*, go and ſacrifice to the Graces.

He liv'd in the Academy for the moſt part: But if at any time he went into the City, the Rabble of looſe and Harlotry People would ſtill gather about him, to moleſt and affront him as he paſſed along. *Phryne* alſo, the famous Curtezan, having a mind to try her temptations upon him, to that purpoſe pretended to be purſu'd, and flying to his little houſe for ſhelter, was by him let in, meerly

ly in compaſſion: After that, perceiving there was but one little Bed, ſhe deſir'd him to let her have part of it, which he readily granted: But after ſhe made uſe of all her allurements, ſhe was forc'd to return as ſhe came, telling thoſe that asked her how ſhe had ſped, that ſhe had lain with a Statue, not with a Man. Some there are who report, that certain of his Scholars put *Lais* to Bed to him; but that he was ſo chaſt that he would ſuffer himſelf to be cut and burnt about the Privities, to prevent venereal Inſurrections.

He was faithful of his word, even to admiration; ſo that the *Athenians* gave him alone that liberty of delivering his teſtimony unſworn, which was not allow'd to any other of what degree or quality ſoever.

He was alſo a perſon of great Frugality; ſo that when *Alexander* gave him a large ſum of Money, he only accepted of three thouſand Atticks, and return'd the reſt, with theſe words, *That he had need of more, who had more to maintain.* And as for another Sum, ſent him by *Antipater*, he would not ſo much as touch it, as *Myronianus* witneſſes in his *Similes.* Another time, being preſented with a Crown of Gold by ſome of *Dionyſius*'s Favourites, for bearing up briskly at a Drink-

Drinking Match; when he was gone out of doors, he laid it before the Statue of *Mercury*, where he was wont only to depoſit Garlands of Flowers before.

It is alſo reported of him, that being ſent with others on an Embaſſy to *Philip*, when all the reſt, ſuffering themſelves to be mollify'd by the King's Preſents, both accepted of his Invitation, and held private Conferences with him, he would neither do one, nor t'other: Neither indeed was it for *Philip*'s intereſt to admit him. Wherefore when the Ambaſſadors return'd to *Athens*, they complain'd *Xenocrates* had done 'em no Service, upon which the Senate was ready to have Fin'd him. But being inform'd by himſelf, when he came to plead in his own juſtification, how much it behov'd 'em at that time, more than ever, to take care of the City, in regard that *Philip* had corrupted his Accuſers already, but could never bring him over to his Deſigns; then they gave him double honour. And *Philip* himſelf afterwards confeſs'd, that of all the Ambaſſadors that were ſent to his Court, only *Xenocrates* was the Perſon whom no Gold could dazle.

Another time being ſent Ambaſſador to *Antipater* for the Redemption of the *Athenian* Captives, taken in the *Lamiac* War,

War, and invited by the Prince to a Banquet, he return'd him theſe Verſes in anſwer,

*O* Circe, *thy allurements tempt in vain*
*The Man whoſe Vertue prudent thoughts ſuſtain;*
*For who can come with pleaſure to a Feaſt,*
*Before he ſee his Captive Friends releas'd.*

Which was ſo well taken by the Prince, that he preſently order'd all the Captives their liberty.

Another time a Sparrow being purſu'd by a Hawk, flew into his Boſom, where he ſecur'd the Bird, ſaying withal, *That it was not generous to betray a Suppliant.*

Being ſharply reprimanded by *Bion*, he would make him no return, ſaying, *That* Tragedy *when injur'd by* Comedy, *never vouchſafed her any anſwer.*

To one, who neither underſtanding Muſic, Geometry, nor Aſtronomy, would yet frequent his School, *Be gone*, (ſaid he) *for thou want'ſt the ſupports of Philoſophy.* Others report that he thus reprov'd him, *For this is no place to hatchel Wooll in.*

*Dionyſius* threatning *Plato* in theſe words, *Some body will take off thy head*; *Xenocrates* being preſent, and ſhewing his own, *No body* (ſaid he) *before he take off this.*

Farther

Farther they report of him, that *Antipater* coming to *Athens*, and ſaluting him, he return'd no anſwer to the Prince, until he had finiſh'd the diſcourſe which he had begun.

Laſtly, being a great contemner of Pomp, and Vain-glory, many times he ſpent the day time in Contemplation, and dedicated one hour particularly to Silence.

The moſt of the Commentaries, proverbial Verſes, and Exhortations which he left behind him were theſe. Of *Nature*, ſix Books: Of *Philoſophy*, ſix: Of *Riches*, one: *Arcas*, one: Of *Infinity*, one: Of a *Boy*, one: Of *Continency*, one: Of *Profitable*, one: Of a *Freeman*, One: Of *Death*, one: Of *Voluntary Acts*, one: Of *Friendſhip*, two: Of *Writing* one: Of *Memory*, one: Of *Modeſty*, one: Of *Contrary*, two: Of *Felicity*, two: Of a *Lye*, one: One inſcrib'd, *Callicles*: Of *Prudence*, two: One *Oeconomic*: Of *Frugality*, one: Of the *Power of the Law*, one: Of a *Common-wealth*, one: Of *Sanctity*, one: *That Vertue is ſubject to Treachery*, one: Of *that which is*, one: Of *Fate*, one: Of *Perturbations*, one: Of *Lives*, one: Of *Concord*, one: Of *Diſciples*, one: Of *Juſtice*, one: Of *Vertue*, two: Of *Species*, one: Of *Pleaſure*, two: Of *Life*, one:

Of *Knowledge*, one : One *Political* : Of *Fortitude*, one : Of the Number, one : Of *Idea's*, one : Of *Art*, one : Of the *Gods*, two : Of the *Soul*, two : Of *Skill*, one : One call'd *Parmenides* : *Archedemus*, or of *Juſtice*, one : Of *Good*, one : *Of thoſe things that belong to the mind*, eight. *A ſolution of thoſe things that happen to diſcourſe*, one : Of *Natural Hearing*, ſix : One entitl'd, Κεφάλαιον, or the Head : Of *Kinds* and *Species*, one : *Pythagorics*, one : *Solution*, two : *Diviſions*, eight : Books of *Poſitions*, thirty three : Of the *ſtudy and practice of Diſcourſe*, fourteen. After this, fifteen Books, and ſixteen more. Of *Logical Inſtructions concerning reading*, ſix : Of *things relating to the Mind*, other two Books : Of *Geometricians*, five Books : Of *Commentaries*, one : Of *Contraries*, one : Of *Numbers*, one : Of the *Theory of Numbers*, one : Of *Intervals*, one : *Of thoſe things that belong to Aſtrology*, ſix : *Elements to* Alexander *concerning Rule*, four : To *Arybas* : To *Epheſtion* : Of *Geometry*, 345 Verſes.

Nevertheleſs, as great a perſon as he was, the *Athenians* ſold him once, thinking to break his heart by Exilement. He was bought by *Demetrius Phalereus*, who ſalv'd up the matter between both, to their ſatisfaction, by reſtoring *Xenocrates* to

to his liberty, and ordering the *Athenians* to receive their Exile. This is recorded by *Myronianus* the *Amaſtrian*, in the firſt of his *Hiſtorical ſimilar Chapters*.

He ſucceeded *Speuſippus*, and govern'd his School five and twenty years; beginning, under *Lyſimachus*, in the ſecond year of the 110*th. Olympiad*.

He dy'd in the night-time, ſtumbling at a Platter, in the fourſcore and ſecond year of his age: Whoſe death produc'd theſe following Lines of ours.

Xenocrates, *ſo learned and ſo grave,*
*Mark what a ſtrange Fate brought him to his Grave,*
*'Twas late and dark, and in his way a Platter:*
*Now whether toapt or ſober, 'tis no matter,*
*But, ſtumbling, down he fell, and broke his forehead;*
*And what was yet far more to be deplored,*
*Depriv'd of time to ſpeak, he only groan'd,*
*His Soul abhorring ſuch a Scullion wound.*

There were five others of the ſame name; the firſt very ancient, and both a Kinſman to the forementioned Philoſopher, and his Fellow-Citizen. There goes about in public a Poem of his Entitl'd *Arſinoetica*, upon *Arſinoe* deceas'd.

Another a Philoſopher, and a writer of Elegies, but little taken notice of. For ſo it happens that Poets endeavouring to write in Proſe, fortunately ſucceed; but writers of Proſe when they give themſelves to Poetry, unhappily falter. And the reaſon is, becauſe the one is the Gift of Nature, the other the Toyl of Art. The other was a Statuary; and the laſt, by the teſtimony of *Ariſtoxenes*, a Writer of *Odes*.

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## The LIFE of

# *POLEMO.*

*Polemo*, an *Athenian*, the Son of *Philoſtratus*, and born in the Village called *Oeta*, when he was a young Man, was ſo diſſolute and profuſe, that it was his cuſtom to carry ſumms of Money along with him where-ever he went, that he might be provided ſtill with ſufficient ſupplies for the ſatisfaction of his pleaſures. Nay, he would hide his money up and down in holes and corners of the ſtreets; in ſo much that ſome of his Caſh was found in the Academy, near a certain Pillar, laid there to be ready when he had occaſion

to

to fetch it for his private uſes. Now it happen'd that one time among the reſt, as had been agreed between him and his companions, in the height of their Carouſing, that in a drunken frolick, with his Garland upon his head, he brake into *Xenocrates*'s School: Who nothing diſturb'd at the rudeneſs of ſuch Royſters, purſu'd his diſcourſe, which then fell out to be concerning Temperance, the more vigorouſly. And this Oration it was, which ſo prevail'd at firſt upon the liſt'ning Debauchee, that ſtopping the Career of his Extravagance; at length he became quite reclaim'd. And ſuch were the effects of his laborious and induſtrious ſtudies, that he ſurpaſſed all others, and himſelf ſucceeded in the School, beginning from the hundred and ſixteenth *Olympiad*.

*Antigonus Caryſthius*, in his Lives, reports, That his Father was one of the chief Men of the City, and one that bred up Horſes for the Chariot: And that *Polemo* fled from the ſevere Sentence of Juſtice, being proſecuted by his Wife for his addiction to Male-Venery.

In the firſt years that he fell to his ſtudies, he acquir'd ſuch a conſtancy of Habit and Aſpect, that it became unalterable; neither did he ever change his

voice. Which were the reaſons that *Crantor* ſo highly admir'd him. Hence it was that being bit in the Heel by a mad Dog, he never ſo much as chang'd colour: And that at another time, a great uproar happening in the City, and underſtanding what was the matter, he ſtood undaunted like one that had been unconcern'd; nor could the Theatre at any time move him to Joy, Anger, or Compaſſion. So that when *Nicoſtratus*, ſurnam'd *Clytemneſtra*, told a lamentable ſtory to him and *Crates*; that which mov'd the latter, nothing affected him, who all the while perſever'd in an equal temper, as though he had not heard him. And indeed he was altogether juſt ſuch another, as *Melanthius* the Painter deſcribes in his Treatiſe of Painting. For he ſays that there is a certain Pride and Moroſeneſs that ought to accompany a Man's Actions as well as his Manners. And it was the ſaying of *Polemo*, that it behov'd Men to exerciſe themſelves in *Things*, and not in *Logical Speculations*; which is but labouring, and as it were, drinking up ſome little pleaſing Science, whereby they become admir'd for the ſubtilty of ſome particular queſtions, but ſhew themſelves moſt oppoſite in their affections. And therefore as he was civil

and

and affable, ſo was he no leſs reſolutely conſtant; and he avoided that which *Ariſtophanes* writes concerning *Euripides*, when he gives him the Nick-names of *Oxotes*, and *Stilpho*, who no doubt were two croſs-grain'd, ſtingy, vinegar-condition'd fellows, well known at that time. For he never ſate when he return'd his Anſwers to the Queſtions that were propounded to him, but always walking.

*Polemo* therefore for his extraordinary generoſity was highly honour'd in his City. Nor did he wander out of the way neither, but remain'd in the Garden, where his Pupils making up little ſheds, lodg'd near the *Muſæum*, and the *Cloiſter*.

Indeed *Polemo* ſeems in every thing to emulate *Xenocrates*, and to have had a great love for him, as *Ariſtippus* witneſſes in his fourth Book of the *Ancient Delights*. For which reaſon he always took an occaſion to talk of his Innocency and Sincerity, and had appropriated to himſelf his reſolution and gravity, affecting, as it were, a kind of *Dorick* Government of himſelf.

He was a great admirer of *Sophocles*, eſpecially in thoſe places where ſome ſurly Maſtiff (according to the Taunts of the Comedian) ſeem'd to have aſſiſted

him in the compoſition of his Verſes, and where (according to the relation of *Phrynicus*) he did not towre in lofty ſwelling Language, but flow'd in a ſmooth and placid Style. And therefore he was wont to call *Homer*, Epic *Sophocles*, and *Sophocles*, Tragic *Homer*.

He dy'd, well ſtricken in years, of a Conſumption, leaving not a few Writings and Commentaries behind him. Upon whom we made the following Lines.

*Know'ſt thou not, Paſſenger, already?—no—*
*Then ſickneſs here has hid fam'd* Polemo—
*For my part I believe ye, Sir,——for why?*
*Diſeaſes never ſpare Philoſophy——*
*'Tis true—but this I'le tell ye for your comfort,*
*Though his dry Bones ly here, his Soul is run for't;*
*And whither think'ſt thou? To the ſtarry Spheres:*
*Let Death and Sickneſs now go ſhake their Ears.*

The

# The LIFE of CRATES.

CRATES, the Son of *Antigenes*, of the *Thriaſian* Tribe, was both a Hearer, and Lover of *Polemo*, and ſucceeded him in his School, and profited in ſuch a manner mutually together, ſo that living, they not only followed the ſame ſtudies, but to their very laſt gaſps they liv'd alike one to another, and being dead were buried in the ſame Tomb. Whence *Antagoras* made the following lines upon both.

*Stranger, who e're thou art, that paſſeſt by,*
*Within this Tomb a noble pair doth lye;*
*The Holy* Crates, *and Great* Polemo;
*From whoſe ſweet Lips ſuch Sacred Love did flow:*
*Whoſe Lives in Wiſdom ſo ſerenely bright,*
*Shon forth to give ſucceeding Ages light.*
*Both equal in their praiſe, both equal friends,*
*Both liv'd alike, and both had equal ends.*

Hence it was, that *Arceſilaus* when he left *Theophraſtus* to aſſociate with them, is reported to have ſaid, that they were either

either certain Deities, or the remainders of the Golden Age. For they were neither of 'em lovers of Popularity, nor did they covet vulgar Applauſe; but rather it might be ſaid of them, as *Dionyſiodorus* the Muſitian was wont to boaſt of himſelf, That never any of his Compoſitions were to be heard at your public Meetings like thoſe of *Iſmenius*.

*Antigonus* reports that he was wont often to Sup at *Crantor*'s Houſe; *Arceſilaus* and they two being all three inſeparable Cronies. Farther he adds, that *Arceſilaus* and *Crantor* liv'd together; and that *Polemo* liv'd with *Crates* and *Lyſiclides*, another of their Country-men; *Crates* being particularly belov'd by *Polemo*, and *Arceſilaus* having a peculiar friendſhip for *Crantor*.

As for *Crates*, when he dy'd (as *Apollodorus* relates in his third Book of Chronicles) he left ſeveral Books behind him, ſome Philoſophical, ſome concerning Comedy; alſo ſeveral popular Orations, and ſome in relation to Embaſſies. He had alſo ſeveral Diſciples of great note: Of which number was *Arceſilaus*; of whom more hereafter; together with *Bio*, and *Boryſthenites*; and laſtly *Theodorus*, the Author of the *Theodoric* Sect. Of whom next after *Arceſilaus*.

There

There were in all ten that carry'd the ame of *Crates*. The first a writer of Anient Comedy: The second, a Trallian hetorician, of the family of *Isocrates*. he third, an Engineer that serv'd under *lexander* in his Wars. The fourth, a *ynic*. The fifth, a *Peripatetic*. The sixth n *Academic*, of whom already. The seenth a Grammarian. The eighth, a Geometrician. The ninth an Epigrammatist. The tenth, of *Tarsus*, an Academic Philopher also.

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## The LIFE of CRANTOR.

CRANTOR, of the City of *Soli*, being in great honour among his own Citizens, went to *Athens*, and there became a hearer of *Xenocrates*, and a fellow Student with *Polemo*.

He left behind him Verses amounting to thirty thousand; of which there are some who ascribe a good number to *Arcesilaus*.

It is reported, that being asked wherefore he was so strangely addicted to *Polemo*, he should answer, because he never heard

heard any Man ſpeak more acutely, no more gravely.

Finding himſelf not well, he retir'd to the *Aſclepianum*, and there reſided for his health. At what time there flock'd to him Diſciples from all parts, believing that ſickneſs was not the cauſe of his retirement, but that he did it out of a reſolution to ſet up a School there. Among the reſt came *Arceſilaus*, deſirous to be by him recommended to *Polemo*, though no man more his friend than *Crantor* himſelf. Which requeſt he was ſo far from taking ill, that when he recovered, he became *Polemo*'s Hearer himſelf; which won him great honour and applauſe.

It is reported that he left all his Eſtate to *Arceſilaus*, to the value of twelve Talents: And being by him requeſted to tell him where he intended to be inter'd; he anſwered,

*Within the kind receſſes of the Earth,*
*There let me lye, whence all things have their*
*Birth.*

He is ſaid to have written Poems, and to have laid 'em, ſeal'd up, in the Temple of *Minerva*: Of whom the Poet *Theætetes* thus writes.

*Grateful*

*Grateful to Men, but yet much more,*
*The Muſes ſweet delight;*
*Such* Crantor *was, whom we deplore,*
*Snatch'd from the World before his hairs grew white.*
*Gently, O Earth, the Bard embrace*
*Within thy tender Arms;*
*And from the common harms,*
*By Worms and Pick-axes increaſt,*
*Defend his quiet reſt.*

This *Crantor*, among all the Poets moſt admir'd *Homer* and *Euripides*, ſaying, that it was a work of great labour, to obſerve propriety, and at the ſame time to write Tragically, and with a true ſenſe of commiſeration, and fellow-feeling of the ſufferings he deſcribes; and he would often repeat that Verſe in *Bellerophon*,

*Ay me! But why Ay me? For we no more*
*Endure, than mortals have endur'd before.*

It is alſo reported that *Antagoras*, the Poet, would have the following Verſes upon Love to have been made by *Crantor*.

*Aſſiſt me, Thoughts and Mind, thoſe heighths to ſoar,*
*Meet for the heav'nly Race all Men adore.*
*Then,*

*Then, mighty Love, will I in praiſe of thee*
*Begin, of all the Immortal Progeny*
*The firſt, whom ancient* Erebus *begot,*
*Or Night brought forth, in Regions far remote*
*Beneath the Sea's Foundations, dark and vaſt*
*Thee, Son of* Venus, *without blemiſh, chaſt.*
*Or whether of the Earth, or of the Winds*
*The wondrous Off-ſpring, ſince ſo many kinds*
*Of interwov'n Good and ill, each hour,*
*Oblige weak Mortals to confeſs thy power.*
*This double power of thine would I diſplay,*
*And teach the World thy Scepter to obey.*

He had a ſhrewd faculty at giving ſhrewd and proper Epithetes and Characters, both to Men and things. Thus he was wont to ſay, that it behoved a Tragedian to have a ſtrong Voice, which he called ἀπλέκαστον, *not to be ſmoothed with a Plainer*, but full of Bark, that is to ſay rugged and uneven: and of a certain Poet, that his Verſes were full of Prickles; and of *Theophraſtus*, that his Tenents were written upon Oyſters.

Among all his Works, his Treatiſe of Mourning is moſt admir'd: And though the time of his death be uncertain, yet this is ſure that he dy'd of a Dropſie before *Crates* and *Polemo*; which gave occaſion to theſe Lines of ours.

Ah

*Ah* Crantor, *there's no mortal ſickneſs-proof,*
*But thee the worſt diſtemper carry'd off:*
*For tho' no water touch'd thy outward skin,*
*Alas! Thy Bowels lay all drown'd within.*
*In thy own* Styx *thy Soul to* Pluto *floats,*
*As th' hadſt deſign'd to cozen* Charon's *Boats.*
*But that we can't believe, conjecturing rather*
*Thou thought'ſt to lay thy Low-lands under water,*
*Meaning thereby to hinder Death's approaches,*
*But death no colours fears, ſo* Buenas *Noches.*

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## The LIFE of

# *ARCESILAUS.*

*Arceſilaus* was the Son of *Seuthus*, or *Scythus*, (as *Apollodorus* relates in his third Book of Chronicles) a *Pytanean* of *Eolia*. This was he who firſt ſet up the *Middle Academy*, reſtraining negations through contrariety of words. He was the firſt that diſputed *pro* and *con*: The firſt alſo that renewed *Plato*'s manner of diſcourſe, which *Plato* introduc'd, and render'd it more Argumentative by way of Queſtion and Anſwer.

He

He came acquainted with *Crantor* after this manner. He was the fourth and youngeſt of all his Brothers; of which two were by the Father's, and two by the Mother's ſide. Of theſe, the eldeſt by the Father's ſide was called *Pylades*, and the eldeſt by the Mother's ſide *Mœreas*, who was alſo his Guardian. Firſt of all he heard *Autolycus* the Mathematician, and his fellow Citizen, before he went to *Athens*, with whom he alſo travell'd to *Sardis*. After that he was a Scholar under *Xanthus*, an *Athenian* Muſician; and there he became *Theophraſtus*'s Scholar: And laſtly, he betook himſelf to the Academy under *Crantor*. For *Mœreas* his Brother adviſ'd him to learn Rhetoric; but he had a greater kindneſs for Philoſophy. *Crantor* therefore having an amorous Affection for him, courted him with the following Verſe out of *Euripides*'s *Andromeda*,

*O Virgin, if I ſave thee, thou wilt thank me.*

To which he preſently repartee'd,

*Take me for which thou likeſt beſt,*
*Thy Handmaid or thy Wife.*

And ſo from that time forward they both liv'd

liv'd together. Thereupon *Theophraſtus* being diſguſted, is reported to have girded him with this expreſſion, *How ingenious and tractable a Lad he went from School!* Where ἐυεμχείρητος, or eaſie to be manag'd, ſeems to be tak'n in an ill ſence. For he was at that time not only a grave and diſcreet Speaker, and a great lover of Learning, but much addicted to Poetry. In ſo much that it is ſaid he wrote the following Epigrams, the firſt to *Attalus*.

*Not only potent once in Arms*
*Did* Pergamus *advance her Head;*
*She boaſted too with equal Pride,*
*Her warlike Steeds on flowry* Piſſa *bred.*

*But yet if Mortals may pronounce*
*The high Decrees of ruling Fate;*
*Succeeding Ages ſhall behold*
*Her ancient Fame renew'd, and far more great.*

The ſecond was upon *Menodorus*, a lover of *Eudamus*, one of his fellow Students.

*Though* Phrygia *diſtant lyes in ſpace,*
*And* Thyatira *as remote a place;*
*Nor* Menodorus, *if ſurvay'd,*
*Leſs far thy native* Cadenade:

*Yet to the dark Infernal Court*
*The way is plain, the journey ſhort;*
*Where by experience thou canſt tell*
*The beſt conveniencies of Hell:*
*Where ſoon or late all Motals go,*
*And center in the ſhades below;*
*Yet* Eudamus *with curious Art,*
*From a large Purſe, but larger Heart,*
*A Marble Monument does give,*
*And ſpite of Fate ſtill makes thee live;*
*Poor tho' thou wert, as all Men know,*
*(And moſt adore the gaudy ſhow)*
*His friendſhip from ſuch droſs refin'd,*
*Valu'd the Treaſures of thy mind.*

Above all the Poets he chiefly admir'd *Homer*, of whoſe works, when going to his reſt, he always read ſome few pages. And when he roſe in the morning, being asked when he would go to his beloved youth, his anſwer was, when the Lad was ready to read. Of *Pindar* he was wont to ſay, That he fill'd the mouth with a noble ſound, and afforded a plentiful variety of names and words. When he was a young man he affected the *Ionic* Dialect. He was alſo a Hearer of *Hippomcus* the Geometrician, whom he was wont to joque upon, as being in other things dull and heavy, but skilful in his Art, ſaying, *That Geometry flew into his mouth, when he gap'd.*

*gap'd.* He alſo kept him for ſome time at home, being mad, and took a continual care of him, till he recover'd his ſenſes. When *Crates* dy'd, he ſucceeded him in his School, by the conſent of one *Socratides*, who would by no means conteſt the ſuperiority with him. He is not known ever to have wrote any Treatiſe, or Diſcourſe himſelf, as being a ſevere cenſurer of other Mens Works: Though others ſay it was, becauſe he was ſurpriz'd while he was mending what others had written; which emendations, as ſome ſay, he publiſhed; but as others report he committed to the fire. He held *Plato* in high eſteem, and diligently ſtudy'd his Writings. Some there are alſo who affirm, that he was a great imitator of *Pyrrho*; and moreover, that he was well skill'd in Logic, and greatly vers'd in the Sentences and Arguments of the *Eretrics*. Whence it was ſaid of him by *Ariſto*.

Plato *before*, *while* Pyrrho *put behind*,
*For* Diodore *the middle leaves aſſign'd.*

And *Timon* ſays thus of him.

*Let* Menedemus *have the grace*
*With Breaſt of Lead, the next to place*
*The Lubber* Pyrrho, *or if not*,
*Dull* Diodore, *no leſs a Sot.*

After which he brings him in thus ſpeaking.

*I'le ſwim to* Pyrrho *from the Stygian ſhoar,*
*Or elſe to find the Booby* Diodore.

He was very full of Sentences, and conciſe; beſides that, he was very curious in the explanation of words; nevertheleſs he could not refrain his Gibes, and Jeſts, and was very free in his Expreſſions; for which reaſon *Timon* ſays thus of him.

*And while thou doſt with Joques and Gibes*
*On others looſely play,*
*Forget'ſt thy youthful years, that then*
*As much obnoxious lay.*

And therefore it was, that once to a young man who ſpoke more inſolently than became him: *Is there no body here,* (quoth he) *to play at Trap with this Boy?* To one who concluded erroneouſly, that he could not perceive This to be bigger than That.——*It may be ſo,* (ſaid he) *becauſe you do not believe ten fingers length to exceed ſix.*

To one *Emon* a *Chiote*, who was very deformed, yet thought himſelf to be very fair, and always went richly apparel'd, that

that put him this queſtion, Whether he ſeem'd wiſe enough to him to be belov'd: *Yes* (ſaid he) *if thou canſt meet with any one ſo lovely as thy ſelf, and ſo richly habited.* To one addicted to Male-pleaſure, yet offended at *Arceſilaus*'s gravity, who therefore put this Verſe to him,

*Is't lawful to love chaſtly, or be mute?*

He thus return'd,

*Woman ſpeak out, and put me no hard Queſtions.*

Being importun'd by a prating fellow of mean Birth:

*The Sons of Slaves can never rule their Tongues.*

To another that talk'd him almoſt to death, and made a din of words about his Ears: *In good truth,* (ſaid he) *thou hadſt a very bad Nurſe*: But to ſeveral he would never anſwer at all. However to a talkative Uſurer, who told him, there was ſomething which he did not underſtand: He made this reply,

*The Female Bird forgets a ſtormy blaſt,*
*Until it ſhake her young ones in the Neſt.*

Which words were taken out of *Sophocles*'s *Oenomaus*. To a certain Rhetorician, whoſe name was *Alexinus*, who was not able to expound certain Sentences of *Alexinus*, he gave this admonition, to remember how *Philoxenus* ſerv'd the Brick-maker; for he over-hearing ſome of the Brick-makers ſpoiling his Songs, while they ſung without skill, and out of Tune, fell a breaking their Bricks, ſaying withal, *You ſpoil my Songs, and I'le break your Bricks.* He was offended with all thoſe that had not learn'd the liberal Sciences in due time. Naturally in diſcourſe he was wont to make uſe of this expreſſion, *I ſay*, and *Such a one will not agree to this.* Which many of his Scholars imitated, as they did alſo his Rhetorical Manner, and the Form of his Elocution. He was alſo very happy in the invention of proper words, and to fit the periods of his Orations to the ſubject; and to accommodate his Sentences to all Times and Seaſons. He was alſo endu'd with a moſt admirable gift of perſwaſion upon any Argument whatever. For which reaſon great numbers of Scholars flock'd to his School, that condemn'd his Acuteneſs; and yet for all that they willingly bore with him: For he was very honeſt, and fill'd his Hearers with good hopes. In his

his life also he was very communicative, and ready to do kindnesses, scorning to boast of his courtesies, which he endeavour'd to conceal as much as in him lay. So that going to visit *Ktesibus* in a fit of sickness, and finding him distressed with Poverty, he privately convey'd a Purse of Money under his Pillow; which the other finding, cry'd out, this is one of *Arcesilaus*'s childish tricks. And by his recommendation of *Archias* the *Arcadian* to *Eumenes*, he got him into great preferment. Being also very liberal, and one that contemned Mony, he lov'd to shew his Grandeur in Silver Plate, wherein, while he laboured to out-vy *Archecrates* and *Callicrates*, he would not be at quiet till he was serv'd in Gold; and lent his Plate to many with whom he frequently Supp'd and Feasted. Among the rest there was one who had borrowed his Plate, to entertain his Friends, never sent it again; nor did he ever ask for it, or lay claim to it more. Others say, he purposely lent him the Plate, and perceiving him to be poor, freely afterwards gave it him. For he had an Estate in *Pitana*, a Town of *Laconia*, from whence his Brother *Pylades* furnished him with Money. Besides that *Eumenes* the Son of *Philetærus* allowed him plentifully. And therefore of all the

other Kings he devoted himself to this Prince alone. So that when many flocked to *Antigonus*, courting his favour, he only forbore, as unwilling to thrust himself into his acquaintance. However he was a great friend of *Hierocles*'s who possessed *Mynichia*, and the *Piræum*. And therefore upon Holy-days he was always wont to go and visit him: And being by him perswaded to wait upon *Antigonus*, he would not absolutely refuse him, but when he came to the Door, he turn'd back and would not go in. Moreover, after the Naval fight fought by *Antigonus*, when several wrote to him consolatory Epistles, he only kept himself silent. And therefore being sent by his Country upon an Embassy to *Antigonus*, as far as *Demetriades*, he return'd without being able to effect what he went for. And therefore he always spent his time in the Academy, avoiding the trouble of State Affairs; and sometimes exercised his Wit in the *Piræum*, discoursing upon Arguments Extempore. For he was very familiar, as we have said, with *Hierocles*; for which he was tax'd by several. And being very magnificent in his Expences, (for what was he other than a second *Aristippus*?) he not only made great entertainments for those of his own humour, but

but also accepted of their entertainments: besides that he openly frequented the two *Elean* Curtezans *Theodota* and *Philata*; and to those that reproved him, he still quoted the Apothegms of *Aristippus*: He was also very much addicted to Male-Incontinency, and therefore *Ariſto* the *Chiote*, and his Scholars, called him corrupter of youth; and Eloquent and Audacious Buggerer. And therefore he is said to have been greatly in love with *Demetrius*, in his Voyage for *Cyreone*, and with *Leocharus* the *Myrleanian*, of whom he was wont to say among his *Compotators*, *That he himself would fain have open'd, but the other would not let him.* On the other side he was beloved by *Demochares*, the Son of *Laches*, and *Pythocles* the Son of *Bageus*; whom, when he admitted, he was wont to say, he only gave way for patience sake.

More than this, his Back-biters before mention'd, severely tax'd him for his vain affectation of Glory, and vulgar Admiration. But he was chiefly set upon by *Hieronymus* the *Peripatetic*, when he invited his friends to celebrate the Birth-day of *Alcyoneus* the Son of *Antigonus*, upon which day *Antigonus* sent him a considerable sum of Money to bear his Expences. At what time refusing to enter into

into any formal diſcourſe, yet being by *Aridelus* importun'd to ſpeak to a Theoreme which he propos'd: *'Tis the chief Quality of Philoſophy*, ſaid he, *to teach the Scholars the Time and Seaſon for every thing.* Now that he affected popular Applauſe, *Timon* among other things declares after his Satyrical manner.

*This ſaid, obſtreperouſly loud*
*He ruſh'd i'th' thickeſt of the Croud:*
*Where had you ſeen him act the part*
*Of Fool by chance, but Knave by Art:*
*You'd thought the Rabble, ſilly Fowl,*
*Struck mute at ſight of Monſtrous Owl;*
*But never boaſt to gain the Prize*
*From thoſe that ſee with others Eyes.*
*For though like Oyl thou ſwim'ſt a top,*
*'Th' art ne'r the leſs conceited Fop.*

Yet for all this he was ſo far from Pride and Vain-glory, that he would often exhort his Scholars to hear other Men. So that when a certain young man, more addicted to the forementioned *Hieronymus* than to him, he took the Scholar by the hand, and carrying him along recommended him to the Philoſopher, to whom he exhorted him withal to be obſervant and obedient. Pleaſant alſo is that which is reported of him, when being asked by a cer

a certain Perſon, Why the Scholars of other Sects frequently betook themſelves to the *Epicurean*, but never the *Epicureans* forſook their own Maſters; made anſwer, Becauſe that many times Men were made Capons, but Capons could never be made Men.

At length when he drew near his end, he left his whole Eſtate to *Pylades* his Brother. For which purpoſe he brought him to *Chios*, without the knowledge of *Moirea*, and thence to *Athens*. For in his life time he never marry'd a Wife, nor had any Children. However he made three Wills, of which he depoſited one with *Amphicritus* in *Eretria*; another, with ſome of his friends in *Athens*, and the third he ſent home to *Thaumaſias*, a certain kinſman of his, deſiring him to keep it, and to whom he alſo ſent the following Epiſtle.

*Arceſilaus* to *Thaumaſias*, Greeting.

'I Have given *Diogenes* my Will to convey to thee; for by reaſon I am frequently ill, and very weak in Body, ſo 'that if any ſudden change ſhould happen, I may not be ſaid to have 'dealt diſhoneſtly by thee, to whom a'mong all my friends I have been moſt 'be-

'beholding in my life time: And there-
'fore ſeeing thou haſt always hitherto
'been ſo faithful to me, I deſire thee to
'keep it for me, as well for the ſake of
'thy Age, as of our familiarity together.
'Be therefore juſt to us, remembring why
'it is that I entruſt thy ſo nearly alli'd
'fidelity, to the end that what I leave
'behind may be decently and truly diſ-
'poſed of. Other two Wills there are,
'the one at *Athens* with ſome of my ac-
'quaintance, and the other in *Eretria*
'with *Amphicritus*.

He dy'd, as *Hermippus* reports, after he had drank a great quantity of pure, unmixt Wine, and getting a fall upon it, being in the ſeventy fifth year of his Age; being honour'd by the *Athenians* above all before him: Upon whom we alſo made this joquing Epigram.

Arceſilaus! *What didſt thou think,*
*Had'ſt nothing elſe to do but drink?*
*While night and day thou ſpar'dſt no pains*
*To bring a Deluge o're thy Brains:*
*The generous Wine why didſt abuſe,*
*Which might have ſerv'd for better uſe,*
*Then thus to murder ſuch a Sot,*
*Whoſe ſhameful death I pity not?*

But

*But th' injur'd Muſes I deplore,*
*By thee diſgrac'd ſtill more and more;*
*That notwithſtanding pregnant parts,*
*And other helps of liberal Arts,*
*Thy Wit and Wiſdom doſt conſound,*
*In Brimmers, Bruſhers, Facers drown'd.*

There were three other *Arceſilaus*'s: The one a writer of ancient Comedy: the other a Compoſer of Elegies: The third a Statuary: Upon whom *Simonides* made this Epigram.

Arceſilaus, Ariſtodicus *Son,*
*This noble Statue finiſh'd and begun;*
Diana's *Portraicture, made to the life,*
*The only Goddeſs, that would n'er be Wife;*
*Three hundred* Parian *Drachma's was the price*
*Of famous Artiſt for this Maſter piece;*
*In money paid, to which* Aratus *face*
*Gave both the value and the outward grace.*

But the aboveſaid Philoſopher flouriſhed (according to *Apollodorus*, in his Chronicles) about the hundred and twentieth *Olympiad.*

The

# The LIFE of BION.

BION, as to his Country and Nation, was a *Boryſthenite*; but who were his Parents, and by what means he attain'd to Philoſophy, we know no more than what he himſelf made known to *Antigonus*; for thus it was that he was by him interrogated;

*Say in what Country, or what City born,*
*Hither thou cam'ſt, thy betters thus to ſcorn?*

To which he anſwer'd (finding himſelf touched to the quick by the King's Interrogation, upon the report of ſome of his ill-willers) my Father was a *Boryſthenite*, who wore in his diſ-figur'd forehead the engraven marks of his cruel Maſter; afterwards being free from Bondage, he learnt to wipe his mouth with his Sleeve, (intimating that he ſold Bacon and Suet) and he took my Mother out of a Brothel Houſe, ſuch a one as was ſuitable to his condition, and he could ask to have him. Afterwards being behind hand in his payments to the Toll-gatherers, he was ſold with

with all his family. In that place there liv'd an Orator, who ſeeing me to be young, and a very handſome youth, bought me for a Sum of Money, and at his death left me his whole Eſtate. Whereupon I, taking all his Pictures and Writings, tore the one half, and ſet fire to the other, with a reſolution to come to *Athens*, where I ſtudy'd Philoſophy ever ſince.

*And thus you have, in ſhort, the ſtory,*
*Which I account my chiefeſt glory.*

This is all that I can ſay, in few words, concerning my ſelf: And therefore there was no need for *Perſeus* and *Philonides* to break their Brains about inſerting my Genealogy into their Hiſtory: If thou haſt any more to ſay to me, look upon me, and let my Anceſtors alone.

*Bion* was a very ſubtle Man, full of wiles and tricks, and one that for niceties and evaſions had not his Equal among the Sophiſters: For he began, when he was but very young, to challenge the field of diſpute with any that would exerciſe their gifts in Philoſophy. Nevertheleſs in ſeveral other things he knew well how to confine his humour, and was extreamly civil and pleaſing in his behaviour. He

He has left to Poſterity ſeveral remarkable Tracts, and an infinite number of Sentences very grave and profitable, as for example: He was upbraided by a certain perſon, That he had not detained a certain young man at his Houſe: To whom returning this anſwer, *'Tis not an eaſie thing*, ſaid he, *to hang a green Cheeſe upon a Hook.* Another time he was ask'd who were the leaſt troubled with care? *They*, ſaid he, *that give themſelves the leaſt trouble to ſpend the day in quiet.* He was alſo ask'd whether it were good to marry a Wife? (for this Repartee is alſo aſcribed to him) *If thou marrieſt a deformed Woman*, ſaid he, *thou wilt always be in diſcontent*; *and if thou marrieſt a beautiful Woman, ſhe will be common.* He call'd old Age the Haven of all Diſeaſes (for that all our miſeries and ſufferings ſeem to be unladen, and put there aſhore.) That Honour was the Mother of Years, Beauty a good Paſſenger, and Riches the Sinews of Buſineſs. To one that had ſpent his Eſtate in Lands, *The Earth*, ſaid he, *formerly ſwallowed* Amphiaraus, *but thou haſt devoured the Earth.* He was wont to ſay, 'twas a great evil not to be able to ſuffer Evil. He reprehended thoſe that buried the Bodies of the dead, as if there remained no feeling after death. He was

us'd to say, that 'twas better to pleasure others with his Beauty, than to seek the satisfaction of his own Lust, for that he who did otherwise, wasted both his Body and his Understanding. He argued against *Socrates* in this manner; Either he might make use of *Alcibiades*, or he might not: If he could and would not, he was a Fool: If he had a mind and could not, 'twas no Vertue in him. He said, that certainly the way to Hell was easie to find, because all men went thither blindfold. He blam'd *Alcibiades*, saying, that in his Youth he had debauch'd Men from their Wives, but that when he came to be a Man, he debauch'd Women from their Husbands.

Thus, as some of the *Athenians* with whom he met at *Rhodes*, profess'd the Art of Oratory, he taught Philosophy; and being ask'd why he did so, *Because*, said he, *I brought Wheat hither, but I sell Barley.* He was wont to say, that 'twas a greater pain to the damn'd to carry water in sound Vessels, than in such as were bor'd thorough.

To a certain talkative person that desir'd him to lend him his assistance in some business he had to do: *Yes*, said he, *I will, provided thou wilt stay at home, and send me i'thy stead.* Another time as he was going

ing to Sea, very meanly habited, he fell into Pyrats hands; at what time, the reſt whiſpering among themſelves, *We are loſt, if we ſhould be known*: *And I*, reply'd he, *am loſt on the other ſide, if we are not known.* He was wont to ſay that Arrogance was a great hinderance to a Man in the attaining of Knowledge. And talking of a Covetous Man, he is not Maſter of his Wealth, but his Wealth is Maſter of him: That covetous Men were careful of their Riches, as belonging to 'em; but made uſe of their Wealth as if it were none of their own. That prudence is as far different from the other vertues, as the ſight from the reſt of the Senſes: That we make uſe of our Strength in our Youth, of our Prudence in our old Age; and that we ought not to upbraid old Age, as being that to which we all aſpire. To a certain envious perſon that look'd with a ſowre and penſive Aſpect; *The queſtion is*, ſaid he, *whether thy misfortune be greater than the others good luck.* He was alſo wont to ſay, that Impiety was an ill companion for Fidelity. For,

*'Twill gain the Man, how ſtout ſo e're he be.*

And that a Man ought to preſerve his friends, in whatſoever condition they are, that

that we may not give people an occaſion that we ſhun the good, becauſe they will not humour our bad Manners; or if they be bad, that wicked familiarity cannot laſt long.

At firſt he contemned the Statutes of the Academy, at the ſame time that he was a Hearer of *Crates*; afterwards he made choice of the Stoics manner of living, walking with a ſtick in his Hand, and a Wallet about his Neck. But who could have perſwaded him to that Conſtancy of Courage, but *Crates*? Then he would needs underſtand the Doctrine of the *Theodorians*, upon which conſideration he frequented the diſputing Place of prophane *Theodorus*, being allured hither by the floridneſs of his Language: for he enriched, and embelliſhed it with all manner of Figures. And laſtly, he went to hear *Theophraſtus* the *Peripatetic*.

But now he was ambitious of Spectators himſelf, whom he entertain'd with lively and pleaſant Propoſals, ſo as to move the Auditory to Laughter; for he diſcourſed of every thing in extravagant Terms. But in regard he interlarded his Diſcourſes partly with Philoſophical Simplicity, partly with Rhetorical Gayety; 'tis reported that *Eratoſthenes* ſaid of him, that *Bion* was the firſt that had accouter'd

Philoſophy in a Garment, embroidered with ſeveral Flowers pluck'd from the Garden of Oratory. His natural Genius inclined him to make Verſes, as you may ſee by this ſhort sketch of his Wit.

*My pretty* Archytas *Spruce Fidle-faddle,*
*Wealth-boaſting Fop, and Songſter from thy Cradle:*
*Who dares diſpute, or ſing with thee for Praiſe?*
*Not I, beſhrew my Heart, I love my Eaſe.*

As for Muſic and Geometry, his Exerciſes were but Paſtimes to him. He was alſo greatly delighted to be in good Company, eſpecially where there was Mirth and good Chear; which was the Reaſon that he frequently travelled from City to City. Sometimes he would ſtrive to delude his Spectators with ſome genteel Illuſion; as when at *Rhodes*, he perſwaded the Seamen to put on long Garments, and go along with him to the Colledge, that he might ſeem to appear in State among a train of Philoſophers. His cuſtom alſo was to adopt youngmen, that he might make uſe of their Bodies for his Kindneſs, and be Protected by their favour.

A

As to what remains, he was a perſon that did all for the love of himſelf, and who had this Expreſſion frequently in his Mouth, That all things ought to be common among Friends. And this was the Reaſon, that among ſo great a number of Scholars, there was not one that would acknowledge himſelf to be his Diſciple, becauſe he was noted for debauching ſeveral, and tempting 'em to Impudence. For it is reported, that *Bution* one of his familiar Acquaintance could not forbear ſaying one day to *Menedemus*, every Night I am linked to *Bion*, and yet I cannot think I act any thing that unbeſeems me. Moreover he entertained thoſe that went to viſit him, with lewd Diſcourſes, full of Impiety; which he had learned at Prophane *Theodorus*'s School.

At length falling ſick at *Chalcis*, for there he dyed, he was perſwaded, as they ſay that were about him, to implore the Mercy of the Gods, and to repent of his Tranſgreſſions againſt the Celeſtial Powers, and at length to make uſe of certain Charms and Invocations. And at laſt he fell into great want of all things neceſſary for the Comfort of the Sick, until *Antigonus* ſent two of his own Servants to attend him. But as *Phavorinus* reports in his various Hiſtory, he died

in a Litter upon the Road, where *Antigonus* himself was coming to meet him, and bear him Company. However after his Death we displayed him to the World in these nipping Verses of our own.

Bion, *the Man whom* Scythian *Earth*
*On* Borysthenian *Banks gave Birth,*
*When he all herds of Sects had tryed,*
*The Gods themselves at last denied;*
*In which, if fix'd, I would presage*
*Him* Virtuoso *of his Age.*
*But long he could not thus persist,*
*An Accident dispers'd the Mist,*
*And made him surcease to pursue*
*Thoughts surely false, tho' seeming true.*
*A lingring Sickness on him seiz'd,*
*And neither Drink, nor Diet pleas'd;*
*His Sight grown dim, and short his Breath,*
*(sure Symptoms of approaching Death.)*
*He that the Gods call'd Sons of Whores,*
*with Prayers and Tears their aid implores.*
*He, that at sight of Temples smil'd,*
*And scornfully their Rites revil'd;*
*With Superstition now oregrown,*
*No Zeal can please him like his own.*
*Their Altars oft by him despis'd,*
*With adoration now are priz'd;*
*With far-fetch'd Gums, and rich Perfumes,*
*To expiate his Guilt presumes.*

*Such*

*Such ſtrange Effects works Bigot Fear,*
*Now, Gods can Smell as well as Hear.*
*His Neck ſtoops down to bear whole loads*
*Of Old Wives Charms, and parched Toads,*
*His wriſts the Philter'd Bracelet binds,*
*And ſtrong Perſwaſion Reaſon Blinds.*
*White-Thorn and Laurel deck his Gates,*
*Uncertain Spells for certain Fates.*
*A thouſand Tricks he'd gladly try,*
*Rather than once ſubmit to dye.*
*Confounded Sot to take ſuch Pain,*
*To faſhion Gods for thine own Gain.*
*As if that Gods muſt then be made,*
*Only when* Bion *wants their Aid.*
*All this too late, when parch'd to Cole,*
*And nothing left but only Soul:*
*Nothing remains for thee to do,*
*But the Infernal God to woe;*
*And he no doubt will make thee room,*
*When thou ſhalt cry,* Great Bion's come.

We find that there were ten *Bions* in all; the firſt was a *Proconneſian*, in the time of *Pherecydes* the *Syrian*, of whoſe Writing we have ten Treatiſes. The ſecond was a *Syracuſian*, who wrote a tract of Rhetoric. The third was he whoſe Life we have expoſed. The fourth was an *Abderite*, a follower of *Democritus*, who wrote of the Mathematics in the *Attic* and *Ionic* Dialect, and the firſt

who affirm'd that there were Regions, where there was six Months of Day, and six Months Night together. The fifth was a Native of *Soli*, who wrote the *Ethiopic* History. The sixth was a Rhetorician, of whose Writings we have nine Books, every one under the name of a particular Muse. The seventh was a *Lyric* Poet. The eighth, a Statuary of *Miletum*; of whom *Polemo* makes mention, the ninth a Tragic Poet, of the number of those whom we call *Tarsicks*. And the tenth a Statuary of *Clazomenia*, or *Chio*, of whom *Hipponax* makes mention.

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## The LIFE of

# *LACYDES.*

*LACYDES*, a Native of *Cyrene*, was the Son of *Alexander*; Head of the new Academy, succeeding *Arcesilaus*; a Person certainly of an exquisite severity, and one that had a number of Scholars that followed his Precepts. From his Youth he was much addicted to study, but very Poor, which made him the more complaisant, and delightful in Conversation.

'Tis

'Tis reported that he had a cuſtom to fix his Seal upon the Keyhole of his Buttery, and then threw the Ring into the Buttery again, through a ſmall ſlit in the Door, that no Body might get to his Victuals but himſelf. Which his Servants obſerving, did the ſame as he did; for they took off the Seal, ſtole his Meat, then fixing the Impreſſion of his Seal upon the Lock, threw the Key into the Buttery again; which little Theft, though they frequently practiſed, yet could they never be caught.

But now *Lacydes*, being Head of the new Academy, retired to the Garden, which King *Attalus* cauſed to be made, where he ſet up his School, and call'd it *Lacydion*, from his own Name. He was the only Perſon, who in his Life ſurrendered the Charge of his School to another: for they report that he turned it over to two *Phoceans*, *Teleclus*, and *Evander*, to whom ſucceeded *Hegeſinus* a *Pergamenian*, and from *Hegeſinus*, *Carneades*.

The chiefeſt of his Repartees were theſe. *Attalus* ſent for him one day to come to him; to whom he returned for anſwer, That Images were to be view'd afar off. To one that check'd another for ſtudying Geometry in his old Age, and crying

crying to him, Is this a time to be learning? *Lacydes* replied, When wouldst thou have him learn then? after he is Dead?

As to his death, he ended his days presently after he was made chief of the School, which was in the fourth Year of the Hundred thirty fourth *Olympiad*; after he had spent six and twenty Years in the Schools. He died of a Palsy, which he got with excessive Drinking. Which was the reason we gave him the following Epigram.

*All the report about the Country goes,*
*Friend* Lacydes, *how* Bacchus *bound thy toes,*
*And haul'd thee bound to* Hellsinfernal *Gate,*
*Where then he left thee overcharg'd in Pate.*
*What Riddle's this? for Riddle it must be,*
*When chearful Wine sets all the Members free.*
*That's the Mistake; for* Bacchus *did not bind him;*
*He only found him bound, and so resign'd him.*

The

# The LIFE of CARNEADES.

CARNEADES the Son of *Epicomus*, or according to *Alexander*, in his Book of Succeſſions, the Son of *Philocomus*, was a native of *Cyrene*.

He diligently employed his time in reading the Books of *Speuſippus* and other Stoics; which having done, he was not readily drawn to conſent to their opinions, though if he were conſtrained to oppoſe 'em; he did it with all the Modeſty imaginable, as he that was wont to ſay, unleſs *Chryſippus* were, I could not be. He was wonderfully ſtudious, more eſpecially in moral Philoſophy; for of natural Philoſophy he made no great reckoning. Nay he was ſo intent at his Study, that he would not allow himſelf leiſure to Comb his hair, and pair his Nails. So that at length his Diſcourſes were ſo Sinewy in matters of Philoſophy, that the Orators flocked from all parts to his School, on purpoſe to hear him. Beſides he had a very ſtrong and ſonorous Voice, inſomuch that the head of the Colledge ſent to him, not to ſpeak ſo loud: to whom

whom he ſent word, that he ſhould ſend him a Meaſure for his Voice; upon which the Principal replied, that *Carneades* had anſwered wiſely, and to the purpoſe. For that the Auditory was the meaſure that ſet Bounds to the Voice.

However he was a violent Man, and almoſt inſupportable in his Diſputes, and therefore never cared to appear at great Meetings and Feſtivals.

It happened that *Mentor* a *Bithynian* fell in Love with his Concubine (as *Phavorinus* in his Miſcellanies reports) which made him ſo angry, that he could not refrain to give him a ſharp Reprimand in the following Verſes.

*Within theſe Walls, I ſee a Letcherous Knave,*
*An old decripit, fornicating Slave;*
*So like to* Mentor, *both in Speech and Chins,*
*That they who ſaw 'em both, would ſwear 'em Twins.*
*Him, good for nothing but to play the Fool,*
*Do I intend to baniſh from my School.*

To which *Mentor* riſing up immediately, made this ſuddain Repartee.

*This having heard, the other briskly roſe,*
*Diſdains the Speaker, and away he goes.*

He

He ſeems to have born impatiently the approach of his laſt End: as one that had this Expreſſion frequently in his Mouth:

*Nature that forms, diſſolves the frame as ſoon,*
*And thus we dye, e're Life is well begun.*

Now hearing that *Antipater* had killed himſelf, by taking a draught of Poyſon, his Example encouraged him to do the like, to the end he might anticipate the hour of his Death; and to that purpoſe turning toward thoſe that had told him the Story: Give me a Potion too, ſaid he. What Potion? anſwered they. A draught of Honied Wine, cry'd he. 'Tis reported that there happened a great Eclipſe of the Moon after his Death; as if the moſt beautiful of all the Celeſtial Luminaries next the Sun, had ſeemed to ſympathize with Men for his Loſs.

*Apollodorus* relates in his Chronicles, that he departed this Life in the fourth Year of the Hundred ſeventy ſecond Olympiad.

We find ſome Epiſtles of his to *Ariarathes*, King of *Cappadocia*. Whatever elſe was attributed to him, was written by ſome of his Scholars; for there is nothing of his own Writing extant. Moreover we made him the following Epigram

gram in *Logadic*, and *Archebulian* Measure.

*Tell me my Muse, why dost thou teaz*
*Me thus to chide* Carneades?
*Such an illiterate Fop as yet,*
*He understood not Nature's Debt:*
*Nor could find out the Reason why*
*Men Rational should fear to dye.*
*An Ulcer in his Lungs begun,*
*Made him a walking Skeleton,*
*Whose putrid Fumes affect the Brain,*
*And down descend in slimy Rain.*
*A constant Feaver, and a slow,*
*Retards deaths smart, and suddain Blow;*
*Yet at these Symptoms he ne're starts,*
*But damns Physicians and their Arts.*
*Mean time* Antipater *had quaff't*
*In great distress a poisoned Draught,*
*Which having heard, t' himself he laugh'd.*
*Then jocund, to his Friends, said he,*
*Give me a Dose too, such another,*
*With equal swiftness Life to smother.*
*Dull Nature, why so flegmatick,*
*That I must for Assistance seek;*
*When thou beginnest, thou should'st be quick.*
*Poor silly Nature, thus in vain,*
*Building and pulling down again.*
*While we have so short time to strive,*
*'Tis hardly worth our time to live.*
*Thus Bantring Nature, e're he went,*
*To Stygian Shades himself he bent.*

It

It is reported, that being intent upon his Meditations, he took ſo little notice of a dimneſs in his Sight, to which he was very ſubject, that one day not being able to ſee, and having commanded the Boy to bring him a Candle; ſo ſoon as he had brought it, and told him it was upon the Table, he bid him read on then, as if it had been Night.

We find that he had ſeveral Diſciples, among whom was *Clitomachus*, the moſt excellent of all the reſt; of whom we ſhall ſpeak the very next in order. There was alſo one more, *Carneades* an *Elegiac* Poet; who nevertheleſs was a Perſon little valued, by reaſon of the meanneſs of his Stile.

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## The LIFE of

# *CLITOMACHUS.*

*CLITOMACHUS*, a *Carthaginan*, was called in the Language of his Country, *Aſdrubal*, and was wont to argue Philoſophically in his own Language among his Countrymen.

He

He travelled to *Athens* at forty years of Age, and became a Hearer of *Carneades*, who obſerving his Induſtry and Sedulity, cauſed him to be inſtructed in Learning, and took particular Care of him. Wherein he attain'd to ſuch a degree of Knowledge, that he wrote above four Hundred Volumes, and ſucceded *Carneades*, upon whoſe Sayings he greatly enlarged in his Writings. He principally embraced the Doctrine of the three chief Sects, viz. The *Academics*, the *Peripatetics*, and the Stoics. But *Timon* was an inveterate Enemy to the *Academics*, and therefore takes all occaſions ſharply to inveigh againſt 'em, ſo that *Clitomachus* could not eſcape him; as for Example,

*Nor muſt I here omit that prating Fool,*
*Chief of the ſtupid Academic School.*

And thus we have hitherto ſpoken of the Philoſophers deſcended from *Plato*; let us now come to the *Peripatetics* deſcended from *Plato*, of whom *Ariſtotle* was the Chief.

*The End of the fourth Book.*

# *Diogenes Laertius:*

Containing the

Lives, Opinions, and Apophthegms

Of those that were most Famous in

# PHILOSOPHY.

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## The Fifth Book.

Translated from the Greek by *R. Kippax*, M. A.

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## The LIFE of

## *ARISTOTLE.*

*ARISTOTLE*, the Son of *Nicomachus*, and *Phæstras*, was a Native of the City of *Stagyra*, now called *Liba Nova*. As for *Nicomachus*, he derived himself from one of the same Name, *Nicomachus* the Son of *Machaon*, the Son of *Esculapius*,

*pius*, as *Hermippus* reports in his Treatiſe of *Ariſtotle*.

He ſpent a good part of his Years with *Amyntas* King of *Macedon*, with whom he liv'd, partly as a Phyſician, partly, upon the Score of that Friendſhip and Kindneſs which the Prince had for him. This is he, who, among all the vaſt number of *Plato*'s Diſciples, arrived to the moſt eminent degree of Honour. He was of a moderate Stature, a ſhrill ſqueaking Voice, ſlender Legs, and Pink-Ey'd, as *Timotheus* recounts in his Book of Lives. He always went very decently clad, wearing Rings upon his Fingers, his Garments of fine Materials, and his Hair trimmed. He had a Son called *Nicomachus* by *Herpilis* his Concubine, as the ſame *Timotheus* relates. He withdrew himſelf in *Plato*'s Life-time from the Academy. Which was the Reaſon that *Plato* ſaid of him, *Ariſtotle* has done by us, like young Colts that lift up their heels and kick againſt their Damms.

*Hermippus* relates, That *Xenocrates* was head of the Academic School, when *Ariſtotle* was deputed by the *Athenians*, Embaſſador to *Philip*; but returning home and finding that the School was ſtill in other hands than his own, he made choice of a Place to walk in, in the *Lycæum*, where

where he accuſtom'd himſelf ſo much to walk to and fro, while he inſtructed his Diſciples, that he was from thence called the *Peripatetic*, or the Walker. Others report the original of this Name to have proceeded from hence, For that *Ariſtotle* attending upon *Alexander*, who had been a long time Sick, and upon his Recovery was wont to walk up and down, that he might have an opportunity to exerciſe himſelf, made it his buſineſs to obſerve the motion of the young Prince, to whom he diſcourſed all the while. But as ſoon as the number of his Hearers encreaſed, then he ſate down when he taught, ſaying of *Xenocrates*.

*'Twould be a ſhame that I ſhould ſilent walk,*
*And ſuffer ſtill* Xenocrates *to talk.*

After that he propounded ſome Propoſition in Philoſophy, upon which he exerciſed their Wits, not forgetting at the ſame time to inſtruct 'em in the Art of Oratory.

Not long after he took a Journey to viſit the Eunuch *Hermias*, Tyrant of the *Atamenſians*, with whom, as ſome ſay, he went to ſport himſelf in his Male Amours: others, That he was nearly related to him by the Marriage of his Daughter, or

at leaſt of his Niece, as *Demetrius* the *Magneſian* reports in his Book of the Poets and equivocal Writers. The ſame Author writes, that *Hermias* was a *Bithynian*, who killed his Maſter, and then uſurped his Authority. However *Ariſtippus* relates this otherwiſe in his *Treatiſe* of the *Delights* of the Ancients; ſaying, That *Ariſtotle* was in Love with *Pythais*, *Hermias*'s Concubine, whom, when *Hermias* had ſurrender'd to his Embraces, he married to her, and for Joy, offered Sacrifice to the Woman, as the *Athenians* did to *Ceres* of *Eleuſina*; and, That he wrote a Pæan or Hymn in her Praiſe, intituled the *Inſide*.

From thence he retired into *Macedon* to King *Philip*, where he made his abode after he had received his Son *Alexander* into his Tuition. Which gave him an opportunity to requeſt 'em, that they would be pleaſed to reſtore his Native Country to its former Liberty and Splendour, as having been ruined by the Wars of *Philip*, the Father of *Alexander*. Which when he had obtained, he fram'd Laws for his City, under the form of a Common-wealth. He alſo ordain'd certain Rules and Conſtitutions for the Government of his School, in Imitation of *Xenocrates*, of which, one among the reſt

reſt was to elect a Head-Maſter, once every ten Years.

At length finding that *Alexander* had acquired no ſmall Benefit by his Precepts, and that he had made him greatly beholding to him, he reſolved to return to *Athens*, after he had recommended his Nephew *Calliſthenes* the *Olynthian* to *Alexander*'s Favour. Of whom they report, that upon his preſuming to ſpeak more peremptorily to the Prince than became him, and little regarding his Obedience to his Commands, he was reproved by him in the words of a little Diſtick, admoniſhing him to take Care how he behaved himſelf; for that if he did not change his manners, it might chance to coſt him his Life. The Diſtick was this:

*The words thou ſpeak'ſt, no Mortal can endure;*
*I fear thy Life's not in this World ſecure.*

Which happened to be a true Prophecy; for being diſcovered to have been in the Conſpiracy of *Hermolaus*, againſt *Alexander*'s Life, he was carried about in an Iron Cage, wherein being at length over-run with Naſtineſs and Lice,

he was thrown to a hungry Lyon, and ſo ended his miſerable days.

Now after *Ariſtotle* was come to *Athens* and had taught in that City thirteen Years, he went, without diſcloſing his intentions, to *Chalcis*, for that he was accus'd of Impiety by *Eurymedon*, the Inquiſitor, or rather Over-ſeer of the ſacred Myſteries; tho' *Phavorinus* in his *Hiſtorical Oglio*, reports him to have been ſummoned by *Demophilus*, becauſe he had made a Hymn in Praiſe of *Hermias*, and cauſed this following Epigram to be engraved upon one of the Statues in the Temple of *Delphos*.

*This Man the Impious* Perſian *Tyrant ſlew,*
*Impious indeed, ſince to the Gods untrue,*
*Not with his Launce in lawful Combat ſlain,*
*But by the treacherous Hand of Friendſhip fain'd.*

So that being almoſt out of hopes to ſave himſelf, as *Eumolus* ſays in his *fifth Book of Hiſtories*, he poyſoned himſelf at *Chalcis*, and dyed in the ſeventieth Year of his Age. The ſame Author avers, That he was not *Plato*'s Hearer till he was thirty Years of Age, whereas it is certain that he was his Diſciple at ſeventeen. Now the Hymn for which he was queſtioned was this.

*Tho'*

*Tho' difficult are Virtues ways,*
*And few find Clews to trace the Maze;*
*Yet once o'ercome this tedious ſtrife*
*A Reliſh gives to human Life.*
*This made the* Grecians *for thy ſake,*
*The greateſt hardſhips undertake.*
*Their Courage led them to outface*
*A thouſand Deaths, for thine Embrace.*
*Not glittering Gold that ſtands the Teſt,*
*Or Love of Parents, or of Reſt,*
*Can equal that Immortal Fruit,*
*By thee produc'd from Heavenly Root.*
*For thee that mighty Son of* Jove
*In Blooming Youth expreſs'd his Love:*
*Made Monſters feel his Conquering Hand,*
*And wearied* Juno *to Command.*
*Nor did fair* Leda's *Twins give place,*
*Whoſe valiant acts confirmed their Race.*
Achilles, Ajax *forc'd their Fates,*
*And ſtorm'd Hell's Adamantine* Gates.
Atarnians *for thy Radiant Light,*
*Brave* Hermias *depriv'd of Sight,*
*To ſet his Contemplation free,*
*And raiſe his Soul to Ecſtaſie.*
*Things Poets fain'd, or Fools believ'd,*
*Were not ſo great as he atchiev'd.*
*But could my Muſe deſcribe his Mind,*
*My verſe with* Jove *might favour find:*
*For conſtant Friendſhip, he alone*
*A model to the World was known.*

*With Love like his I'll ſing his Praiſe,*
*And Altars to his Friendſhip raiſe,*
*Time Marble Monuments may waſt,*
*But Verſe and Friendſhip ever laſt.*

This was *Ariſtotle*'s Hymn in Praiſe of *Hermias*; for which his Accuſation, Flight, and Poyſoning himſelf, produced the following Epigram of our own.

Eurymedon *the Prieſt, deeming his* Grief,
*aſſail'd*
*By Traytor* Ariſtotle; *for that reaſon,*
*Againſt the Gods accus'd him of High-Treaſon;*
*Th' Offender knew the Crime could not be Bail'd,*
*And therefore ſaves himſelf by ſpeedy Flight,*
*To what Intent? For he could but have dy'd.*
*Not ſo; for Hangmen he could not abide;*
*So Drowned Life in deadly Aconite.*
*So ſtrange a way he found, and thought it beſt,*
*To vanquiſh ſo th'unjuſt officious Prieſt.*

Nevertheleſs *Phavorinus* in his *Hiſtorical Oglio* replied, That finding himſelf accuſed of Impiety, he wrote a Rhetorical Defence for himſelf, and that he utter'd this Diſtick in *Athens*.

*From*

*From Pear-trees Pears, and Figs from Fig-trees ſhoot,*
Athens *the Tree, th'* Athenians *are the Fruit.*

*Apollodorus* relates in his Chronicle, that he was born in the firſt year of the Ninty ninth *Olympiad*; that he came to *Plato* in the Seventeenth year of his Age, and lived with him twenty Years, without ever budging out of the School. Then he travelled to *Mytelene*, at what time *Eubulus* was *Archon*, or chief Magiſtrate of *Athens*: which was in the fourth Year of the Hundred and eighth *Olympiad*. But *Plato* dying in the firſt Year of the ſame Olympiad, under the Government of *Theophilus*, he went to *Hermias*, with whom he remained three Years; when *Pythagoras* was *Archon*, he went to *Philip*, at what time *Alexander* was not above fifteen Years of Age, in the ſecond Year of the Hundred and ninth *Olympiad*. After which he returned to *Athens* in the ſecond year of the hundred and Eleventh *Olympiad*: where, for thirteen years together, he taught in the *Lycæum*. Laſtly he withdrew himſelf from thence into *Chalcis*, in the third year of the hundred and fourteenth *Olympiad*; where he fell ſick, and dyed at the Age of ſixty

ſixty three Years, or very near it: at the ſame time that *Demoſthenes* died in *Calabria*, and that *Philocles* was Governour in *Athens*.

It is reported that he fell under *Alexander*'s diſpleaſure, by reaſon of the Conſpiracy of *Calliſthenes* againſt him, and that to vex him he preferred *Anaximenes*, and ſent Preſents to *Xenocrates*. Nor was it poſſible for him, as well as it was for other Men, to avoid the Quipps and Girds of envious Men, and among the reſt, of *Theocritus* the *Shiot*, who ſpeaks of him after the following manner.

*To* Hermias *a noble Tomb he rais'd,*
*And with another dead* Eubulus *grac'd.*
*But what was in 'em? Why, to tell ye Troth,*
*As empty as his empty Noddle both.*

Nor is *Timon* leſs ſevere in the following Lines.

*Nor can I paſs the prating* Stagyrite,
*Whoſe Tongue ſo often runs before his Wit.*

Thus much concerning the Life of this Philoſopher, only we ſhall here inſert his Will, which we met with much after the enſuing form.

My

My Will ſhall be well and duly performed, if, when I come to die, it ſhall be ſo Executed, as I *Ariſtotle* ordain by this my laſt Teſtament. Firſt I appoint and make *Antipater* my Executor, and Over-ſeer of all my Legacies, and hereby order, That *Ariſtomanes*, *Timarchus*, *Hipparchus*, and *Diocles* be joined, together with *Theophraſtus*, if he pleaſe to take upon him the Tutelage of my Children, and of *Herpilis*, and of my Eſtate, till my adopted Son *Nicanor* be come of Age to eaſe him of the Trouble. I alſo order, That ſo ſoon as my Daughter *Pythais* be of Years to Marry, that ſhe be married to *Nicanor*. But if my ſaid Daughter happen to die, which God forbid, either before her ſaid Marriage, or before ſhe have any Children, my Will is, That *Nicanor* ſhall inherit her Dowry; and, That he take Care of *Nicomachus* my natural Son, and of all that belongs to me, to the end it may be diſpoſed of as becomes both his and my Quality: giving him in Charge withal, ſo to provide for my Son and Daughter that they may want nothing, he doing the duty both of a Father and a Brother. Or if it happen that he die, which God defend, before he marry my Daughter, or if without Iſſue by her, my Will is, That all diſpoſals

poſals by him made, ſhall ſtand good in Law. But if he will not accept the offer which I have made him, I deſire *Theophraſtus* to take charge of my Daughter; which if he refuſes to do, I deſire *Antipater*, with the reſt of my Executors to take charge of my Son and Daughter. My Will is alſo, That *Nicanor*, and the reſt of the Guardians and Executors be mindful of me and my affairs, eſpecially of *Herpilis*, who has been careful of me, and to take ſuch Care of her, that if ſhe has a deſire to Marry, ſhe may not be matched beneath her Quality. I deſire that they would give her, beſides what ſhe has already receiv'd, a talent of Silver, and Servant Maids beſides her own, if ſhe deſires them, together with a Lacquey, by name *Pyrrheus*. As for her Dwelling, ſhe has Liberty to make her Choice, either to live at *Chalcis* in our Houſe next the Garden, or elſe at *Stagyra* in our Paternal Manſion; to the end that *Herpilis* may have no reaſon to complain; the whole being ſufficient to maintain her decently and handſomly. Let *Nicanor* ſend *Myrmex* home to his Parents, with the Legacy that I have given him. My Will is, That *Ambracis* be enfranchiſed, and that fifty *Drachma's* be given her, together with a Servant Maid ſo'

ſo ſoon as ſhe ſhall marry. I Will and Bequeath alſo to *Thales*, a thouſand *Drachma's* and a Servant Maid, beſides the Maid we have already bought her, and *Simos* for her Lacquey without Money, or any other to be bought, or the value of another in Money. Let *Tychon* alſo be Enfranchiſed, when the Boy ſhall Marry, and *Philo* likewiſe, together with *Olympia* and her little Son. My Will is alſo, That nine of my Boys be ſold, but that they remain to my Heirs, till they come of Age to redeem themſelves by their good Service. Let Care be taken alſo to finiſh the Statues, which are ſent to *Grylleo* to cut, that being finiſhed, they may be ſet up every one in their Places. Let the ſame Care be taken of the Statues of *Nicanor* and *Proxenus* his Father, and of his Mother, which I intend the ſame Perſon ſhall cut. As for that of *Arimneſtus*, which is finiſhed, let it be ſet up in its proper place in memory of him, becauſe he died without Children. Let my Mothers Statue be ſet up in the Temple of *Ceres*, at *Nemea*, or where they ſhall think more convenient; and let the Bones of my Mother *Pythais* be gathered together and laid in my Sepulcher, as ſhe ordered before her Deceaſe. Alſo I deſire that my Vow may be performed,

which

which I vow'd for the welfare of *Nicanor*, that is, Four Beasts in Stone, four Cubits in length, to *Jupiter Servator*, and *Minerva Servatrix*, at *Stagyra*. This was the purport of his last Will and Testament.

It is reported that after his decease, several earthen Pitchers were found in his House, and that *Lyco* should affirm that he was wont to bathe himself in a large Vessel of Luke-warm Oyl; which afterwards he sold. Others say, that he laid a Bladder of warm Oyl upon his Stomach, and that when he composed himself to Rest, he lay with his Hand out of Bed, holding a Bullet of Brass over a Bason of the same Metal, that the noise of the Bullet falling into the Bason, might awake him out of his Sleep.

The most remarkable of his Sayings were these. Being asked, what Lyers got by their Babbling; Never to be believ'd, said he, when they speak Truth. In like manner, when he was reproved for taking Pity upon a vicious Person, and giving him Alms; I did not pity his evil manners, said he, but I pitied him as a Man. He was wont to say, where-ever he was, either among his Friends, or among his Scholars, That the Eye received the Light by means of the Medium Air that environed it, and that the Soul received Wisdom

dom by means of the Liberal Arts. Being often offended againſt the *Athenians*, he was wont to ſay, That the *Athenians* were the inventers of Laws and Wheat; and that they made good uſe of their Wheat, but not of their Laws. Farther he was wont to ſay, That the root of Learning was bitter, but the fruit was ſweet. Being asked what ſooneſt grew old; The kindneſs, ſaid he, which is done to others. Being asked what hope was; The dream, ſaid he, of one that awakes. When *Diogenes* preſented him a Fig, as the Reward if he unfolded ſome hard queſtion, believing he would not receive it without uttering ſome notable Sentence; *Ariſtotle* taking the Fig, told *Diogenes* he had loſt his Fig, and his Expectation. Another time, when *Diogenes* preſented him another Fig upon the ſame Condition, he took the Fig, hugged it in his Arms, as they do little Children, and then crying out, *O brave Diogenes*, gave it him again. He was wont to ſay, That three things were neceſſary for Children, Wit, Exerciſe and Learning. Being told that an idle Perſon was always abuſing him; let him beat me too, ſaid he, when I'm out of the way. He held, That Beauty had more Power to recommend any Perſon, than all

all the Epiſtles in the World. Others attribute this Sentence to *Diogenes*: But that he preferr'd the gift of Form; *Socrates*, a Tyranny of ſhort Continuance; *Plato*, the privilege of Nature; *Theophraſtus*, a conceal'd piece of Knavery; *Theocritus*, a well contrived piece of Miſchief; *Carneades*, a ſolitary Kingdom.

Being asked what was the difference between learned and ignorant Men; The ſame, ſaid he, as between living Beaſts, and dead Beaſts. He was wont to ſay, That Learning was an Ornament to Proſperity, and a Refuge in Adverſity. That Parents who bred up their Children in Learning, deſerv'd more honour than thoſe who had only begot 'em. For the one gives them only a Being, the other not only a Being, but a means to live well.

To one that vaunted himſelf to be a Citizen of a great City: Let that alone, ſaid he, and rather boaſt of ſomething that renders thee worthy of a noble and illuſtrious Country.

To one that asked him what a Friend was; One Soul, ſaid he, abiding in two Bodies.

He was wont to ſay, there were ſome Men ſo Covetous as if they were to live always; and others ſo Prodigal, as if they were to die the next Hour. To

To one that asked him why he tarried longer in the Company of fair Women than others, That's a queſtion ſaid he for a Blindman.

Being asked what Benefit he got by the ſtudy of Philoſophy, he readily made anſwer, The ſame that others get by the fear of the Law.

Being asked which was the beſt way for the ſtudious to acquire Learning; Let the riper witted, ſaid he, ſtill go on, and the leſs apprehenſive never ſtand at a ſtay.

To a prating Fellow, that purſu'd him with railing and abuſive Language, and at length asked him, Whether he would have any more. By *Jove*, ſaid he, I never heeded what thou ſaid'ſt before.

Being asked how we ſhould behave our ſelves to our Friends; As we would ſaid he, that our Friends ſhould behave themſelves towards us. He was wont to ſay, that Juſtice was a vertue of the Soul, that rendered to every one according to his Merit. Moreover that Learning was a good Paſtport to bring a Man to old Age. *Phavorinus* alſo in his ſecond Book of Commentaries, recites a Saying of his, which he had always in his Mouth. Oh Friends, there is no Friend. And thus much for his Sentences and Repartees.

He wrote a vaſt number of Books, of which I think it requiſite to ſet down a Catalogue, to the end the vigour of his Judgment, and his indefatigable Induſtry in all manner of Learning, may appear.

In the firſt place, three Books of the Philoſophy of *Anchytas*; one of the Philoſophy of *Speuſippus*, and *Antipas*; one of that which is drawn from the Doctrine of *Archytas* and *Timæus*; one againſt the decrees of *Meliſſus*; one againſt the Conſtitutions of *Alcmæon*; one againſt the *Pythagoreans*; one againſt *Gorgias*; one againſt *Zenocrates*; one againſt the Opinions of *Zeno*; one againſt the Conſtitutions of the *Pythagoreans*; one entituled *Pythicus*; one *Merinthus*, and another *Menexenus*.

Then three Books of Philoſophy: one of Science; two more of the Sciences; one of Doctrine; two of the Introduction to Arts; one of Art; then two more of Art, and two more of the liberal Arts; one Entituled *Methodic*.

*Phiſics*. One of Unity; one of a Prince: one of the Idea; one of Phyſic; three of Nature; one of Motion; three of the Elements; Thirty eight of things Natural, according to the Elements. Of *Plato*'s Laws three; his Banquet

Banquet one; of Good three; *Alexander*, or of Colonies one; two of *Plato's* Commonwealth; Oeconomy one; one of Friendſhip; of Stones one; of the Soul one; queſtions concerning the Soul one; two of Plants; one of Animal Compounded; one of Animals Fabulous; nine of Animals; eight of their Diſſection; one of the Election of things Anatomic; one of things that belong to the Memory; one of Phyſiognomy; one of the Signs of Tempeſts; one of Phyſic; two concerning Problems to things that belong to the Sight; ſix of Problems drawn from *Democritus*.

*Mathematics*. One of Mathematics; one of Magnitude; one of the ſpeculation of Aſtronomical things; one of Muſic, and one more of *Pythionic* Muſic.

*Poetry*. One of Poeſy; two of the Art of Poetry; three of Poets; of Words one; of Similitudes one; one of Tragedies; one of the Victory of *Dionyſius*; ſix of *Homeric* ambiguities. Some Verſes to *Democritus* that begin, *O venerable Angel of the Gods*. His Elogies that begin, *Daughter of faireſt Mother*. In a word all his Poems containing forty five Thouſand, three Hundred and thirty Verſes.

*Rhetoric.* A Book of Rhetoric, entituled *Grylius.* One of Art for the Introduction of *Theodectes*; one of a Sophister; one of the division of *Enthymemes*; one of Proverbs; one of Exhortations; Rhetorical Enthymemes.

*Logic.* One of Species and Genus; one of Proper; one of Contraries; one of Predicaments; one of a Proposition; two of Syllogisms; one more of Syllogisms and Definitions; two of Collections; two of Epicheremes; Twenty five Epicheremic Questions; three Books of Comments upon Epicheremes; nine of the first Analytics; two of the latter large Analytics; one of divisible things; Seventeen of Divisions; two of Topics for Definitions; one of things that are before the Places; seven of the terms of Topic; two of Questions to be demanded; one of Solutions of the same Questions; one of things that are spoken several ways, or according to the same Proposition; two of Question and Answer; one of Questions appertaining to Learning; four of Sophistical Divisions; four of contentious Divisions; one of Pythionic Arguments.

*Ethics.* One of honest; one of good; one of better; one of what is to be chosen, and of its Accidents; one of voluntary;

luntary; one of the Paſſions; one of Pleaſure; four of moral Vertues; three concerning oppoſitions of Vertue; one of Love; one of Friendſhip; two containing queſtions of Friendſhip; four of Juſtice; two of juſt things; two of juſt Actions; one of Anger; one of Patience.

*Oeconomics.* One of *Oeconomy*; one of Prayer; one called the Banquet; one of Riches; one of Nobility.

*Politics.* One of Calumnies to *Alexander*; one of a Kingdom; two of a Commonwealth; eight of Political Hearing, as well as *Theophraſtus*; of a Hundred and eight ſorts of Commonwealths; of Democracy, Oligarchy, Ariſtocracy, and Tyranny; two concerning *Plato*'s Commonwealth; four of Laws; one of the Laws of Recommendation; one of Right; one of Counſel; one of *Olimpionics*; one of Mechanic Arts.

*His Epiſtles* are very numerous; ſome of which are written to *Philip*; four to *Alexander*; nine to *Antipater*; one to *Mentor*; one to *Ariſton*; one to *Olympias*: one to *Epheſtion*; and one to *Themiſtagoras*; laſtly one to *Philoxenus*.

In ſhort, we alſo find twelve Books of things without order, and fourteen of thoſe things that have been briefly ſummed up. And this is the number of his

Writings, amounting in all to Forty five Thouſand, three Hundred and thirty Verſes; of which we are now briefly to ſum up the Matter and Doctrine therein contain'd; which may be called an Epitome of *Ariſtotle*'s Philoſophy.

He held, That Philoſophy was to be divided into two Principal Members; of which the one was Practical, and the other Theoretical. That Practical Philoſophy was to be divided into Oeconomical and Political, to which all the buſineſs of this World, both private and public may be referr'd; and that the other Diviſion into Phyſical and Logical, belonged to Speculation.

As for Logic, he propoſes it as an exact Inſtrument for the handling of all the other Sciences; and will have it to have a double End, that is to ſay, Truth and Probability: Each of which is of ſome principal uſe to the two faculties: For the uſe of *Rhetoric* and *Logic* tends to Probability, *Philoſophy* and *Analytics*, to Truth. Moreover he has omitted nothing of that which appertains either to Invention or Judgment, or to the uſe of either; for he ſets before Invention a great number of Propoſitions, from whence, by way of Method and common Places an infinite num-

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ber of probable Arguments may be drawn for every Queſtion. In reference to Judgment he has wrote his firſt and ſecond *Analytics*. The firſt to ſhew how to make a right Judgment of the Agreement of one Propoſition with another; and the latter to examine the Conſequences of them, by collecting what went before, and what followed after. As to the uſe of things which are in Controverſy, and under diſpute, either among the Logicians, or the Sophiſters, he has ſhewn how to ſatisfy the Arguments, as well of the one as the other.

He holds that Sence is the Rule upon which the Judgment of Truth relies, as to actions that are in the Imagination. But that the Judgment is the rule of Truth, in reference to the Moral Vertues, whether in relation to public or domeſtic affairs, or in the Compoſition and making of Laws. He propoſes the uſe of Vertue in a perfect Life, to be the end of all Mens Living.

He holds Felicity to be an Aſſemblage of three things really beneficial; of that which depends upon the Soul, which is the beſt and moſt powerful; of that which proceeds from the Body, as Health, Strength, Beauty, and the like; and laſtly upon that which is grounded upon outward Conveniences; as Riches, Nobility,

Reputatation, and the like, which depend upon Fortune. But that Vice is ſufficient of it ſelf to render Life miſerable, though accompanied with all outward and Corporeal Conveniences. That a wiſe Man might be miſerable, being afflicted ſometimes with Pain, ſometimes with Poverty, and ſometimes with other Inconveniences. That the Vertues do not depend one upon another. For it may happen, ſays he, that a Man may be Prudent and Juſt, and yet addicted to Intemperance and Incontinency. That a wiſe Man can never be wholly exempt from Paſſions, but only he may be able to govern 'em with more Moderation than another. That Friendſhip is the Reciprocal Juſtice of good-will, of which he makes three ſorts; of Parents, of Lovers, of Hoſpitality. That Love does not only concern the Converſation of other Men, but of Philoſophers; for ſays he, a Wiſe Man may love as well as another, mind the public affairs, marry a Wife, and live with a King. And laſtly having eſtabliſhed three ſeveral manners of Living, the firſt in Contemplation, the ſecond in Action, and the third in Pleaſure, he always preferred Contemplation before the reſt. He held that the Knowledge of the liberal Arts was of little Importance toward the attaining of Vertue. There

There never was any Philosopher, who more diligently enquired into the causes of Natural things than he; so that he was able to give a Reason for the smallest thing that could be asked him: and hence it was that he wrote so many Commentaries concerning natural Things. He asserted, with *Plato*, that God was incorporeal and immoveable; whose providence did not pass beyond the limits of the Celestial Bodies, with which all terrestrial things agreed, and were disposed by *Sympathy*. That there was a fifth Element, which gives being to the Heavenly Bodies, whose Motion is different from that of the other four Elements, of which the inferiour World was composed. For that the Motion of this Element was circular, and theirs in a right Line. Also, that the Soul is incorporeal, and the first Entelechy of an Organick Natural Body having Life *in Potentia*. Now you are to understand that he calls Entelechy, an incorporeal Nature; which imparts to the Corporeal power to move it self; of which he makes two sorts, the one Potential, the other in Effect. That which is *in Potentia*, is manifest in a thing that is not, but may be; as a piece of Wax, or a great Lingot of Copper, of which there may be made an Image or Statue of Marble, by sha-

ſhaping the Wax, or giving Lineaments to the Braſs. But that which is in the Effect, is manifeſt in the thing it ſelf; which is already finiſhed and perfected: as Wax or Copper when wrought or caſt into a Statue.

He adds *Natural Bodies*, becauſe there are ſome Bodies that are either wrought by the Hand, as are all the Manifactures of Artiſans, as a Tower or a Ship: or elſe others that are produced from the Earth, as Plants and Animals. Farther he adds *Organic*, that is deſigned and prepared for ſome deſign, as the Eye to ſee, the Ear to hear. Laſtly he adds, *having Life in Potentia.* For Potentiality being leſs than the Effect, always preceeds Action in every thing; but the Effect cannot be without Action. As for Example, a Man that ſleeps is enlivened with a Soul *in Potentia*; but he that wakes is animated with a Soul in Act; for he ſees and underſtands ſuch and ſuch things, which he that is a ſleep does not do, though he has a power ſo to do.

Such were his Philoſophical Reaſonings concerning theſe and many other things, which would be here too long to recite. For he was ſo Laborious and Induſtrious in all things, and ſo acute in finding out Arguments for his Diſcourſes, that

that it was a thing almoſt incredible: as may be ſeen by the great number of Volumes, which we have already number'd up; exceeding in all four hundred Volumes: together with ſeveral others, and an infinite Number of Sentences; though I queſtion whether all that are aſcribed to him be his own.

In the laſt place we find that there were eight *Ariſtotles*; The firſt the Great Philoſopher himſelf. A ſecond formerly chief Magiſtrate of *Athens*. Several of whoſe Orations or Judicial Pleadings very neat and elegant, are extant to this day. A third who Tranſcrib'd *Homer*'s Iliads. A fourth a *Sicilian* Orator, who wrote an Anſwer to the *Panegyric* of *Iſocrates*. The fifth Sirnamed *Mythus*, a Companion of *Eſchines* the Socratic. The ſixth of *Cyrene*, who wrote a Book of Poetry. The ſeventh a *Pædagogue*, of whom *Ariſtoxenus* makes mention in *Plato*'s Life. The laſt a *Grammarian* of little Eſteem: Of whoſe writing there is extant a ſmall Treatiſe of *Pleonaſm*.

But as for the Stagyrian Philoſopher, he had ſeveral Diſciples, among whom *Theophraſtus* was the chiefeſt; and whoſe Life we are therefore next to write.

*THE*

# The LIFE of THEOPHRASTUS.

THEOPHRASTUS an *Eteſian*, was the Son of *Melantus*, a *Fuller*, as *Artemidorus* reports in his Eighteenth Book of *Deambulations*. He was firſt a Hearer of *Leucippus* his Countryman, and in the ſame City; afterwards he went to *Athens*, and heard *Plato*: and at length rang'd himſelf in the number of *Ariſtotle*'s Scholars, to whom he ſucceeded in the Government of his School, after he had withdrawn himſelf to *Chalcis*, which was about the 180. *Olympiad*. They report likewiſe, that his Servant *Pompylus* was a very great Philoſopher, as *Myronius Amaſtrius* relates in the firſt of his alike Hiſtorical Chapters.

*Theophraſtus* was a Man of great Judgment, and who, as *Pamphilas* writes in the thirteenth Book of his Commentaries, delighted very much in Comedies, and was the Perſon that inſtructed and Moulded *Menander*. Moreover he was a Perſon that would do Kindneſſes voluntarily; and was very affable to all Men. *Caſſander* held him in High Eſteem, and *Ptolomy* alſo ſent him ſeveral Preſents. He

was

was ſo extreamly Popular, and ſo greatly reverenced by the *Athenians*, that one *Agnonides* who accuſed him of Irreligion, had much ado to eſcape th Puniſhment of the ſame Crime, for which he had accuſed *Theophraſtus*. His Auditors flocked to him from all parts, to the number of above two thouſand.

In a Letter written to *Phanias* the *Peripatetic*, among other things touching the Decree made againſt Philoſophers, he thus diſcourſes: *I am ſo far*, ſays he, *from calling together great Aſſemblies of the People, that I ſeldom appear in any Company.* For by ſuch a Retirement I have the advantage to review and correct my Writings. This was part of his Epiſtle to *Phanias*, wherein he calls him Scholar: Nevertheleſs, notwithſtanding all his endowments, he made no Oppoſition to the Decree, but withdrew for ſome time, as did all the reſt of the Philoſophers. For *Sophocles*, the Son of *Amphiclides*, had made a Law, by which it was enacted and commanded, that none of the Philoſophers ſhould intrude themſelves to preſide in Schools, without the conſent of the People and Senate; and that whoever it were that diſobey'd this Decree, ſhould be puniſhed with Death. But it pleaſed God that *Philo* prefixed a

day

day to answer to certain Treacheries by him committed; but then the Philosophers returned, the *Athenians* having abrogated that Law, the Philosophers were restored to their Employments, and *Theophrastus* presided as he did before in his School.

He was called before *Tyrtamus*, but *Aristotle* taking notice of the sublimity of his Language and Discourses, changed his Name, and called him *Theophrastus*. He also had a great Esteem for *Nicomachus*, the Son of *Aristotle*, and shewed him a more particular friendship, then it was usual for a Master to do: as *Aristippus* reports in his fourth Book of the Delights of the Ancients.

It is reported, how that *Aristotle* should say the same thing of *Callisthenes*, and *Theophrastus*, as *Plato* had uttered concerning him and *Xenocrates*; as we have mention'd in another place; for of one he said that apprehended, he made all things plain, through the nimbleness and quickness of his gentile Wit; but that the other was slow and heavy, and so thick-scull'd and dull, that the one required a Bridle, and the other Spurrs. Tis said, that he took possession of *Aristotle's* Garden, so soon as he was retired to *Chalcis*, by the Assistance of *Demetrius Phalereus*, who furnished him with Money. He

He was wont to ſay, that 'twas better to truſt a Horſe without a Bridle, than to one irregular and improperly diſpoſed.

To a certain perſon that at a great feaſt liſtened to others, but ſpoke not a word himſelf: *If thou art ignorant*, ſaid he, *thou doſt well; but if thou art learned, 'tis thy Folly makes thee ſilent.* He was always wont to have this ſaying in his Mouth, That there was nothing coſt ſo dear as the waſte of Time.

He was very old when hee dy'd; as having lived four ſcore and five years, after he had retired a while from his former Exerciſes. Which produced this Epigram of ours upon him.

*They vainly talk, that cry, unbend your Bow,*
*Leaſt by continual ſtreſs it ſlacker grow;*
*For* Theophraſtus *here his Bow unbent,*
*His Labour quitted, and to* Orcus *went.*

His Scholars beholding him ready to expire upon his Death-bed, asked him, as tis reported, what commands he had to lay upon 'em before he departed this Life. To whom he returned this anſwer. *I have nothing*, ſaid he, *more to ſay, but only that this Life deceives us; for that it flatters us with many pleaſing Dreams, under the*

*the pretence of Glory, but when we think to live, Death comes and snatches us away: So that there is nothing more vain than the love of Honour. My Dear friends live happily, and bear my words in mind: and either forget the saying (for the labour is great) or stedfastly apply your minds to it; for great is the Glory that attends it. However I will not here undertake to advise you, which of the two to Elect, but consider among your selves, what ye have to do.* And with these words in his mouth he expir'd, and was honourably attended at his Funeral by all the *Athenians*, who followed him to his Grave. *Phavorinus* reports, That when he was very old, he was wont to be carry'd about in a Litter: and after him *Hermippus* testifies the same thing, acknowledging that he had taken his Information out of the History of *Archelaus* the *Rytaneau*.

He left behind to Posterity several Monuments of his sublime Wit, of which I think it but requisite to give the Reader a Catalogue, to the end that thereby it may be known how great a Philosopher he was

First several Treatises under the names of the Persons to whom they are dedicated. A Book to *Anaxagoras*; another to the same; one to *Anaximenes*; one to *Archelaus*;

*Archelaus*; one to thoſe that belonged to the *Academy*, entituled, *Acicarius*; one to *Empedocles*; one entituled *Eviades*; one of *Democritus*; one entituled *Megacles*; another entituled *Megarica*. An Epitome of *Ariſtotles* Works; one Book of Commentaries; one of Natural, Moral, and Civil Problems, and of Love; Seven of *Ariſtotles* Commentaries or *Theophraſtics*.

*Of Nature.* Three Books of the Gods; one of Enthuſiaſm; an Epitome of Natural Things; A tract againſt Naturalliſts; one Book of Nature; three more of Nature; two Abridgments of natural things; eighteen more of Natural things; ſeventeen of various Opinions concerning Natural things; one of Natural Problems; three of Motion; two more of Motion; three of Water; one of a River in *Sicily*; two of Meteors; two of Fire; one of Heaven; one of Nitre and Alum; two of things that putrifie; one of Stones; one of Metals; one of things that melt and coagulate; one of the Sea; one of Winds; two of things in dry places; two of Sublime things; one of Hot and Cold; one of Generation; ten of the Hiſtory of Plants; eight of the cauſes of them; five of Humours; one of Melancholy; one of Honey; eighteen firſt Propoſitions concerning Wine; one of

Drunkenneſs; one of Spirits; one of Hair; another of Juices, Fleſh and Leather; one of things the ſight of which is unexpected; one of things which are ſubject to wounds and bitings; ſeven of Animals, and other ſix of Animals; one of Men; one of Animals that are thought to participate of Reaſon; One of the Prudence and Manners, or Inclinations of Animals; one of Animals that dig themſelves Holes and Dens; one of fortuitous Animals; 1182 Verſes comprehending all ſorts of Fruits and Animals; A queſtion concerning the Soul; one of Sleeping and Waking; one of Labours; one of old Age; one of Thoughts; four of the Sight; one of things that change their Colour; one of Tears entituled *Calliſthenes*; two of hearing; one of the Diverſity of the voices of Animals of the ſame ſort; one of Odours; two of Torment; one of Folly; one of the Palſie; one of the Epilepſie; one of the Vertigo, and dazling of the Sight; one of the fainting of the Heart; one of Suffocation; one of Sweat; one of the Peſtilence.

*Mathematics.* A Book of Numbers; one of Indiviſible Lines; one of Meaſures; one of Harmony; three of Muſic; another of Muſic; one of Great and Small; one of Images; one of Twi-lights and

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Meridionals; one of Seaſons; one of Arithmetical Hiſtories, according to Augmentation; four of *Geometrical* Hiſtories; ſix *Aſtrological* Hiſtories; one of *Democritus*'s Aſtrology.

*Diſcourſe.* A Book of the Art of Rhetoric; one of Precepts for the Art of Rhetoric; ſeven ſorts of the Art of Rhetoric; one of the Art of Poetry; one of Soloecifms; one of a Word; one of proper Orations; of judicial Orations; one of Propoſition and Narration; one of the Exemplar; one of the Collection of Words; one of Proverbs; one of Sentences; one of Favour; one of Provocation to Laughter; one of Beauty; of Praiſe; of Injuries; of Flattery; of Tumult; of Comedy; one of Hiſtory; ſix Books of the Hiſtory of things ſpoken of God; of the Praiſes of the Gods; three of Lives; one of Solemnities; one of Confabulations; a Collection of *Diogenes*'s Propoſitions; one of Calumny; two of things invented.

Of *Reaſon.* One how many ways a a Man may underſtand; one of true and falſe; three of falſe; two of terms; one of differences; one of Signs; five containing a Collection of Problems; one of the Judgment upon Syllogiſms; one

of the ſolution of Syllogiſms; one of *Enthymemes*; two of *Epicheremes*; Eighteen *Epicheremes*; one of Affirmation and Negation; one of Occaſions or Contradictions; an Epitome of Definitions; two of Diviſions; one of Cauſes; an Epitome of *Analytics*; three of the firſt *Analytics*; ſeven of the latter; a Preamble of Topics; two of the deduction of Places; one of the Speculation of things that belong to contentious Diſcourſe; two of Sophiſms; one of Solutions; one of ſimple doubts; three of Controverſies; three Queſtions; Twenty four other Queſtions; one of the Collections of *Metrodorus*; one of *Zenocratic* Queſtions.

Of *Manners*. Of divine Felicity; another of human Felicity; of Voluntary; of the Paſſions; of Vertue; of the differences of the Vertues; one of Pleaſure, as well as *Ariſtotle*; of Choice; of Counſel; of Wiſe Men; of Faith repoſed without cunning; three of Friendſhip; one entituled *Amatorious*; another of Love; two of Liberallity; one of Pleaſure Men take in Lying; of Diſſimulation; of Moral Figures; of Moral Schools.

Of *Oeconomics*. Of Piety; of the means to inſtruct Children; of Vertue; of

of Diſcipline: of Frugality: of what it is to give: of Experience: three Books of Epiſtles: more Epiſtles to *Aſtycreon*, *Phanias* and *Nicanor*.

Of *Commonwealths*. Two Abſtracts of *Plato*'s Common-wealth: of the Condition of a good Republic: three Books of Civil things: four of Civil Cuſtoms: two of Government: four of Politics for the time: three of Legiſlators: An Epitome of the Laws, in ten Books: one of Laws: twenty four of Laws diſpoſed according to Order and Alphabet: one of unjuſt Laws: one of an Oath: one to ſhew how Cities may be peopl'd.

*Of Kingdoms*. One of a Kingdom: two more of a Kingdom: one of the Education of a King: one of Tyranny: one of Kingdom to *Caſſander*: one of Riches. All theſe Books and Treatiſes were compoſed by *Theophraſtus*.

I alſo met with his Will in theſe words. My will ſhall be well and duly performed, as I hope, if when I come to dye, it be no otherwiſe executed, than I have enjoyned it by this my Teſtament. Firſt, I give to *Melanthus* and *Pancreon*, the Sons of *Leo*, all my Moveables that belong to my Houſe. For what *Hipparchus* obliged me withal, I would have it expended upon the Reparations of the School, and

for adorning the Theatre much better if it be poſſible than it was before: and let the Statue of *Ariſtotle* be ſet up in the *Oratory* of the ſaid School, with all the ſacred Jewels that were there before. I would have alſo rebuilt the Portico adjoyning to the ſame School, in the ſame condition it was before, or better if poſſible; and that the Map of the World be ſet up at the lower End: and that an Altar be erected not far from it, the ſame in form as the other, whether for Decency or Perfection. Moreover my Will is, That the Statue of *Nicomachus* be finiſhed, as I gave order to *Praxiteles*: but as for the Expences of ſetting it up, let him defray that charge himſelf, and let it be ſet up where my Executors ſhall think moſt Convenient, whom I have for that purpoſe named in my Will. Thus much in reference to the Oratory, and its ſacred Jewels. Moreover I bequeath to my friends who are ſpecially nominated in this my Will, and to thoſe that will ſpend their time with them in Learning and Philoſophy, my Garden, Walk, and Houſes adjoyning: upon condition however that none of them ſhall claim any particular property therein, nor go about to alienate 'em from their proper uſe: but that they ſhall be enjoyed in Common by

'em

'em all, as a ſacred place where they may familiarily viſit one another; and diſcourſe together like good friends. And theſe are they to whom I bequeath this Common Poſſeſſion; viz. *Hipparchus*, *Neleus*, *Callio*, *Demoticus*, *Demaratus*, *Calliſthenes*, *Melantus*, *Pancreon*, and *Nicippus*; to whom I add *Ariſtotle* the Son of *Midias* and *Pythias*; who if he pleaſe to addict himſelf to Philoſophy, may enjoy equal Privileges with the reſt. I recommend him to his moſt ancient Friends, to take care that he be inſtructed in Philoſophy. For my part I deſire to be buried in any part of the Garden, where they ſhall think moſt convenient, charging them not to be at any ſuperfluous Expence, either upon my Funeral, or upon my Tomb. Which being done, my Will is, That *Pompylus*, who lives in the Houſe, take care of every thing, as he did before. To which purpoſe I recommend him to all that ſhall enjoy the forementioned Privileges, and that it be as much to his profit as may be. Moreover it is my Will, as I have formerly teſtified to *Melantus* and *Pancreon*, That there be an Aſſignation of two thouſand Drachma's to *Pompylus* and *Threptes* my free'd Bondmen, who have ſerved me faithfully; and, That this Aſſignation be made upon *Hipparchus*; beſides thoſe o-

ther Emoluments which they have received at my hands; and that the ſaid Aſſignation be made over to them firmly in their own Names. Moreover I give them *Sotomales*, and a Servant Maid. As for my Boys, it is my Will that *Molo*, *Cymo*, and *Parmeno* be forthwith ſet at Liberty. As for *Manes* and *Callias*, I will not have them enfranchized till they have laboured four years longer in the Garden, ſo that there be no fault found with their Labour and Diligence: but then let them have their Freedom. Let my houſhold Goods be appraiſed, and ſold for the Benefit of thoſe to whom I have bequeathed them, with this proviſo, That *Pompylus* may have enough for his own uſe, as the Executors ſhall think reaſonable. I give *Cano* to *Demotimus*, and *Donax* to *Neleus*. As for *Enbius*, I would have him ſold, and that *Hipparchus* give three thouſand Drachma's to *Callio*. Had I not a reſpect for *Hipparchus*, as to a Man to whom I have been greatly beholding, and who is now perplexed in buſineſs of his own, I had joyned him with *Melantus* and *Pancreon* in the Execution of this my Will. But I thought it better to aſſign a ſum of Money upon *Hipparchus*, than to put him to that trouble. Therefore let *Hipparchus* pay *Melantus* and *Pancreon* two Talents each; being

alſo

alſo bound by that means to furniſh the ſaid Executors, as occaſion ſhall require, with Money to defray the Expences in Execution of this my laſt Will and Teſtament. Which being done, I diſcharge him from all farther trouble, according to the Covenants and Articles between us. Moreover my will is, That all the Profit which *Hipparchus* receives from *Chalcis* in my Name, ſhall be entirely his own. Now for the Executors whom I deſire to be Executors of this my laſt Will, let them be *Hipparchus* firſt, then *Neleus*, *Strato*, *Callio*, *Demotimus*, *Calliſthenes* and *Creſarchus*.

This was *Theophraſtus*'s Will, of which a Copy being ſealed with his Seal, was put into the hands of *Hegeſias*, the Son of *Hipparchus*, Witneſſes to it were *Calippus* the *Pelanean*, *Philomelus Euonymus*, *Lyſander Hybeus*, and *Philo* of *Alopeca*.

*Olympiodorus* alſo received another Duplicate of the ſame Will, in the preſence of the ſame Witneſſes. *Adimanthes* another from *Andruſthenes* his Son, to which were other Witneſſes, *Acimneſtes* the Son of *Cleobulus*, *Lyſiſtratus* the Son of *Phido* the *Thraſian*, *Strato* the Son of *Arceſilaus* of *Lampſacum*, *Theſippus* the Son of *Theſippus* one of the Potters; and *Dioſcorides* the

the Son of *Dionyſius* the *Epicephenian*.

Some there are who affirm, That *Eraſiſtratus* the Phyſician was one of his Hearers; which I will not contradict. However *Strato* ſucceeded him in his School.

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## The LIFE of STRATO.

STRATO, of whom *Theophraſtus* makes mention in his Will, was a Native of *Lampſacum*, the Son of one *Arceſilaus*; a Man certainly of great Eloquence, and who formerly aſſum'd the Title of a Phyſician; as being by reaſon of his great Induſtry ſuperiour to others in thoſe kinds of Speculations. But among other Employments that he had, he was tutour to *Ptolomy Philadelphus*; from whom they ſay he received a preſent of four and twenty Talents.

He began to precide in the forementioned School, as *Apollodorus* teſtifies in his Chronicles, in the hundred thirty third Olympiad, and held it eighteen years.

He wrote ſeveral Volumes, of which theſe were the chiefeſt: An Extract of Royal Philoſophy; three Books of Enthuſiaſm; of Cauſes; of *Vacuum*; of Time; of

of Light and Heavy; of the Heaven; of the Generation of Animals; of Coition; of the Faculties; of the Wit; of Growth and Nouriſhment; of Dreams; of the Sight; of Colds; of the Nature of Man; of Sickneſs; of *Criſes*'s; of Hunger; of dimneſs of Sight; of Animals whoſe Original was uncertain.

*Of Diſcourſe.* Of Accident; of more and leſs; of Antecedent and Conſequent; of a Definition; of the Principles of Places; ſome Solutions of Doubts.

*As to Manners.* Of Felicity; three Books of *Good*; of Pleaſure; of Strength; three of Juſtice; and a ſingle Tract of Injuſtice.

*As to Civils.* Three Books of a Kingdom; two or three of a Magiſtrate; A Tract of Judgments; another of Metallic Engines. He alſo wrote ſome Lives, and ſome Commentaries: but it is queſtioned whether they were his or no.

There are alſo extant about 450 of his Epiſtles that begin, *Strato to Arſinoe, Health.*

He is reported to have been of ſo thin and exhauſted a Conſtitution, that he was not ſenſible of his Death, as we have deſcribed him in the following Epigram.

*At length reduced to Skin and Bone,*
Strato *was quite tranſparent grown.*
*A Candle ſet in Mouth upright*
*Would through his Cheeks have giv'n ye light.*
*His Soul perceived it, and afraid*
*Of catching cold, ſo thinly clad,*
*Away ſhe ſtole, as Nurſes creep*
*From Beds of ſick Men, when aſleep;*
*Or as they ſteal from drinking Trade,*
*That leave the Reckoning to be paid;*
*So parted* Strato *and his Soul,*
*For whom all* Athens *did condole.*

We meet with eight *Strato*'s in all among the Writings of other Authors. The firſt, a hearer of *Iſocrates*. The ſecond our Philoſopher himſelf. The third, a Phyſician, the Diſciple, or as others ſay, the Foſter-Child of *Eraſiſtratus*. The fourth was a Hiſtorian, who wrote the Wars of *Philip* and *Perſeus*, who headed two Armies againſt the Romans. The ſixth a writer of Epigrams. The ſeventh an Ancient Phyſician as *Ariſtotle* teſtifies. The eighth a *Peripapetic*, who lived in *Alexandra*.

His Will is alſo Extant in this Form. Seeing that according to the Frail Condition of other Men, I muſt be laid in my Grave, I diſpoſe before my Death of my Affairs. Firſt my Will is, that *Lampyrion* and

and *Arceſilaus*, be poſſeſſors of all that I have in my Houſe. Moreover I aſſign the Expence of my Funeral upon the Money, which I have lying at *Athens*, charging my Executors that it be performed with all ſolemn Decency imaginable, but not ſuperfluous. My Executors ſhall be *Olympicus*, *Ariſtides*, *Mneſigenes*, *Hippocrates*, *Epicrates*, *Gorgylus*, *Diocles*, *Lyco*, and *Athanes*. I leave *Lyco* Head of the School, as being not ſo full of buſineſs as the reſt; beſides that he has a Body able enough to undergo the Trouble. I alſo leave him all my Books, except thoſe that I have written my ſelf, with all the Veſſels, Pots, and Carpets which I made uſe of when I entertained my Friends. My Will alſo is, That my Executors ſhall give to *Epicrates*, five hundred *Drachma*'s and a Boy; ſuch a one as *Arceſilaus* ſhall judge moſt convenient. Moreover my Will is, That *Lampyrion* and *Arceſilaus* ſhall cancel the Bonds which *Daippus* made for *Hireus*, that he may be diſcharged from them and their Heirs, of all dues and demands whatever. And in regard of the Kindneſſes and Benefits which we have received from him, We order our Executors to pay him five hundred *Drachma*'s and a Boy, ſuch a one as *Arceſilaus* ſhall think fit, that he may live handſomly.

ly. I ſet free *Diophantes*, *Diocles*, *Abuz* and *Dromo*: but as for *Simmias*, I leave him to *Arceſilaus*. It is alſo my Will, that till *Arceſilaus* ſhall return, that *Hireus* ſhall give up his Accompts to *Olympicus*, in the preſence of *Epicrates* and the Reſt of the Executors, deducting my Funeral Expences, and other neceſſary Ceremonies. As for the reſt of the Money remaining after the ſtating of the Accompts in the hands of *Olympicus*, let *Arceſilaus* take it to his own uſe, exacting nothing from him for Time or Intereſt. Laſtly, I deſire *Arceſilaus* to cancel the Writings between me and *Amimas*, and the ſaid *Olympicus*, which lye in the hands of *Philocrates*, the Son of *Tiſamenes*. And then let them make me ſuch a Monument as *Arceſilaus*, *Olympicus* and *Lyco* ſhall think fitting. Thus you may ſee by what we have already ſaid, he was a perſon of Note, and for the Beauty, Variety and Grace of his diſcourſe, worthy the Admiration of Poſterity. Nevertheleſs he was more addicted to the Study of the Natural Sciences than any other, as being the moſt Ancient, and that wherein the Greateſt Wits had exerciſed their Ingenuities.

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# The LIFE of LYCO.

LYCO the Son of *Aſtyanax* of *Troas*, was a perſon of great Eloquence, and one that was every way fit to form and faſhion the manners of young Men; for he was wont to ſay, That Shame and Praiſe were as requiſite for Youth, as the Bridle and Spur for Horſes.

You may underſtand by ſome Touches, what a great Perſon he was, whether it were for Diſcourſe, or for the Interpretation of his own Conceptions. For happening to ſpeak of a Poor Virgin, he ſaid thus, *That a Poor Virgin who being arriv'd to ripe Years, and in the Flower of her Age, and lies at home in her Fathers Houſe, for want of a Portion to marry her, is an intolerable Burthen.* And therefore tis reported that *Antigonus* ſpeaking of him, compared the Nature of Men to the Nature of Pears, ſaying that it was impoſſible to tranſport the Beauty and ſweet Scent of one Pear into another, or to exchange the Graces of this, for the Endowments of that Man. And therefore in my Opinion we muſt ſeek for the true faculty of well expreſſing every thing, in ſeveral Men,

Men, as we do for the ſweetneſs and goodneſs of Pears, not all from one Tree. Which was the Reaſon that ſome Men conſidering the ſweetneſs of his Diſcourſe, put a G before the L, and called him *Glyco*, which ſignifies as much as ſweet. Beſides he was a Man that always wrote different from himſelf; ſuch a Plenty of words he had at his command.

He often laught at thoſe that repented themſelves, for having idl'd away their Youth, without ever learning or improving their knowledge, with a Reſolution by their diligence for the future, to repair the loſſes of their miſs-ſpent time. For ſaid he, *They go about a thing which is almoſt impoſſible: for that the one had too late repented their folly, to think by wiſhes to repair the defects of their Negligence: and they that betook themſelves to Study in their old Age, though they were not quite out of their wits, yet they were next door by; and reſembled thoſe that ſought to ſee their faces in troubl'd Waters, or to find the Nature of a Right in a Crooked Line.* He was wont to ſay, *There were many that ſtrove to out-doe one another at pleading and wrangling, but few that ventur'd for the Olympic Crown.* And as for his Counſels, the *Athenians* found Benefit of 'em, more than once or twice.

There

There was never any Man more neat and curious in his Apparel than himſelf. For as *Hermippus* reports, he was wont to wear the moſt faſhionable and the richeſt Stuffs he could buy; ſo that his Effeminacy in that particular was almoſt Incredible. However he was very much given to Exerciſe, and preferred Wreſtling before all others: by which means he was very ſtrong, vigorous, and luſty. *Antigonus* the *Caryſtian* reports, that in his younger days he was very feeble and tender of Body. But having Convenience in his Country of Wreſtling, and hurling the Ball, he omitted no means that might render a Man active and luſty.

He was always welcome to *Attalus* and *Enmenes*, who with ſome few others held him in high Eſteem, and many times gave him ſignal Teſtimonies of their Royal Munificence. *Antigonus* laboured by all ways imaginable to have had him in his Houſe; but all his Hopes and Contrivances fail'd him. But he had ſuch an Antipathy againſt *Jerome* the *Peripatetic*, that he of all the Philoſophers was the only Perſon who abſented himſelf from the annual Solemnity to which they were invited, becauſe he would not come into his Enemies Company. He governed the School forty two years from the day

that *Lyco* ſurrendered up the Employment to him, by his Will; which was in the Hundred twenty ſeventh Olympiad. Nor muſt I here forget to tell you, that he was a hearer of *Panthœdes* the Logician.

He died in the Seventy fourth Year of his Age, being ſtrangely tormented with the Gout; as we have deſcrib'd him in the following Epigram.

*Fettered in Oily Rag and Clout,*
Lyco *long lay, tormented with the Gout;*
*Till Death his Pain to eaſe,*
*Cur'd him at once of Life and his Diſeaſe.*
*But here's the Wonder;*
*He that alive could hardly Crawl,*
*But ſtill in danger of a Fall;* (der,
*When dead and ſtiff, ne'er ſtood to blun-*
*But in the twinkling of an Eye,*
*To* Pluto's *Manſions in a Night could fly.*

There were alſo ſeveral other *Lyco's*. The firſt a *Pythagorean*: the ſecond himſelf: the third a Writer of Verſes; and the fourth a Maker of Epigrams.

We have alſo recovered his laſt Will, after much toil and diligent Search; which was to this Effect. My Will is, if

I cannot overcome the force of my present Distemper, that my Estate shall be disposed as I hereby ordain. First, I give to *Astyanax* and *Lyco*, my two Nephews, all the Goods in my House; unless what I have borrowed or taken upon Mortgage in *Athens*, and what shall be expended upon the Solemnities of my Funeral. As for what I have in the City, and at *Ægina*, I give it particularly to *Lyco*, because he bears my Name, and because we have liv'd long in great Friendship together, as it was his duty to do, because I have always looked upon him as my Son. I I leave my walking place to my Friends and Familiars, *Bulo*, *Callio*, *Aristo*, *Amphio*, *Lyco*, *Pytho*, *Aristomachus*, *Heroclius*, *Lycomedes*, and to *Lyco* before-mentioned, my Brothers Son. Moreover I desire *Bulo* and *Callio*, and my other Friends. to take Care that there be no want, nor superfluity at my Funeral. As for my part in *Ægina*, let *Lyco* see it distributed after my Decease to the Youngmen to buy 'em Oil for their Exercises, and that they may have an occasion to remember their Benefactor. I would have him advise with *Diophantes*, and *Heraclides* the Son of *Demetrius*, where to set up my Statue. As for my Estate in the City, I desire *Lyco* to pay every Man his due, and what

Men, as we do for the ſweetneſs and goodneſs of Pears; not all from one Tree. Which was the Reaſon that ſome Men conſidering the ſweetneſs of his Diſcourſe, put a G before the L, and called him *Glyco*, which ſignifies as much as ſweet. Beſides he was a Man that always wrote different from himſelf; ſuch a Plenty of words he had at his command.

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*Bulo* and *Callio* ſhall have laid out upon my Funeral; but for that Money let him charge it upon my Houſhold Goods. Let him ſatisfy my Phyſicians, *Paſithemis* and *Midas*, Perſons highly deſerving by reaſon of their great Skill, and for the pains they took about me in my Sickneſs. I give to *Callinus*'s Son, two fair Cups, and to his Wife two pretious Stones, and two Carpets, the one Shagged, the other ſmooth; a Jacket and two Pillows, that they may ſee we have not forgot 'em, as far as it ſtood with our Honour. I forgive *Demetrius*, made free long ſince, the Price of his Redemption, and order him a Legacy of four *Mina's* beſide. I give *Micros* his Freedom, and recommend him to *Lyco* to inſtruct him for ſix Years. I alſo give *Chares* his Freedom, and order him his Being with *Lyco*, two *Mina's* in Silver, and all the reſt of my Books, except thoſe which I never yet made publick, which I recommend to *Callinus* to publiſh. Moreover, let *Syrus* my free'd Man have four *Mina's*, and *Menodora* for his Servant-Maid, and if he owe me any more I freely diſcharge him. I give alſo five *Mina's* to *Hilaras*, a ſhag Carpet, two Pillows, a figur'd Coverlet, and a Bed, ſuch a one as ſhe ſhall make choice of.

I

I also enfranchise the Mother of *Micros*, *Noemo*, *Dio*, *Theo*, *Euphrano* and *Hermyas*. As for *Agatho*, I do not think it fit that he have his Freedom these two Years. And as for my Litter-Carriers, *Ophelio*, and *Possidonius*, let them stay four Years longer before they be set at Liberty. Moreover my Will is, That *Demetrius*, *Crito*, and *Syrus* have each of them a Bed, and one of my old Suits, such as *Lyco* shall think most Convenient. As for the place of my Burial, let *Lyco* consider whether he will bury me here, or in my House; for I am assur'd that he knows what is decent and comely as well as my self. And thus let him execute the Contents of my Will, and all the rest is his own. The witnesses to this Will, were *Callinus* the *Hermionean*, *Aristo* of *Chios*, and *Euphronius* the *Peanian*.

He shewed himself in all his Actions that appertained either to Learning or the Study of Human Things, so wise, that his Prudence did not only extend it self to what was before his Eyes, but also to provide so well by his Will for all his Affairs, that he deserves to be a Pattern for every one to imitate.

## The LIFE of

# DEMETRIUS.

DEMETRIUS the Son of *Phanoſtratus* was a Native of *Phalera*, and Hearer of *Theophraſtus*. But being a great pleader of Cauſes at *Athens*, he got into that Credit by means of his Parts, that he was called to the Government of the City; where he continued in the firſt rank of Dignity for ten whole Years, during which time, there were erected three Hundred and ſixty Statues in his Honour, the moſt part of which were on Horſeback, or drawn by Chariots, with two Horſes a-breaſt, and all finiſhed in ten Months.

He began to be engag'd in publick Buſineſs, as *Demetrius* the *Magneſian* teſtifies in his Equivocals, at what time *Harpalus* came to *Athens*, flying the ſight of *Alexander*. He diſcharged the Truſt repoſed in him to a wonder, and held it a long time, to the great advantage of his Fellow-Citizens. For tho' at the beginning of his Government, he was not overmuch advanced in Honour and Wealth, however he left his City much wealthier

in Revenue, and adorned with ſumptuous Buildings. He was deſcended, as *Phavorinus* reports, from one of the moſt noble Families in the City, that is to ſay, from that of the *Canons*, and as the ſame Author aſſerts in the ſecond of his Commentaries, he had a ſhe Friend, whoſe name was *Lamia*, that was at his Service; but that he had ſuffered under *Cleo*, that which was neither for his Honour nor Modeſty.

Moreover *Didymus* recounts, that a certain Curtezan called him *Charito-Blepharus*, that is to ſay, Charmer of Ladies, and that another called him *Lampetes*, as a great boaſter of his Abilities to pleaſe Women. 'Tis reported that he fell blind at *Alexandria*; but that *Serapis* reſtor'd him his Sight, in praiſe of whom he wrote ſeveral Hymns, ſuch as they ſing now at this time.

However being in ſo much Credit among the *Athenians*, he could not avoid the aſſaults of Envy, to which all Men in high Degree are obnoxious. So that after he had eſcaped the Snares of ſome of his Maligners, he was at length in his abſence condemned to Death. Nevertheleſs as Providence had ordered it, they could not ſeize his Perſon, and therefore like Madmen exerciſed their Rage upon

his Statues, ſome of which they threw in the Dirt, ſold others, and buried ſeveral in the Sea, beſides a great number that were broken and ſpoil'd, except one that was overlooked in the Caſtle.

This the *Athenians* did by the Command of King *Demetrius*, as *Phavorinus* teſtifies in his various Hiſtory. Nor was this all; for us the ſame *Phavorinus* relates, they accuſed him of Irreligion in the Adminiſtration of the Government.

Moreover *Hermippus* relates, that he withdrew himſelf, after *Caſſander* was put to Death, and ſheltered himſelf with *Ptolemy Soter* for fear of *Antigonus*; and that after he had continued there a long time, he adviſed the King among other things to declare his Children, by his Wife *Eurydice*, his Succeſſors; but the King rejecting his Counſel, bequeath'd his Diadem to a Son that he had by *Berenice*; which was the Reaſon, that after his Fathers Death, he kept *Demetrius* cloſe in the Province, where he ſpent the remainder of his days in a miſerable Condition.

He dyed as it were in his Sleep, being bit in the hand by an Aſp as he lay ſlumbring, and was buried in the Province of *Buſiritis*, near *Dioſpolis*, and we made him the following Epigram.

As

*As wiſe* Demetrius *ſlumbring lay,*
*An* Aſpic *to his Hand made way:*
*The Venom flew; and thus by tapping*
*One little Vein, Death caught him napping.*

As for the Counſel, which he gave the King in his Epitome of the ſucceſſions of *Sotion*, it diverted *Ptolemy* from his deſign of leaving the Kingdom to *Philadelphus*; upon this account; for, ſaid he, If thou giv'ſt it the other, thou wilt never enjoy it thy ſelf. However it were, this is certain, that *Menander* the Comic Poet was accuſed at *Athens* upon this particular Point, ſo that he narrowly eſcaped his being Condemned to Death, for no other Reaſon, but becauſe he had been *Demetrius*'s Friend. But *Teleſphorus*, Son in Law to *Demetrius*, made it his Buſineſs to clear him of that Imputation.

He exceeded in number of Books and Verſes, all the *Peripatetics* of his Age. Which Works of his were part Poetry, part Hiſtory, partly of Government, and partly concerning Rhetoric. To which we may add his Speeches and Orations, as well at the Council-Table, as when employed in foreign Embaſſies. To give ye then a Catalogue of his Writings, They were theſe; Five Books of Laws; two

two of the Citizens of *Athens*; one of Laws; two of Rhetoric; two of military Diſcipline; two of the Iliads; four of the Odyſſes; one of a Republic; one of an Employment for ten Years; one of the *Ionians*; one of Embaſſies; one of Fidelity; one of Favour; one of Fortune; one of Magnificence; one of Laws; one of Marriage; one of Obſtacles; one of Peace; one of Studies; one of time; one of *Antiphanes*; one of Time; *Topics* one; one of Sentences. Several others entituled *Medon*, *Cleon*, *Socrates*, Erotics. *Phædonides*, *Ptolemy*, *Artaxerxes*, *Ariſtomachus*. Homerics. *Ariſtides*; *Exhortatorius*; *Dionyſius* the *Chalcidian*; the incurſion of the *Athenians*; the Proem of Hiſtory; the ſworn Harangue; Right. His Epiſtles making one Book: his Stile is Philoſophical, ſometimes intermixed with Rhetorical vigour, and force of Eloquence.

Underſtanding that the *Athenians* had pulled down his Images: However, ſaid he, they have not overturned that Vertue for which they were ſet up.

He was wont to ſay, that the Eye-brows were Members, which were not to be deſpiſed becauſe of their ſmallneſs; for that by them we might underſtand the whole courſe of our Lives; that Riches were

not

not only blind, but Fortune their Mistress. That Eloquence had as much power in Republicks, as the Sword in War. One day beholding a young Debauch, that liv'd a desolute Life; Look there said he, a perfect *Mercury*, with a Belly, Beard, and Privy-Parts. When he saw Men puffed up with Honour, he was wont to say, That the growing height should be taken down, and only the understanding left behind. He held it for a Maxim, That young Men were to pay Reverence to their Parents at Home, and in the Streets, and when they were alone, to respect themselves. Moreover that it was not proper for a Man to visit his Friends in Prosperity, without being called.

We meet with twenty more of the same Name: all Persons of note, and worthy to be remmembred. The first an Orator of *Chalcedon*; the second our Philosopher; the third a *Peripatetic* of *Constantinople*; the fourth sirnamed *Graphicus*, a Person ready in Discourse, and a Painter withal; the fifth an *Aspadian*, and Disciple of of *Apollodorus* the *Solensian*; the sixth a *Calatinian*, who wrote twenty Books of *Asia* and *Europe*, and eight more of the acts of *Antiochus* and *Ptolemy*, and of the Government of *Africa*, under

under their Reigns; the eighth a Sophister, who wrote of the Art of Rhetoric, while he lived at *Alexandria*; the ninth a Grammarian of *Adramytum*, Sirnam'd *Ixion*, becauſe he was thought to have put ſome affront upon *Juno*; the tenth a Grammarian of *Cyrene*, ſirnamed *Stannus*, a Perſon of great Reputation; the eleventh a *Sceptian*, rich, noble, and a Lover of all learned Men, who left his Eſtate to *Metrodorus*; the twelfth a Grammarian of *Erythræa*, regiſtred among the Citizens of *Temna*; the thirteenth a *Bithynian*, the Son of *Diphylus* a Stoic, and Diſciple of *Panætius* the Rhodian; the fourteenth an Orator of *Smyrna*. All theſe wrote in Proſe.

The Poets of this name: the firſt was a Comedian, the ſecond an Epic Poet, of whoſe Writings we find nothing extant but theſe Verſes againſt Envious Perſons.

*The Man whom lately Envious Feud*
*So hotly to the Grave purſu'd,*
*How do they now his Aid implore,*
*That wrought his Bane but juſt before;*
*They who contemn'd the vigorous Life,*
*Are for the Tombſtone now at ſtrife.*

The

*The Man was ſcorn'd, who Shadows claim'd,*
*And Potent Cities are inflam'd;*
*To War they go, and ſlaughter make,*
*As if the Idol were awake,*
*And ſaw, well pleaſed, how bloody War*
*Reveng'd his cauſleſs Maſſacre.*

The third of *Tarſus*, and a writer of Satyrs. The fourth, a troubleſome Scribler of *Iambics*. The fifth a Statuary, of whom *Polemo* makes mention. The ſixth and laſt an *Erythræan*, both a Hiſtorian and a Rhetorician.

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## The LIFE of

# *HERACLIDES.*

HERACLIDES, an *Heracleote*, the Son of *Euthyphron*, was a Perſon of a great Eſtate. He came from *Pontus* to *Athens*, where he made it his Buſineſs to hear the Philoſophers, and among the reſt *Speuſippus*, to whom he firſt became a Scholar; after that he went among the *Pythagoreans*, in imitation of *Plato*; and laſtly was a Hearer of *Ariſtotle*,

*tle*, as *Sotio* teſtifies in his Book of *Succeſſions*. He was very gorgeous in his Apparel. He was ſhaped ſquat, and with his Belly ſtrutting out; ſo that they gave him the nickname of *Pompic*, as one that made a great Show in the Streets, inſtead of *Pontic*; otherwiſe he was a Man grave, and of a graceful Deportment.

His Works alſo demonſtrate the Excellency and ſoundneſs of his Judgment. And firſt his Dialogues about the inſtitution of evil Manners and Behaviour: One of Juſtice; one of Temperance; one of Piety; one of Strength; one of Vertue; one of Vertue ſo generally taken; of Felicity; of a Prince; of Laws and things that are agreeable with them; of Words; of Bargains; of forc'd Love, otherwiſe entituled *Clinias*; of the Underſtanding; of the Soul; of the Soul and Nature; of Images; againſt *Democritus*; of Heaven; of things in Hell; two Books of Lives; of the Cauſes of Sickneſs; of Good; againſt *Leno*; againſt *Metto*; of the age of *Homer*, and *Heſiod*, and *Archilochus* in two Books; a tract of Muſic; of things written by *Sophocles* and *Euripides*; of Muſic in two Books; one entituled *Theorematic*; of the three Tragic Poets; Characters; four enarrations of

of *Heraclitus*; an Enarration to *Democritus*; two Books of Solutions; advertisements to *Dionysius*; of Rhetoric in two Books; the Duty of an Orator, Entituled *Protagoras*; the History of the *Pythagoreans*; of Inventions.

Here we are to understand that he handles some of these Subjects under Comical Fictions, as Pleasure and Chastity; others under Tragical Fictions, as Piety, Power, and those things that are in Hell. He also keeps close to the Character of the Persons whom he introduces in his Dialogues, so that still a Philosopher speaks like a Philosopher, a Captain like a Captain, a Citizen like a Citizen. And besides those Dialogues already mentioned, we meet with others that are of his Composition, concerning Geometry and Logic. In short he was a Man to whom nothing came amiss; as being furnished both with Matter, Phrases, and Words for all manner of Subjects and Discourses.

Some report, that he set his Country free from the yoak of Tyranny, after he had put to death the Tyrant that held it in Subjection; and among the rest, *Demetrius* the *Magnesian* in his *Homonymia's* not only asserts this for Truth, but recites another Story of him; how that he

he charged one of his Familiar Friends to hide his Body after his Deceaſe, where it might not be found, and that he ſhould lay in his Bed a certain Snake, which he had privately foſter'd in his Houſe from a young one, on purpoſe that they might think he was taken by the Gods up into Heaven: That his Friend did as he was ordered, but that the Impoſture was diſcover'd. For his Fellow-Citizens flocking from all Parts to deify him with their Encomiums, the ſilly Snake terrified with the noiſe, came hiſſing from under the Bed-cloths, and frighted all the Company out of the Room. By which means the Cheat being diſcovered, *Heraclides* was adjudged quite another ſort of a Man than he deſign'd to have been, which was the Reaſon we made him this Epigram.

*Great* Heraclides *thought to cheat the World,*
*To leave between his Sheets a Serpent furl'd;*
*As if the Gods had raviſh'd their Delight,*
*To taſt* Ambroſial *Food with them that Night.*
*'Tis true the Dragon might be call'd a Beaſt,*
*But yet more Beaſt was he with Heaven to jeſt.*
*For which, with a ſwift Palſey ſtruck, his End*
*Shew'd us how vainly Men with Gods contend.*

*Hippobotus*

*Hippobotus* avers the ſame. But *Hermippus* tells the Story of his Death quite another way. For he ſays, that the *Heracleotes* ſeeing their Country laid waſte by Famine, deputed certain Perſons to conſult the Oracle of *Apollo*, about the redreſs of their Calamity. Whereupon *Heraclides* brib'd the *Pythian* Prieſteſs and the Deputies, to the end, that at their return they might ſay, that their Country would not be reliev'd, till they had honoured *Heraclides*, the Son of *Euthypron*, yet living, with a Crown of Gold, and plac'd him after his Death among the Hero's and Semi-Gods. Which was done accordingly: Nevertheleſs, they who were Actors in this Tragedy, got little by it; for juſt as *Heraclides* was crowned in the Theatre, he was ſtruck with an Apoplexy, and the Commiſſioners with an Epilepſy, with ſuch a giddineſs in their Heads, which never left 'em 'till they breath'd out their Souls. And as for the *Pythian* Prieſteſs, ſhe dyed at the ſame Inſtant; being bit by a venemous Snake in the Veſtry.

*Ariſtoxenus* the Muſician reports, That he wrote ſeveral Tragedies under the Title of *Theſpis*.

*Cameleo* alſo relates, That he ſtole the choiceſt of his Writings from *Homer* and

*Heſiod.* Moreover *Autodorus* an *Epicurean* Philoſopher reprooves him for many things which he writ in his Treatiſes of Juſtice. But *Dyoniſius* the Mathematician, or as others will have it, *Spintharus* attributes thoſe Writings to *Sophocles*, in his *Parthenopea*; which *Autodorus* believing to be falſe, when he comes to cite the ſame Verſes in certain Commentaries of his, he quotes 'em as made by *Heraclides*. *Dyoniſius* thereupon ſignified to *Autodorus* his miſtake; but the other ſtill miſtruſting the Truth, he ſent him the Verſes tranſcribed out of the Original Copy, conformable to *Pancalus*'s Copy; which *Pancalus* was *Dyoniſius*'s Friend. But *Autodorus* ſtill perſiſting in his Obſtinacy, and affirming he could prove the contrary, *Dionyſius* ſent him the following Verſes.

*Thou muſt not think the wary Ape to nooze,*
*And therefore ſeek out Cullies to abuſe;*
*For Senſeleſs* Heraclide's *a Man well known,*
*T'have eaten Shame, and drank to waſh it down.*

Beſides this *Heraclides*, there were thirteen others. The firſt a native of the ſame Country, and a writer of *Pyrrich* Fancies. The ſecond a *Cumæan*, who wrote

wrote five Books of the *Perſian* Story. The third a *Cumæan*, who wrote concerning the Art of Rhetoric. The fourth a *Calatinian*, or *Alexandrian*, who ſet forth his Succeſſions in ſix Books, and a Lembeatic Oration, entituled *Lembas*. The fifth of *Alexandria*, a Writer of the *Perſian* Proprieties. The ſixth a *Bargyleitan* Logician, who wrote againſt *Epicurus*. The ſeventh a *Niceſian* Phyſician. The eighth a *Tarentine* Empiric. The ninth a writer of Precepts in Verſe. The tenth a *Phocian* Statuary. The eleventh a ſmart Epigrammatiſt. The twelfth a *Magneſian*, who wrote a Pöem, entituled *Mithridatics*. The thirteenth an Aſtrologer, and our Philoſopher makes the fourteenth.

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*The End of the fifth Book.*

# *Diogenes Laertius:*

Containing the

Lives, Opinions, and Apophthegms

Of those that were most Famous in

# PHILOSOPHY.

## The Sixth Book.

Translated from the Greek by *William Baxter*, Gent.

## The LIFE of *ANTISTHENES.*

*ANTISTHENES* was the Son of *Antisthenes*, and an *Athenian* by birth: but he was thought not to be rightly descended. Whence it is that once he said to one that twitted him with it, *Even the Mother of the Gods is a* Phrygian. For

his Mother was look't upon as a*Thracian. Whence it was, that having signalized himself in the Battel of *Tanagra*, he gave occasion to *Socrates* to say of him, *So brave a man as he could not be an* Athenian *by both sides*. And himself once reflecting upon the *Athenians*, for valuing themselves upon their being Earth-sprung, said, *That could make them no better Gentlemen than Snails and Caterpillars*. He was first a hearer of *Gorgias* the Orator: whence it is that he expresses an haranguing kind of style in his Dialogues; and especially in his Truth and Persuasives. And *Hermippus* saith, That at the *Isthmian* Games he lookt upon him to praise and discommend the *Athenians*, *Thebans* and *Lacedæmonians*: but seeing a very great Concourse coming in from those Cities, he left it off. Afterwards he struck in with *Socrates*, and improved so much by him, that he persuaded his Scholars to go with him to School to *Socrates*. And though he dwelt at the *Pireæum*, yet went he up every day fourty *Stadia* to hear *Socrates*. Of whom when he had got the Art of Patience, and had affected a sedateness of Mind, he became the first Founder of the *Cynick* Philosophy. He would make out that Labour was good, by the great *Hercules* and *Cyrus*, borrowing the one Example

* *Strange Women were as infamous at* Athens *as they were in* Judæa. *and it was as unlawful to marry with them.*

ample from the *Greeks*, and the other from the barbarous People. He was also the first man that ever defined a Definition, saying, *A Definition is that which declares what any thing is whereby it is.* He used often to say, *I had much rather be mad than sensually delighted*: and, *That a man should accompany with no woman that would not acknowledge the kindness.* And to a young Youth of *Pontus* that purposed to be his Scholar, and therefore asked him what things he should have occasion to use; he replyed, *A new Writing-Book, a new Writing-Pen, and a new Writing Table*; intending in it his Mind. To one that asked him what kind of woman he should marry, he said, *If thou hast a handsome woman thou wilt have a* * *Common woman*; *but if an ugly one, thou wilt have a* † *Tormentor.* Hearing upon a time that *Plato* spoke ill of him, he said, *It is like a Prince to do well, and be ill spoken of.* Being admitted to the Mysteries of *Orpheus*, and the Priest telling him that such as were initiated into those Rites should participate of many good things in the World beneath, he said, *And why then dost not thou dye?* Being on a time upbraided, as not being descended of Parents that were both free, he said, *I am not descended of Parents that were both Wrestlers, and*

* Κοινήν.
† Ποινήν.

*yet I can wreſtle.* Being asked why he had ſo few Scholars, he ſaid, *Becauſe* * *I don't keep them out with a ſilver Staff.* Being askt why he did chide his Scholars ſo ſeverely, he ſaid, *Doctors were wont to do the like to their Patients.* Seeing upon a time an Adulterer making his Eſcape, he ſaid, *Unhappy Fellow! what a danger mighteſt thou have eſcaped for one* Obolus? He uſed to ſay (as *Hecato* in his Sayings informs us) *It was far better to light among* † *Ravens than among* * *Flatterers: for thoſe would eat but dead men, but theſe the living.* Being askt what he thought the happieſt thing among men, he ſaid, *To dye in a proſperous Condition.* As one of his Followers was bewailing the loſs of his Memoirs, he ſaid, *You ought to have written them on your Mind, and not upon Parchments. As Iron is fretted by ruſt, ſo* (he ſaid) *were envious perſons by their own ill nature.* He ſaid, *They that would be immortal ſhould live piouſly and juſtly.* He ſaid, *Commonwealths were then deſtroyed, when they loſt the diſtinction betwixt good men and bad.* Being once commended by wicked Fellows, he ſaid, *I am mightily afraid I have done ſome miſchief. The Cohabitation of Brothers living in Amity,* he ſaid, *was ſtronger than any Wall.* He ſaid, *A Traveller ſhould make ſuch Proviſions for his Journey, as would*

* *I read* οὐκ ἐκβάλλω, *for* ἐκβάλλω.

† Κόρακας.
* Κόλακας.

*would swim out with him in time of Shipwrack.* Being once upbraided with keeping Company with wicked Fellows, he said, *Physicians keep company with sick people, and yet have no Fever.* He would say, *It was an absurd thing to pick Darnell out of Wheat, and useless persons out of a Compagne, and yet to let envious persons live in a Civil Society.* Being askt what advantage he reaped by Philosophy, he said, *To be able to keep my self Company.* When one said to him at a Banquet, Pray Sir sing; he replyed, *Pray, good Sir, pipe to me.* When *Diogenes* asked him for a Gown, he bid him fold in his Mantle. Being asked which of the Sciences was the most necessary, he said, *To unlearn bad things.* He advised such as heard themselves ill spoken of, to bear it a little better than a man that had Stones flung at him. He would rally *Plato* as too inflate: As therefore he beheld once at a publick Shew a snorting Horse, he said to *Plato*, *I phansy thou wouldst have made a gallant Prancer thy self.* This he said, because *Plato* would never leave off commending the Horse. And as he once made him a Visit when he was sick, and saw the Bason where *Plato* had vomited, he said, *Here is Choler, but I see no pride.* He gave Counsel to the *Athenians* to elect their Asses

Asses to be Horses: But they looking upon that as very ridiculous; *Why* (said he) *you make men Leaders of your Armies that have nothing to recommend them but your Votes.* To one that said to him, There are a great many that speak very honourably of you; he said, *What harm have I done?* As he was turning the ragged part of his Mantle outward, *Socrates* espyed him, and said, *I see thy Vanity through thy Mantle.* Being asked by one (as we are told by *Phanias* in his *Socratics*) What he should do to become a worthy good man; he said, *If thou wilt learn of such as know it, that the evils that are in thee should be avoided by thee.* To one that spoke well of Sensuality, he said, *I pray God my Enemies Children may have their fill of it.* To a young man that presented himself in a finical posture to a Carver, he said, *Prethee tell me, if that Copper had but speech, what thou wouldst have to boast of?* And when he had made answer, *My Beauty*; he said, *art thou not then ashamed to be so pleased with being like a dumb thing?* A young man of *Pontus* promising to take great care of him as soon as his Ship with Salt-fish should arrive, he took him along with him with an empty bag, and went to a Meal-woman, and loaded himself with Meal, and went his way: But the

Woman

Woman demanding of him her Money, he reply'd, *This young man will pay thee when his Ship with Salt-fish shall come home.* He seems to have occasioned the Exile of *Anytus*, and the Death of *Melitus*: For as certain young men from *Pontus*, moved with the Fame of *Socrates*, came to converse with him; he falling by chance into their Company, brought them to *Anytus*, affirming him to be a greater Moralist than *Socrates*. At which such as stood about him being much enraged, drave him into Banishment. If he chanced to see a married Woman in fine Clothes, he would go to her house, and bid her husband bring forth his Horse and Arms: With which if he were provided, he would say, he might let her wear her Finery, (for those would be his Defence;) but if not, he would advise him to strip her of them. These also were his Tenets. He taught that Vertue might be acquired: That it was the same thing to be a Gentleman, and to be a Man of Vertue: For that Vertue alone was sufficient for happiness; and that nothing more was requisite, except it were the bodily strength of *Socrates*. And that Vertue consisted in Actions, and needed not many Discourses nor Sciences: And that a wise man did not live by the Laws of

of the State, but by those of Vertue. That if he designed to have Children, he would accompany with the best humour'd Women, that so he might be lov'd: for that the Philosopher only understood how to love. These things also are ascribed to him by *Diocles*. To a wise man there is nothing strange or foreign. A good man merits Love. Honest men are all Friends. To take those for ones Confederates who are brave and just. Vertue is a Weapon that one cannot be disarmed of. It is better to engage with a few brave men against all Cowards, than with many Cowards against a few brave men. We should give great heed to our Enemies, for they are the first that observe our Faults. That we should much more esteem a worthy man than a Kinsman. Vertue is the same in a Woman that it is in a Man. Good things are amiable, and bad things deformed. Account all ill things strange to you. Prudence is the secureſt wall; for it will neither dilapidate, nor be betrayed. We should erect us walls in our own impregnable Thoughts. He held his Discourses in the place of Exercises, called *Kynosarges*, a little way without the City Gates: whence some suppose the *Cynick* Philosophy to have had its Name. Himself was

called

lled *Haplokyon*, (which is, Simple Dog): nd he was the first (as *Diocles* tells us) that folded in the Mantle, and used it his only Garment; and that carried about a Staff and a Scrip. *Neanthes* also rites that he was the first that † folded the Mantle. But *Sosicrates* in the third ook of his Successions, saith, That *Diorus* the *Aspendian* was the first that let own his Beard, and used a Staff and crip. This was the only man of all the ocraticks that *Theopompus* speaks honourably of; and he saith, he was a very harp Man, and that he could by the harms of his Conversation draw in whom e pleased; which indeed is very evident s well by his own Writings, as by *Xenohon*'s Banquet. And he seems to me, to ave been the first Author of the most Masculine Sect of the *Stoics*. Whence t is that *Athenaus* the Epigram-writer peaks thus of them.

* *Here was the beginning of Doublets and Jerkins.*

† *I read* Διαπλῶσαι *for* ἁπλῶσαι, *with* Salmasius *in his Treatise* de Pallio.

*O you who have in* Stoic *Learning Skill,*
*Whose sacred Pages worthiest Maxims fill;*
*That Vertue's the sole Blessing of the Mind,*
*For she alone can save and bless Mankind.*
*The tickling joys of Flesh that others Chuse,*
*Are but the Raveries of* * *one freakish Muse.*

* Epicurus.

It

It was he that lead *Diogenes* the way to Sedateneſs, *Crates* to Abſtinence, and *Zeno* to Patience; and it was he that laid the Foundations of the Government of his Native City. *Xenophon* ſaith he was indeed exceeding gay in Converſation, but in other reſpects moſt temperate and grave. There go about ten Tomes of his Writings. The firſt in which he treats of Phraſe or Forms of Stile: *Ajax*, or *Ajax's* Speech: *Ulyſſes*, or *Ulyſſes's*: *Oreſtes's* Defence, or of Drawers of Indictments. † *Iſographe*, or *Deſias*, or *Iſocrates*; it being againſt *Iſocrates's* Speech, called *Amartyros*, (or without Teſtimonies.) The ſecond Tome in which he diſcourſes of the nature of Animals; of Propagation, or of Marriage; a Love Diſcourſe; of the Sophiſts; a Phyſiognomical Diſcourſe; of Juſtice and Valour, being his firſt, ſecond, and third Perſwaſives; of *Theognis*, being his fourth and fifth. The third Tome, in which he treats of Goodneſs; of Valour; of Law, or of Government; of Law, or of fair and juſt; of Liberty and Slavery; of Truſt; of a Steward; of Confiding, and of Victory; an Oeconomical diſcourſe. The fourth Tome, wherein is his *Cyrus*; his *Hercules* the Elder, or of Strength. Tome the Fifth, wherein is his

*He played upon the name of Iſocrates.*

*Cyrus*,

*Cyrus*, or of Monarchy; and his *Aſpaſia*. Tome the ſixth, in which is his Truth; of Diſputing, a Contradictory Diſcourſe: *Sathon*, Of Contradiction, Firſt, Second and Third: Of Diſcourſe. Tome the ſeventh, in which is his Treatiſe of the Inſtitution of Youth, or of Terms, Firſt, Second, Third, Fourth and Fifth: Of Dying: Of Life and Death: Of things in the nether World: Of the uſe of Terms, or of Wrangling: Of Queſtioning and Anſwering: Of Opinion and Science, Firſt, Second, Third, Fourth: Of Nature, Firſt, Second: A Queſtion about Nature, in two Tracts: Opinions, or of Wrangling: Of learning Problemes. Tome the eighth, wherein is his Diſcourſe of Muſick: Of Commentators: Of *Homer*: Of Injuſtice and Impiety: Of *Calchas*: Of a Spy: Of Pleaſure. Tome the ninth, in which is his Diſcourſe of the *Odyſſea*: Of *Minerva*'s Rod: Of *Telemachus*: Of *Helena* and *Penelope*: Of *Proteus*: His *Cyclops*, or of *Ulyſſes*: Of the uſe of Wine, or of *Drunkenneſs*, or of the *Cyclops*: Of *Circe*: Of *Amphiaraus*: Of *Ulyſſes* and *Penelope*: And of *Ulyſſes*'s Dog. The tenth Tome, wherein is *Hercules*, or *Midas*: *Hercules*, or of Prudence, or of Strength: The Maſter, or the Lover; The Maſters, or the Spies:

*Me-*

*Menexenus*, or of Government: *Alcibiades*: *Archelaus*, or of Monarchy. And these are the things he wrote of. *Timon* therefore rallying him for the great number of his Books, calls him the Universal Tatler. He died of a wasting Consumption: At which time *Diogenes* coming in to visit him, said to him, *Hast thou any need of a Friend?* And once he came to see him with a little Dagger about him, and when he said, *Who will deliver me from these pains?* *Diogenes* pointed to the Dagger, and said, *This will.* But he replyed, *I said from my pains, not from my life.* For he was thought to be over effeminate under his Distemper, through excessive love of Life. And I made my self the following Epigram upon him.

*Thou wast a Cur, in life,* Antisthenes;
*Words were thy teeth; black choler thy disease:*
*Now dead, thou'lt scare the Ghosts, thou'lt look so fell:*
*There should be one to lead thee down to Hell.*

There were besides him three other *Antisthenes*: One a *Heraclitist*: The other an *Ephesian*: And a third an *Historian* of *Rhodes*. And now we have dispatched the Successors of *Aristippus* and *Phædon*, we will bring in next the *Cynicks* and *Stoicks*, the Followers of *Antisthenes*; and that in the ensuing Order. THE

# The LIFE of DIOGENES.

DIOGENES was the Son of *Ikesias*, a Banker, and by Birth a *Sinopese*. *Diocles* saith, that his Father keeping a publick Goldsmiths Shop, and stamping false Money, was condemned to Banishment: But *Eubulides* in his Treatise of *Diogenes*, saith, *Diogenes* himself was guilty of it, and therefore wandred abroad with his Father. Yea himself speaks in his * *Leopard*, as if he had coined Money. Some will have it, that being made Overseer of the Goldsmiths Work, and being over-perswaded by the Workmen, he went to *Delphi*, or else to the Temple at *Delos*, and asked *Apollo* whether he might do what he was perswaded to in his own Country; and he saying he might, and understanding the Oracle to mean the * publick Money, he Counterfeited the Change-Money, and was catch'd at it; and (as some say) condemned to Banishment; but (as others) he went of himself to Banishment out of fear. There are others that say, that his

* *I read* Παραδήλει for Ποδάλφ. *See in the Names of his Books.*

* Νόμισμα *may be taken for Law, or publick Opinion as well as for Money.*

Father found the Money, and himſelf adulterated it; and that his Father was committed to Priſon for it, and there dyed, but himſelf fled and came to *Delphi*, and there enquiring not whether he ſhould turn Coiner, but what he ſhould do to make himſelf moſt famous, and that thereupon he received * this Anſwer.

**That is, Stamp falſe Coin, or maintain Paradoxical Opinions.*

And being at *Athens* he ſought Acquaintance with *Antiſthenes*; but he ſhoving him from him, becauſe he would entertain no Body, he forced himſelf upon him at laſt with long aſſiduity. And as one time he held his Staff at him, he ſtooped hi Head to him, and ſaid, ſtrike, for you will never find a Stick hard enough to keep me from you, as long as I find you diſcourſing of any thing. From that time forward he became his Hearer; and being an Exile from his Country, he betook himſelf to a mean way of Living. Seeing a Mouſe running over a Room (as *Theophraſtus* tells us in his *Megarick*) and conſidering with himſelf, that it neither ſought for a Bed, nor was affraid to be alone in the dark, nor deſired any of our eſteemed Dainties, he contrived a way to relieve his own Exigencies; being the firſt, as ſome think, that folded in the Mantle, becauſe his Neceſſity obliged him to ſleep in it: He alſo carried with him a Scrip,

Scrip, which held his Victuals, and he made uſe of all places indifferently to eat, ſleep, and diſcourſe in. Once he pointed with his Fingers at *Jupiter*'s Portico, and ſaid, The *Athenians* have built me here a brave Palace to dine in. He uſed a Staff at firſt to lean on in the time of his Sickneſs; but afterwards he always carried it with him; yet not in the City, but as he walked in the Country, together with his Scrip, as *Olympiodorus*, Prince of *Athens*, tells us, and *Polyeuctus* the Orator, and *Lyſanias* Son of *Æſchrion*. Having written to one to provide him a a Cottage, and he delaying, he made uſe of a Tub he found in the *Metroon*, inſtead of a Houſe, as even himſelf relates to us in his Letters. In Summer time he would roul himſelf in hot Sand, and in the Winter he would embrace Statues clad with Snow; thus every way exerciſing himſelf to hardſhip. He was very good at ridiculing other Men. He would call *Euclid*'s School, his * *Chole*, (that is, his Choler;) and *Plato*'s *Diatribe* (or Exerciſe) his *Catatribe* (or Time-waſting.) The *Bacchanalian* Spectacles he would call the Fools Wonders; and the popular Orators, the Waiting Men of the Rabble. As often as he ſaw Commanders of Ships, Phyſicians, and Philoſophers, he would

* χόλη. a Pun.

ſay, Man was the moſt intelligent of all Animals; but when again he ſaw Expounders of Dreams, Diviners, and thoſe that gave Ear to them, or ſuch as were puffed up by reaſon of Honour or Wealth, he would ſay, he thought no Creature on Earth more fond. He was uſed often to ſay, He thought a Man ought to provide himſelf either with Senſe or with a Halter. And once obſerving *Plato* at a great Feaſt lightly touching an Olive, he ſaid to him; Learned Man, what made you ſail to *Sicily* for the ſake of theſe Meſſes, and will not now enjoy them when they are before you? to which he replied; By the Gods, *Diogenes*, I have cloy'd my ſelf with Olives, and ſuch kind of things, when I was there. What need had you then (ſaid he) to ſail to *Sicily?* Did not *Attica* then bear Olives? But *Favorinus* in his Various Hiſtory ſaith, this was ſpoken by *Ariſtippus*. Another time as he was eating of dryed Figs he met with *Plato*, and ſaid to him; You may take part with me if you pleaſe: but he taking ſome and eating them, he ſaid, I ſaid thou mighteſt take part with me, not, that thou mighteſt Eat.

As on a time he trod upon his Carpets, when he had invited his Friends that were come

come from King *Dionys* to see him, he said, I tread upon *Plato*'s Vanity: He replied, How great a Pride dost thou discover *Diogenes*, while thou strivest to appear humble! Others say, *Diogenes* said, I tread upon *Plato*'s Pride; and that he answered again; But with another Pride, *Diogenes*. But *Sotion* in his fourth Book saith, the Cur said this to *Plato*. *Diogenes* once begged a little Wine of him, and also a few dryed Figs, and he sent him a whole Cask. Upon which he said to him, if one ask thee how much two and two is, thou wilt say twenty; and thus thou wilt neither give what one begs of thee, nor answer what one asks thee. This he spoke Drolling upon him for his endless way of talking. Being asked in what part of *Greece* he had seen brave Men, he answered, I saw at *Lacedæmon* brave Boys; but brave Men no where. He being one time discoursing upon a weighty Subject, and no body coming near him, he fell a tooting an idle tune. And as there were gathered a great Croud about him, he upbraided them with their haste in coming to hear Impertinencies, and their unconcerned Slackness in matters of Importance. He was wont to say, Men will strive for the Mastery in hunching and kicking; but

not a Man in true Worth and Goodneſs. He wonder'd at the Criticks, that could ſo anxiouſly enquire into the Diſaſters of *Ulyſſes*, and were ignorant of their own. He would ſay alſo, that Muſicians could tune the ſtrings of a Lyre, but left the Habits of their own Minds untuned. And that the Mathematicians pored upon the Sun and Moon, but overlook'd the common things that were at their Feet. Likewiſe that the Lawyers kept a great deal of Pother about talking of Juſtice, but never did it. Nay he ſaid, the Lovers of Money would ſpeak much againſt it, and yet lov'd it ſtill entirely. He would often blame thoſe that would commend honeſt Men for being above Money, but would, notwithſtanding, themſelves emulate the moneyed Men. He would be very much mov'd to ſee Men offer Sacrifice to the Gods for their Health, and yet would in time of Sacrifice eat contrary to their Health. He would ſay he much admired thoſe Servants that looked on their Maſters while they Gormandiz'd, and yet ſnatch'd none of their Victuals from them. He would commend thoſe that would talk of Marrying, and never Marryed; thoſe that would talk of going to Sea, and never went to Sea; thoſe that would talk of ſerving pub-

lick

lick Offices, and never ſerved them; thoſe that would talk of keeping handſome Boys, and never kept any; and thoſe that made Preparations to go to live with great Men, and never came near them. He would alſo ſay, A Man ſhould reach out his Hand to his Friend with his Fingers unclaſpt. *Hermippus* in his Sale of *Diogenes* ſaith, How that being taken Captive and Sold, and being ask'd what he could do; he ſaid, I can govern Men. And he ſaid to the Cryer, make an *O yes*, and ask if any one will buy him a Maſter. Being forbidden to ſit down, he ſaid, Now I think on it, it is no great matter, for they buy Fiſh in what poſture ſoever they lie. He ſaid he much wondered that when we buy a Pot and a Lid, we try them with our Fingers; but when we buy a Man, we are content with only ſeeing him. He told *Xeniades*, that bought him, he ought to be obedient to him, though he was his Servant; for that a Pilot or Phyſician, though many times but Servants were yet obeyed. And * *Eubulides* ſaith in his Book entituled the Sale of *Diogenes*, that accordingly he inſtructed the Sons of *Xeniades* after the other Sciences in Horſemanſhip, Archery, Slinging, and Caſting of Darts. And being at the place of the Games, he would not ſuffer the

* So I read it, Eubulus.

Maſter of the Exerciſes to exerciſe them for the Games as was uſual, but he himſelf would do it, only to get them a Colour, and to preſerve their Health. Theſe Children alſo got by Heart many things out of the Poets and Hiſtorians, and ſome things out of *Diogenes*'s own Writings. And he was uſed to reduce every thing to an Abridgment for the eaſe of their Memories. He taught them within doors to be ſerved with a ſlender Diet, and to drink Water. He cauſed them alſo to be polled to the Skin, and to go very plain in Habit, without either Gown or Sandals, and to be ſilent, and to look only upon themſelves as they went along. He alſo took them out a Hunting. And they took great Care of *Diogenes*, and would often beg of their Parents for him. The ſame Author tells us, that he lived with *Xeniades* until he was an old Man, And that when he dyed, he was buried by his Sons; where *Xeniades* asking him how he would be buried; he anſwered, With my Face downward: And when he asked him why ſo? Becauſe ſhortly (ſaid he) the lower ſide will be uppermoſt. This he ſaid, becauſe the *Macedonian* Intereſt was already grown great, or becauſe mean People were then advanc'd to great Places. When one brought him

to

to a brave Houſe, and bid him not Spit after he had perceiv'd him to hawk, he ſpit full in his face, ſaying in his own Excuſe, he could find ne'er a worſe place to ſpit in. But ſome aſcribe this to *Ariſtippus*. On a certain time he called out aloud, Ho! you Men; and when they were come together, he ſtruck at them with his Staff; ſaying, it was Men I call'd for, not Rogues. This we are told by *Hecato* in his firſt Book of Sayings. They ſay, that *Alexander* ſaid; If he had not been *Alexander*, he would have been *Diogenes*. He was us'd to ſay; Thoſe were not * *Anaperoi* (that is maimed People) that were deaf and blind, but that had no *Pera* (that is a Scrip.) He came once half trimmed into the young mens Club (as *Metrocles* in his Sayings informs us) and was there beaten by them. But afterwards he wrote down the Names of them that beat him, upon a white Table, and went about the Streets expoſing it to publick View; and thus he expoſed them to Contempt, making them to be Condemn'd, and much blamed of all. He would ſay, he was the commended man's dog, but that none of the Commenders durſt take him with them a Hunting. To one that ſaid to him, I have got the day of the men in the *Pythian* Games, he anſwered, It is I have the day of the men, but thou

Ἀνάπη-ροι. *A Pun.*

of

of the Slaves. To ſome that ſaid to him, thou art an Old man, ſlacken a little now; he anſwered, What if I were running of a Race, ſhould I ſlacken towards the End, or mend my Pace? Being invited to Dinner, he ſaid he would not come; for he had no Thanks Yeſterday for coming. He would walk upon the Snow with his bare Feet, and do ſuch other things as were above ſpoken of. He did alſo eſſay to eat raw meat, but could not digeſt it. He once catch'd *Demoſthenes* dining at a publick houſe, and as he went to ſteal away, he ſaid to him; Thou wilt be ſo much the more in a publick houſe. Certain Strangers being once deſirous to ſee *Demoſthenes*, he reached out his * middle Finger and ſaid, This is the *Athenians* * Rabble Guide. As one threw out a piece of Bread and was aſham'd to take it up again, he willing to reprove his Folly, tyed a ſtring to the Neck of an Earthen Pot, and drew it after him acroſs the * Potters Yard. He was uſed to ſay, he did imitate Muſick-maſters; for they were wont to go higher than the Note, that others might hit the true Note. He us'd to ſay, That moſt men were within a Finger of Madneſs: For that if a Man as he goes along put out his middle-Finger, he will be thought to be mad; but if he put

* *The* Digitus infamis.

* Δημαγωγός.

* *Or* Keramicon.

at out his Fore-Finger, he will be in his ght Wits. He uſed to ſay; That things f moſt value were ſold for nothing, and n the contrary; for that a Statue would oſt three Thouſand Silver Drachmaes, and * Buſhel of Meal, but two ſmall pieces of Copper. He ſaid to *Xeniades*, that ought him; Come let me ſee how you will o what you are bidden; and he replied, χοίνιξ.

*Rivers ſwift Streams unto their Springs return.*

He ſaid, If in your Sickneſs you had ought you a Doctor, would not you e obedient to him, and not ſay, *Rivers ſwift Streams unto their Springs return?*

One would fain have come to him to earn Philoſophy of him, and he gave him Hough of Bacon to carry, and made him follow him: But as he flung it down for very ſhame, and went his way: So ſometime after he meeting him, laugh'd at him, and ſaid, the Bacon Hough hath diſſolved the Friendſhip betwixt me and thee. But *Diocles* tells us the Story thus. One ſaying to him, I give me your Command, *Diogenes*; he took him along with him, and gave him half an *Obolus* worth of Cheeſe to carry; but he refuſing it, he ſaid, Half an *Obolus* worth of Cheeſe hath diſſolved

ed the Friendſhip betwixt me and thee. Seeing once a little Boy drinking Water out of the Hollow of his Hand, he took his little Diſh out of his Scrip, and threw it away, ſaying; This little Boy hath out-done me in Frugality. He threw away his Bowl alſo, when he likewiſe ſaw another little Boy, after he had broken his Diſh, receiving his Lentile Pottage into a hollow piece of Bread. He would alſo argue that all things are the Gods. And wiſe Men are the Gods Friends, and Friends have all things common; therefore all things are wiſe Mens. Seeing on a time a Woman Proſtrating her ſelf to the Gods after an unſeemly manner, and willing to free her from her * ſlaviſh fear (as *Zoilus* of *Penga* relates) he came to her and ſaid, Art thou not afraid, Woman, leaſt God ſhould ſtand behind thee, (for he fills all places with his Preſence) and ſee thy unſeemly Poſture? He devoted the Picture of a Club-man to *Æſculapius*, which as People threw themſelves down upon their Faces, ran to them and broke their Heads. He was wont to ſay, That the Curſes in the Tragedies were all light upon him; for he was without City, without Houſe, without Country, Poor, a wanderer, and had but one days Proviſion. He often ſaid, he oppoſed

Δεισιδαιμονία

Magnanimity

Magnanimity to Fortune, Nature to Law, and Reaſon to Paſſion. As he was Sunning himſelf one day in the *Craneon*, *Alexander* ſtanding by him, ſaid, Ask of me what thou wilt, and thou ſhalt have it; he anſwered, Stand out of my Light. As one was reading a tedious Diſcourſe, and at laſt diſcloſed the Blank at the end of the Book, he ſaid, Courage my Maſters I ſee Land. When one would prove by a Syllogiſm, that he had Horns, he clapped his Hand to his Forehead and ſaid I feel none. In like manner, when one offered to prove there was no motion, he roſe up and walked about. To one that diſcourſed of the Heavenly Bodies, he ſaid, How long is it ſince thou cameſt from Heaven? A wicked Eunuch having written upon his Houſe, *LET NO ILL THING COME IN HERE*, He ſaid, Which way will the Maſter of the Houſe come in? As he anointed his Feet with Perfumed Ointments, he ſaid, The Perfume goes up from the Head into the Air, but from the Feet into the Noſe. When the *Athenians* adviſed him to be initiated, affirming that ſuch as were admitted to thoſe Secrets, ſhall obtain Preheminence in the Nether World; he ſaid, It would be an abſurd thing, if *Ageſilaus* and *Epaminondas* muſt live in Mire, and

and certain mean Fellows, if but initiated, be in the Islands of the Happy. As he saw Mice creeping upon his Table, he said, Look you here, *Diogenes* also feeds Parasites. When *Plato* called him Dog, he said, Very right, for * I am returned to those that sold me. When one asked him as he was coming out of the Bagnio, Whether there were many Men a Bathing, he answered, No: But to another that asked, whether there was a great Croud, he said, Yes. *Plato* having defined a Man to be an Animal with two Legs, without Feathers, and having gain'd great applause thereby, he stript a Cock, and brought him into his School, and said, here is *Plato*'s Man for you: which occasioned him to add to his Definition, *With broad Nails*. To one that asked him what time of Day was best for a Man to eat his Dinner in, he answered, If he be a rich Man, when he will; but if a poor Man, when he can get Meat. Seeing among the *Megaricks* their * Sheep clad with Skins, and their Children naked, he said, It is better to be a *Megarese* Ram, than his Son. To one that hit him with a piece of Timber, and afterward said have a Care; he said, Dost thou intend to strike me again? He called the Oratours the Waiting-men of the Rabble, and

* *He noted* Plato's *return to* Dionsiyus.

* *The Ancients Cloathed their Sheep to save their Wool.* See Varro de re Rustica.

and Garlands, the * Buddings out of Glory. Once he lighted a Candle at Noon day, and ſaid I look for a Man. He ſtood once under a great Spout of Water, and when they that ſtood about him much pittied him, *Plato* being there alſo, ſaid, If you deſign him any Kindneſs, go from him, intimating his Vain-glory. As one gave him a Blow on the head with his Knuckle, *Hercules* (ſaid he) What a thing have I been all this while ignorant of, that one ſhould walk about with a Helmet on? But when *Midias* ſtruck him on the head with his Knuckle, and ſaid, There is three Thouſand Drachmaes upon the Table for thee. The next day he took the * Gameſters Strapping Leathers, and threſh'd him ſoundly, and then ſaid, there is three Thouſand Drachmaes upon the Table for thee. *Lyſias* the Apothecary asking him, whether he thought there were any Gods or no; he anſwered, How can I do otherwiſe, when I believe thee to be their Enemy? but there are ſome that ſay, *Theodorus* ſaid this. When he ſaw one beſprinkling himſelf with Water, he ſaid unto him, Miſerable Wretch! Doſt thou not know, that as thou canſt not by ſprinkling free thy ſelf from the Errours of Grammar, no more canſt thou from the Errours of Life. He was uſed to blame

* *Exanthemata, ſignify alſo Pimples or Breakings out.* a Pun.

* *Called* Cœſtus.

Men

I read εὐχῆς for πτώσεις. with M. *Caſaubon.*

Men about their * Prayers, ſaying, they asked for the good things, that ſeemed ſuch to them, and not for thoſe that were ſuch indeed. To ſuch as were frighted with dreams, he would ſay, They took no notice of what they did when awake; but buſied themſelves mightily about what they fancied in their Sleep. As the Herald proclaimed at the *Olympic* Games, *Dioxippus* wins the day of the men, he ſaid he wins the day of the Slaves, and I of the men. He was very much belov'd of the *Athenians*. Therefore when a young Fellow had broken his Tub, they ordered him to be beaten, and gave him another Tub. *Dionyſius* the Stoic, ſaith, He was taken after the Battle at *Chæronea*, and carried away to King *Philip*; and being asked what he was, he ſaid, I am a Spyer out of thy unſatiable Covetouſneſs; upon which he was admired, and ſet free. *Alexander* once ſending a Letter by one *Athlias* to *Antipater* at *Athens*, he being in the Company, ſaid, *Athlias*, (that is miſerable) from *Athlias*, by *Athlias*, to *Athlias*. When *Perdicca* threatned him, that if he would not come to him, he would kill him; he ſaid, A great piece of Buſineſs, a Fly, or a Spider can do that. He would have had him rather to have threatned him with this; Though I muſt live

live without thee, I will yet live happily. He would often cry out and ſay, that the Gods had made the way to live very eaſy, but that it was hidden from ſuch as ſought for Comfits and Perfumes, and other ſuch like things; which made him ſay to one who had his Shoos put on by his Man, Thou art not quite happy yet, if he doth not blow thy Noſe for thee too, and that thou mayeſt have done for thee, if thou wilt but cut off thy Hands. Seeing once the * ſacred Remembrancers leading along a Man that had ſtolen a certain Sacrificing Bowl out of the Repoſitory; he ſaid, Do not the greater Thieves lead along the leſſer. Seeing once a young Fellow caſting Stones at a Croſs, he ſaid, VVell aim'd Boy, thou wilt hit the mark at laſt. When certain young Fellows ſtood about him and ſaid, We are afraid thou wilt bite us; he ſaid, Never fear it Boys; a Dog won't eat Beets. To one that prided himſelf in a Lyons Skin; he ſaid, Leave off to diſgrace the Coverings of Valour. To one that called *Calliſthenes* happy Man, and mentioned how nobly he was treated by *Alexander*; He is therefore an unhappy Man (ſaid he) that can neither dine nor Sup, but when *Alexander* pleaſes. When he wanted money, he would ſay he would go get his Friends

* ἱερομνήμονες, *which were the ſame with the* ἐξηγεταὶ, *or* προφῆται. *Their Office was to conſult the Oracles, and to record their Anſwers, and to look after the Sacred Treaſury, &c.*

to pay him ſome, not to give him ſome As once he filthily abuſed himſelf in the Publick Market-place; he ſaid, O that rubbing ones Stomach would keep away Hunger! As he ſaw a young Man going to Supper with certain great Men, he pluck'd him from them, and brought him away to his Friends, and charged them to ſhut him up. To a finical Young man that asked him a Queſtion, he ſaid, He would not tell him, till he took up his Cloths, and ſatisfied him whether he was a Man or a Woman. To a Youth that play'd at * *Cottabus* in a Bagnio, he ſaid, The better thou doſt it, the worſe. Once at ſupper time ſome threw him Scraps of Bones as to a Dog, and he came and piſt upon them like a Dog, and went his ways. The Orators, and all ſuch as ſought after Fame, he would call Thrice-Men, inſtead of Thrice-wretched. A rich Man without Learning, he would call a Sheep with a golden Fleece. Seeing written upon a Prodigal's Houſe, *TO BE SOLD*, He ſaid, I knew thou wouldeſt eaſily ſpew out thy Maſter, thou waſt ſo full of Surfeits. To a young Man that very much complain'd of the multitude of ſuch as came to trouble him, he ſaid, Leave off to make ſigns of an affected uneaſineſs. Of a dirty Bath he ſaid, Where muſt they waſh

* *A certain way of making Muſick by daſhing of Wine againſt the Floor in their Livations.*

wash that wash here? A rude minstrel being discommended by all the Company, he alone commended him, and being demanded his reason, he answered, Because being no better than he is, he yet chuses rather to fiddle than to steal. A Minstrel that was always forsaken by his Company, he saluted thus, Hail Mr. Cock; and when he asked of him the reason of his Salutation, he said, Because when thou tunest, thou raisest every Body up. As many stood gazing upon a young Youth, he stood just before them, and filled his Bosom full of Lupins, and * fell a eating them. And as the Company stared upon him, he said, He wondered how they came to leave looking on the Youth to stare upon him. When a Man that was excessive superstitious, said unto him, I will cleave thy Head in two at a Blow; he said, But I will * sneeze on the left and make thee tremble. As *Hegesias* entreated him to lend him some of his Writings, he said, Thou art a Fool, that when thou wilt not chuse painted Figs, but real ones, wilt yet neglect a real Exercise, and desire a * painted one. To one that upbraided him with his Exile, he said, My Exile, wretched man, was the occasion of my being a Philosopher. Again to another that said, The *Sinopeses* have con-

* I read Ἐκπεσὼν not ἐκπεσών.

* Here I read with *Menagius*, παλαιῶν for παρῶν.

* γεγραμμένην.

demned thee to Baniſhment; he replied, And I have condemn'd them to ſtay at home. Seing once an *Olympic* Victor feeding Sheep; he ſaid, Good ſir, you are ſuddenly paſt from the *Olympian* to the * *Nemean* (that is feeding) Games. Being asked why the Gameſters were men of no Senſe, he ſaid, Becauſe they were built up of Beef and Bacon. He was once very importunate to have a Statue ſet up for him, and being asked his Reaſon, he ſaid, I ſtudy to be diſappointed. As he begged ſomething of one (for he uſed to beg at firſt by reaſon of his great Poverty) he ſaid, If thou ever gaveſt to any other man, give alſo to me; but if thou never gaveſt to any, begin with me. Being once asked by a Tyrant, what ſort of Copper was the beſt to make a Statue of, he ſaid, That ſort that *Harmodius* and *Ariſtogeiton*'s were made of. Being asked how King *Dionys* uſed his Favourites, he replied, Like bags, for he hang'd up the full ones, and threw the empty ones aſide. A new married Man having written upon his Houſe. *THE SON OF JUPITER, HERCULES, THE GALLANT CONQUEROR LIVES HERE, LET NO BAD THING ENTER*; He wrote under it. *THE RECRUITS CAME AFTER THE*

* Νέμειν. In *Greek*, is to Feed. *It is a Pun.*

*THE ENGAGEMENT.* He would ſay, The Love of Money was the Metropolis of all Evils. Seeing a Prodigal eating of Olives in a Victualling-Houſe, he ſaid, If thou hadſt din'd thus, thou wouldeſt not have ſupped thus. He would ſay, Good men were the Images of the Gods: and that Love was idle mens Buſineſs. Being asked, what was the moſt unhappy thing in humane Life, he ſaid, an indigent Old man. Being asked what ſort of Beaſt bit worſt, he ſaid of Wild Beaſts, a Detracter, and of tame Beaſts, a Flatterer. Seeing once a Centaur very ill drawn, he ſaid, Which of theſe is * *Chiron* (that is the worſt?) Smooth Language he would ſay, was a Sugared Halter. He would ſay, the Belly was the *Charybdis* of ones Livelihood. Hearing once that *Didymon* the Adulterer was apprehended, he ſaid, he deſerv'd to be hanged up * by his Name. Being asked why Gold looked Pale, he replied, Becauſe it hath many lying in wait to catch it. Seeing a Woman riding in a Sedan, he ſaid, The trap is not big enough for the Beaſt. Seeing a Fugitive Servant ſitting upon a * Well, he ſaid, Have a Care young man you do not fall in. When he ſaw a Cloaths-ſtealer in a Bagnio, he ſaid, Art thou come for

* Χείρων. *A Pun.*

* Διδυμοι *are the Teſticles. Another Pun.*

* *There was a Judicature at* Athens, *called* Phrear, *or the Well. This alſo is a Pun.*

* Ἀλειμάπον and Ἀλλ' ἀλειμάπον is another Pun.

* *Aleimation* (that is a little Ointment,) or *All'heimation* (that is ſome other ſort of Garment?) Seeing on a time a Woman hanging upon an Olive-tree, he ſaid, O that all trees bare ſuch Fruit! Seeing one of thoſe that uſed to ſtrip dead People of their Cloths, he ſaid;

——*What doſt thou here Friend?*
*One of the Dead to ſtrip doſt thou intend?*

Being asked by one, whether he had either a Girl or a Boy to his Servant? he ſaid, No. And he ſaying to him; if he chanced to dye, who ſhould bury him? he ſaid, He that ſhould have occaſion for the Houſe. When he ſaw a handſome Boy careleſsly Sleeping, he punched him with his finger, and ſaid, ariſe,

*Leſt as thou ſleep'ſt one run thee in the Back.*

To one that bought up very coſtly Proviſions, he ſaid,

*Thou'lt quickly dye Boy, why doſt buy ſuch things?*

* περὶ ἰδεῶν.

As *Plato* was diſcourſing * of abſtracted Forms (or Notions) and chanced to name Table-hood and Cup-hood, he ſaid, Good Mr. *Plato*, I ſee here a Table and a Cup, but can ſee no Table-hood nor Cup-hood; to which he replied, Thou ſayeſt well, for thou haſt indeed Eyes which ſerve to ſee a Cup or a Table, but haſt not that Intellectualneſs

lectualneſs that muſt diſcern Table-hood and Cup-hood. Being asked, which he thought the beſt time to marry in, he ſaid, Young men ſhould never marry, nor old men ever. Being asked by one what he would take to let him give him a blow on the head with his Knuckle, he ſaid, A Helmet. Seeing a young man finically dreſt, he ſaid, If thou dreſſeſt thy ſelf for the Men, thou looſeſt thy labour; but if for the Women, thou haſt a naughty meaning. Seeing on a time a young man to bluſh, he ſaid, Take heart my Lad; for that is the colour of Vertue. Hearing once one Lawyer impeaching the other of Theft, he condemned them both, ſaying, The one had committed Theft, and the other had loſt nothing. Being asked what ſort of Wine he loved beſt, he ſaid, That which I drink at other Mens Coſt. To one that told him, a great many laugh'd at him, he ſaid, But I am not laugh'd at. To one that ſaid Life was an evil thing, he ſaid, It was not Life that was Evil, but an evil Life. To ſuch as counſelled him to go look for his Servant that was run away, he ſaid, It would be an abſurd thing if *Manes* could live without *Diogenes*, and *Diogenes* could not live without *Manes*. As he was dining upon Olives, and

one preſented him with a Cake, he threw it away, and ſaid,

*Stranger be gone out of the way of Kings.*

And another time upon the like occaſion, he ſaid,

*He laſh'd, and * drave along.*——

* Ἐλάας. *Signifies both driving and Olives. It is a Pun.*

Being asked what ſort of Dog he was, he ſaid, When I am a hungry, I am a *Malteſe* (or Lap-Dog;) but when my Belly is full, I am a *Moloſſian* (or Maſtiff:) Moſt men do not Care to go a hunting with the Dogs they moſt Commend, by reaſon of the great labour in following them, no more are you able to live with me, becauſe you are afraid of my hardſhips. Being asked whether Philoſophers could eat Cakes, Ay (ſaid he) they can eat any thing like other Men. Being asked why Men gave Alms to Beggars, but nothing to Philoſophers, he anſwered, Becauſe they expect to be lame and blind themſelves; but have no hopes of becoming Philoſophers. He once begged an Alms of a very Covetous Man, and ſeeing him backward to give him any thing, he ſaid to him, Friend I beg of thee for my Nouriſhment, and not for my Funeral.

Funeral. Being once twitted with having coined falſe Money, he ſaid, Time was when I was ſuch a one as thou art; but thou wilt never be ſuch a one as I now am. And to another that upbraided him with the ſame thing, he ſaid, I once piſt a Bed too, but I don't now. Coming once to *Myndos*, and ſeeing their Gates very large, and their City but ſmall, he ſaid, You Men of *Myndos*, I adviſe you to ſhut up your Gates for fear your Town ſhould run out. Seeing once a Stealer of Purple apprehended in the very Act, he ſaid;

*Strong Fate, and Purple Death hath on thee ſeiz'd.*

When *Craterus* once invited him to come to live with him; he ſaid, I had rather lick Salt at *Athens*, than live on the moſt delicious Fare with *Craterus*. As once he accoſted *Anaximenes* the Oratour, who was a very fat Man, he ſaid to him, Give us poor folks ſome of you Belly; for thereby you will both eaſe your ſelf, and benefit us. As he was once in the midſt of his Harangue, he held out a piece of hang'd Meat, and diverted the Audience. At which when *Anaximenes* was much enrag'd; he ſaid, An *Obolus* worth of hang'd meat hath ſpoiled *Anaximenes*'s Speech. Being once

once upbraided with having eaten his victuals in the Market-place, he answer'd, Why, it was in the Market-place that I was Hungry. Some ascribe this also to him, That *Plato* seeing him washing of Herbs, came to him, and said softly in his Ear; Hadst thou made thy Court to *Dionysius*, thou hadst not needed to have washed Herbs; and that he answered him again as softly, If thou wouldst have washed Herbs, thou wouldst not have made thy Court to *Dionysius*. To one that told him, that most People laughed at him, he said, Perhaps the Asses laugh at them: But neither do they heed the Asses, nor I them. when he saw a young Youth addict himself to Philosophy, he said, It is bravely done of thee, to divert the Lovers of thy Body to the Beauty of thy Mind. As one was admiring the great number of * Votive Tables hung up in the *Samothracian* Temple, by such as had escaped Shipwrack; he said, There would have been a great many more, if every one that was cast away had hung up one. But there are some that say, this was spoken by *Diagoras* the *Melian*. To a very handsome young Youth that was going to a Banquet, he said, Thou wilt come worse back. But when he came back, he said to him the next day; I am come back, and am never

* *They were the Pictures of Men in Shipwrack.*

never the * worse: he said, Thou art not become *Chiron* (that is worse) but *Eurytion* (that is wider) He once beg'd of one a thing very difficult to be granted him; and the Party said to him; Ay, if you can perswade me to it; he answered, If I could have perswaded thee, I would have bidden thee hang thy self. When he was coming back from *Lacedæmon* to *Athens*, a certain Man asked him whither he was going and whence he was coming? he answered, I am coming from Manland, and going to Womanland. As he was returning from the *Olympick* Spectacles, and one asked him, Whether there was a great Croud there; he said, there was a very great Croud, but a few Men. He compared Prodigals to Fig-trees that grew upon a steep Precipice, of whose Fruit a Man never tastes, but the Crows and the Vultures eat them. When *Phryne* the great Curtezan had set up a Golden *Venus* at *Delphi*, he wrote these words upon her. *BY THE INTEMPERANCE OF THE GREEKS.* As *Alexander* once stood by him and said, I am *Alexander* the great King; he replied, And I am *Diogenes* the Dog. Being asked what he did to be called Dog; he said, I wag my tail to those that give me any thing; I bark at

* Chiron *is in* Greek, *Worse, and the name of a Centaure, and* Eurytion, *the Name of a Man.*

at thoſe that give me nothing, and I bite thoſe that do me harm. As he was picking of Figgs off a certain Fig-tree, the Keeper ſaid to him, there was a Man hang'd on that Tree two days ago; he replied, Then I will Purify it. Seeing an *Olympick* Victor often fixing his Eye upon a Curtezan; he ſaid, Do you ſee how this Ram of * *Arimanes* hath his Neck twiſted about by a poor paltry Wench? He would ſay, Beautiful Curtezans were like poyſoned Mede. As he was eating his Dinner in the Market-place, thoſe that ſtood about him often called him Dog; but he ſaid unto them, You are the Dogs that ſtand about me while I am Eating. When two effeminate Perſons went to hide themſelves from him; he ſaid, You need not fear me, a Dog won't eat Beets. Being asked about a Boy that had been Debauched, whence he was; he ſaid, From * *Tegea*. When he ſaw an unskillful Gameſter practiſing Phyſick; he ſaid to him, What doſt thou mean? Doſt thou deſign to caſt them down now, that formerly won the Field of thee? Seeing a Son of a Common Woman throwing a Stone among a Crowd; he ſaid, Have a Care Boy leaſt thou hit thy Father. When a Beautiful Boy ſhewed him a Sword that had been preſented him by his Minion; he ſaid, It is a very fine

* *That is of* Mars, *who was ſo called by the* Aſſyrians.

* Τέγεα *Is a Houſe of Vice, and* Tegea *an* Arcadian *City; and ſo it is a Pun.*

fine Sword, but it hath a dirty Handle. As ſome were commending thoſe that had given him ſomething; he ſaid, But you don't commend me, who was worthy to receive it. When one demanded back his Mantle of him: he ſaid, If thou gavedſt it to me, I will keep it; but if thou didſt but lend it; I will uſe it. One that had been a ſuppoſititious Child telling him he had Gold in his Mantle, he ſaid, Very right, and that is the reaſon I ſuppoſite it (or lay it under me,) when I ſleep. Being asked what advantage he had by Philoſophy; he anſwered, If nothing more, yet to be prepared for every Fortune. Being asked whence he was, he ſaid, I am a * *Coſmopolite*. When ſome offered Sacrifice that they might have a Son, he ſaid to them; but you offer no Sacrifice for his Qualifications. As on a certain time he was deſired to contribute to an *Eranos* (or charitable Collection,) he ſaid to the *Eranarches* (or overſeer of the Collection.)

* *Or a Citizen of the World.*

* *Spoil whom thou wilt, from* Hector *keep thy Hands.*

He would ſay Curtezans were Queens to Princes; for they could beg what they pleaſed of them. When the *Athenians* had voted *Alexander* to be the God *Bacchus*, he ſaid to them, I pray make me *Sarapis*. To one that upbraided

* *I ſuppoſe he turned* Ἐναείζε *into* Ἐναίζε *to make a Joke of it.*

braided him for going into unclean places, he ſaid, The Sun goes into Jakes, and yet is not defiled. As he ſupp'd in the Temple, and had pieces of * foul Bread ſet before him, he took them up and threw them away, ſaying, No foul thing ſhould come into the Temple. To one that told him, Thou knoweſt nothing at all, and yet pretendeſt to be a Philoſopher; he ſaid, If I do but pretend to Wiſdom, even that is to Philoſophize (or affect Wiſdom.) To one that commended his Child to his Tuition; telling him, he had moſt excellent Parts, and a moſt towardly Diſpoſition; he ſaid, What need hath he then of me? He ſaid, That thoſe that diſcours'd well, and acted not accordingly, were nothing better than a Harp. For that had neither Hearing nor Sence. He crouded once into the Theatre as others were coming out, and being asked his Reaſon for it; he ſaid, Oppoſition is the Study of my whole Life. Seeing on a time a young Man making himſelf look like a Woman, he ſaid, Art thou not aſhamed to contrive worſe for thy ſelf than Nature hath done for thee? For ſhe hath made thee a Man; but thou wouldeſt force thy ſelf to be a Woman. As he ſaw a ſimple Fellow tuning of an Inſtrument, he ſaid to him, Art thou not aſhamed

to

* *That is, Courſe Bread.*

to tune Sounds upon a piece of VVood, and leave thy mind untuned for Life? To one that said to him, I am not fit for the Study of Philosophy; he said, VVhy dost thou live then, if thou dost not care to live well? To one that despised his own Father, he said, Art thou not ashamed to despise him upon whom thou valuest thy self. Seeing a handsome young man with mean Discourse; he said, Art thou not ashamed to draw a leaden Sword out of an Ivory Scabbard? Being upbraided with having drunk in a Tavern, he said, I am trimmed in the Barbers Shop too. Being twitted with having received a mantle of *Antipater*; he said,

*The Gods fam'd gifts must not be cast away.*

To one that shoved a piece of Timber upon him, and then said have a Care Sir, he striking him with his Staff, said, Have thou a Care. To one that very earnestly importun'd a Curtezan; he said, miserable Fellow! Why wouldst thou obtain that of her, which thou hadst better be without? To one that perfumed himself, he said, Have a Care least the sweet Scent of thy Head make thy Life to stink. He would say, Servants were slaves to their masters, and bad men to their Lusts. Being

ing asked why Slaves were called Ἀνδράποδα (which is as much as to ſay, *Footmen*,) he ſaid, Becauſe they have Feet like Men, but Souls like thine, that askeſt me that Queſtion. Once he begged of a bad Husband a whole *Mina*, and he asking him why he begged but an *Obolus* of other Men, but of him a *Mina*; he ſaid, Becauſe I hope to receive of others again: But whether I ſhall receive any more of thee or no,

——*Lies wholly in the Knees o'th Gods.*

Being told that he begged, but *Plato* did not; he ſaid, *Plato* begs too, but,

*Holding his Head near,*
*Leſt others overhear.*

Seeing once an unskilful Archer Shooting, he ſat down juſt by the Mark, and ſaid, Leſt he hit me. He would ſay, Lovers miſt of their Pleaſure. Being asked whether Death was an evil thing, he ſaid, How can that be an evil thing, that we cannot feel when it comes? To *Alexander* ſtanding by him and ſaying; Doſt thou not fear me? What art thou (ſaid he) a good thing or a bad? He replied a good: Who then (ſaid he) would fear a good thing? He was wont to ſay, That Learning was Sobriety to the young,

Conſo-

Conſolation to the Old, Riches to the Poor, and an Ornament to the Rich. To *Didymon* the Whoremaſter, as he was medicating of a young Womans Eye, he ſaid, Have a Care, leaſt while thou art medicating the Maids Eye, thou vitiate the * Pupil. As one told him that his Friends were Plotting againſt him, he ſaid, What ſhall a Man do, if he muſt uſe his Friends and his Enemies alike? Being asked what was the moſt becoming thing among Men? he anſwered, Aſſurance in Converſation. Coming once into a School-maſters Houſe, and ſeeing a great many painted Muſes, and but a few Scholars; he ſaid: *With the Gods, Mr Schoolmaſter, you have a great many Scholars. He was uſed to do every thing in publick view, that related either to *Ceres* or to *Venus*. And was wont to form ſuch concluſions as theſe. If there be no abſurdity in eating ones Dinner, neither is there in eating ones Dinner in the Market-place. But there is no abſurdity in eating ones Dinner: There is therefore no abſurdity in eating ones Dinner in the Market place. And as he very often * polluted himſelf in the publick View, he would ſay, O that I could aſſwage my Hunger by rubbing my Stomach! There are ſeveral more ſayings of the like Tendency, attributed to him, which would be long here to relate, they being ſo many.

* Κόρη and Pupilla *ſignify a Virgin as well as the Eye-ſight. This is therefore a Pun.*

* Σὺν Θεοῖς, *with the Gods may ſignify by the help of the Gods, and ſo it is a Pun.*

* Χειρᾳγωγῶν.

He ſaid there was a twofold Exerciſe; the one of the Mind, and the other of the Body. That the later of theſe created in the Mind ſuch quick and agile Phantaſies in the time of its Performance, as very much facilitated the acts of Vertue. But that the one could not be compleat without the other, (no more than Health could be without Strength,) whether we regard the Body or the Mind. And he gave Reaſons to prove how eaſy it was to paſs from Corporal Exerciſe to Vertue. For that we ſee what a ſtrange agility of Hand ordinary Artizans attain to by their Aſſiduity, as well in the Mechanick as other common Trades. And what a Pitch both Harpers and Gameſters arrive to by their continual Labour and Application. And he doubted not to ſay, That if they would have diverted that Exerciſe to their Mind, their Labour would have proved both profitable and ſucceſsful. For he ſaid, That as nothing in Human Life could be well done without much Exerciſe, ſo that alone was able to maſter any thing. Thoſe therefore whom want of Knowledge rendred unfortunate (he ſaid) ſhould lay aſide uſeleſs Labours, and take upon them thoſe that agreed with Nature, that ſo they might live a happy Life. For that the very Contempt of Plea-

Pleaſure when attained to by long meditation was moſt delectable. And as thoſe that have been accuſtomed to live Voluptuouſly, had great regret in paſſing over to a contrary Courſe; ſo thoſe that had been exerciſed to the contrary, did with great Pleaſure deſpiſe Pleaſure. Thus he uſed to Diſcourſe, and thus appeared to have been his Practiſe: So that he might well be lookt upon as a Coyner of falſe Money, while he aſſigned nothing to Law in compariſon of what he did to Nature: Affirming himſelf to follow the ſame Form of Life with *Hercules*, as preferring nothing before Liberty: And ſaying, All things were wiſe Mens own: Forming ſuch Concluſions as were before mentioned, *viz.* All things are the Gods own: The Gods are wiſe Mens Friends: Friends have all things common: Therefore all things are wiſe Mens own. As to Law, he ſaid; it was not poſſible to * ſupport Gentility and Greatneſs without it: For (ſaid he) out of a City there is no uſe of * Gentileneſs: A City is a thing of Gentileneſs: Without Law there is no uſe of a City: Therefore Law is a thing of Gentileneſs. He would Droll upon Families, Great Names and ſuch kind of things, calling them the Varniſhes of Vice; and would ſay there was no rightful Republick, but

* Πολιτεύεσθαι.

* Ἀξείου.

that of the whole World. He ſaid alſo that Women ought to be common, affirming that true Marriage was nothing elſe, but for a Man to get a Woman in the mind to let him lye with her: And that therefore the Children ought to be common alſo: And that there was nothing amiſs in taking a thing out of a Temple, or in taſting the Fleſh of certain forbidden Animals: And that there was no impiety in eating even the Fleſh of Men, as was evident from the Practiſe of ſome forreign Parts. And he affirmed that according to ſound Reaſon, All things were in all things, and for all things: For there was *Fleſh in Bread, and Bread in Salad: And that the ſmalleſt parts are in all things drawn in and exhaled forth by certain inſenſibly Inlets and Outlets; as he * fully proves in his *Thyeſtes*, (if thoſe Tragedies be his, and not his Diſciples, *Philiſcus* of *Ægina*, or *Paſiphon*'s Son of *Lucian*, who as *Favorinus* in his various Hiſtory relates, wrote after his Deceaſe.) Muſick, Geometry, Aſtronomy and other ſuch things he wholly ſlighted, as but uſeleſs and unneceſſary Studies.

* *Nota bene.*

* Laercius *was an* Epicurean.

His greateſt Talent lay in ſudden Repartees, as is manifeſt from what hath been already ſpoken. He alſo bore his own Sale with great Generoſity: For as he

he ſailed to *Ægina* and was taken by certain Pirates commanded by one * *Scirpalus*, he was carried away to *Crete* and there expoſed to Sale. And as the Cryer demanded of him what he could do, he replyed; I can govern Men: And pointing to a certain *Corinthian* whom he ſaw to be in good Habit, (he being the above mentioned *Xeniades*,) he ſaid; Sell me to this man: For he hath need of a Maſter. *Xeniades* then bought him and carried him away to *Corinth*, and gave him the Charge of his Children, and entruſted him with the care of his whole Houſe. And he demeaned himſelf ſo well, that his Maſter ran about the Town and ſaid: A good *Dæmon* is come to my Houſe! *Cleomenes* in a Treatiſe called his *Pædagogicon* ſaith, his Followers would fain have ranſomed him; but he called them ſimple Men, and ſaid; Lions were not Servants to thoſe that fed them, but thoſe that fed them were Servants to them: For that fear was the Property of a Servant, but wild Beaſts kept men in fear. He had in him a very ſtrange faculty of perſuaſion, inſomuch that he would take whom he would with his Converſation.

* Tully *calls him* Harpalus.

It is related, how one *Onesicritus* an *Æginese* having two Sons, ſent the younger

of them by name *Androſthenes* unto *Athens*, who when he had heard *Diogenes* Diſcourſe tarried there with him: And that thereupon he ſent his elder Son alſo (being the before named *Philiſcus*) and that *Philiſcus* alſo was detained there: And yet in the third place, the Father himſelf went, and was alſo joyned in Philoſophy with his Children: So great a Charm there was in the Diſcourſes of *Diogenes*. There heard him alſo *Phocion* Sirnamed the Good and *Stilpon* of *Megara*, and many other * Perſons of great Quality. He is ſaid to have died at about ninety years of Age: But there are different accounts of his Death. For ſome ſay, that upon eating a raw * *Pourcontrel* he was taken with the Griping of the Guts and ſo died: But others ſay, he held in his Breath until he died, of which number is *Kerkidas* the *Megapolitan* (or *Cretan* as others call him) ſaying in his *Meliambicks* thus:

* Ἀνδρες πολιτικοί.

* *Here read with* Menagius Πολύποδα *for* Βοὸς πόδα, *which is a Neates foot.*

*That* Sinopeſe *is no more what he was,*
*Feeding abroad, with Staff and folded Pall:*
*He clapt his Lips to's Teeth and bit his Breath*
*And flew to* Jove: *So now* * Diogenes
*Thou art* Joves *Son indeed and Heavens Dog*

* *His name ſignifies ſprung of* Jupiter.

Other

Others say, that as he went to share a *Pourcontrel* among the Dogs, they bit him by the Ligament of his Leg, whereof he dyed. But his familiar followers (as *Antisthenes* relates in his Successions) were of the opinion that he dyed by holding in his Breath. For he then passed his time in the *Craneon* (which is a place for publick Exercises before *Corinth*) where his Disciples according to their Custom, coming unto him found him closely wrapt up in his Mantle, and not believing him to be asleep (for he was not of a sleepy nor drowsie Temper) they opened his Mantle and found him expired. And they believed he had done this from a great desire he had now to steal privately out of the World. Whereupon (they say) there arose a strong Contest among his Followers, who should have the burying of him: Yea, that it went so high as to come to blows: But that at last their Parents and Governours coming in, he was by them interred by the Gate that leads to the *Isthmus*. They also set a *Pillar upon his Grave, and upon that a Dog of *Parian* Marble. And afterwards his Citizens honoured him with Statues of Copper, and wrote upon them thus:

* *Alterwise: Tomb Stones were Originally Altars.*

*Copper decays with time, but thy Renown,*
Diogenes, *no age ſhall e're take down:*
*For thou alone haſt taught us not to need,*
*By thinking that we do'nt: And haſt us freed*
*From cares; and ſhew'd the eaſy way to Life.*

There is alſo this of my own upon him in the Prokeleuſmatick Meaſure:

Diogenes, *what made thee take thy flight*
*To th'* Netherlands: *It was a mad Dogs bite.*

But ſome others ſay, that as he was dying he gave a great Charge to thoſe about him, to caſt him out unburyed, that every Beaſt might have part of him: Or elſe to throw him into a Ditch and cover him with a little duſt: But others that he deſired to be flung into the River *Iliſſus*, that he might benefit his Brethren there. *Demetrius* in his Treatiſe of Nameſakes ſaith; that *Alexander* dyed at *Babylon*, and *Diogenes* at *Corinth* upon the very ſame day. He was an Old man in the Hundred and *Fourteenth *Olympiad*. And there go about theſe Books of his: His Dialogues: His *Kephalion*: His Fiſhes: His Jay: His Leopard: His Commons of *Athens*: His Republick: His Art of Morality: His Treatiſe of Riches: His Love Diſcourſe;

* So Jo. Meurſius *amends it: it was Thirteenth in the Copy.*

Diſcourſe: His *Theodore*: His *Hypſias*: His *Ariſtarchus*: His Treatiſe of Death: His Letters: His ſeven Tragedies, *viz.* His *Semele*; His *Thyeſtes*; His *Hercules*; His *Achilles*: His *Medea*; His *Chryſippus*; His *Oedipus*. But *Soſicrates* in the Firſt Book of his Succeſſions and *Satyrus* in the Fourth of his Lives ſay, there is nothing of *Diogenes*'s extant. And *Satyrus* adds further that thoſe trifling Tragedies were written by *Philiſcus* of *Ægina*, *Diogenes*'s Follower. But *Sotion* in his ſeventh Book, ſaith that theſe following were the only things *Diogenes* ever wrote: Of Vertue: Of Good: A Diſcourſe of Love: The Beggar: *Tolmæus*: The Leopard: *Caſander*: *Kephalion*: *Philiſcus*: *Ariſtarchus*: *Siſyphus*: *Ganymedes*: His ſayings: His Letters.

* *So I read for* Helena *out of* Athenæus.

There have been in all five *Diogeneſes*: The Firſt was *Diogenes* of *Apollonia*, the Naturaliſt: His Book began thus; *Now I am to begin my whole Diſcourſe, I think it my Duty to render the beginning of it indiſputable.* The Second was he of *Sicyon*, who wrote of the Affairs of *Peloponneſus*. The Third was this *Diogenes*. The Fourth was a *Stoick*, born at *Seleucia*, but named the *Babylonian* by reaſon of the Vicinity. The Fifth of *Tarſus*, who wrote about Queſtions in Poetry which he attempts

*tempts* to resolve. But the Philosopher *Diogenes*, *Athenodorus* saith in the eighth Book of his Walks, to have always appeared with a Shining Countenance, by reason he used to anoint himself often.

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## The LIFE of

# MONIMUS.

MONIMUS was born at *Syracuse*, he was a Disciple of *Diogenes*, and a Servant of a certain Banker of *Corinth*, as * *Sosicrates* relates. *Xeniades*, who had bought *Diogenes*, coming very often to see him, and telling him of his rare Perfections, as well in Conversation as Behaviour, brought *Monimus* at last to be passionately in Love with the Man. For he presently began to feign himself Mad, and flung about the Change Money, and all the Silver that was on the Board. Insomuch that his Master was glad to part with him. Upon which he presently betook himself to *Diogenes*. He also often followed

* *So I read for* Socrates.

followed *Crates* the *Cynick*, and kept much Company with ſuch kind of Men; which help'd to confirm his Maſter in his Opinion, that he was Mad.

And he afterwards became a Man of good account, inſomuch that *Menander* the famous Comœdian made mention of his Name; for in one of his *Drama's* called *Hippocomus*, he ſpoke thus:

*O* Philo, Monimus *was very wiſe,*
*Although of ſmall eſteem, few ſuch can prize:*
*Not Maſter of one Scrip; for he had three,*
*(A rich Philoſopher indeed!) yet he*
*Utter'd no Sentence grave like a deep fellow,*
*Like* KNOW THY SELF, *which Vulgar*
*ſages bellow;*
*But was above ſuch toys: For he ſaid that*
*Conceited thoughts begot conceited Chat.*

This Man was of a Genius ſo ponderous that he ſlighted Praiſe, and wholly made after Truth. He compoſed certain Ludicrous Tracts, in which he privately couched very ſerious things. He wrote alſo two Treatiſes of the Inclinations, and one Perſwaſive.

The

# The LIFE of ONESCRITUS.

SOme say that he was of *Ægina*: But *Demetrius* of *Magnesia* saith, he was an *Astypelæean*. He also was one of *Diogenes*'s Prime Disciples. And he seemed to have something in him that made him very much to resemble *Xenophon*. For *Xenophon* followed *Cyrus* into the Wars, and he *Alexander*. *Xenophon* wrote the Institution of *Cyrus*, and he the Education of *Alexander*. *Xenophon* wrote the Encomium of *Cyrus*, and he the Encomium of *Alexander*. He is very like him also in his Style, and differs not from him, but as the Copy from the Original. *Menander* also surnamed *Drymos* the famous Admirer of *Homer*, was a Disciple of *Diogenes*, and *Hegesæus* surnamed *Cloius* and *Philiscus* of *Ægina*, as we told you before.

# The LIFE of CRATES.

CRATES was the Son of *Aſcandes*, and a *Theban* Born: He alſo was one of the prime Diſciples of the *Dog*. But *Hipobotus* ſaith he was not the Diſciple of *Diogenes*, but of *Bryſon* the *Achæan*. There go about theſe Verſes of his, made after a Traveſty faſhion.

*I'th' midſt o'th' Land of* Vana Gloria,
*There is a Citty called* Scrippia:
*A Town it is both fair and fat Sir,*
*Well fenced round; but nothing hath Sir.*
*Into this doughty Town dare enter,*
*Neither ſir Fop, nor ſir Lick-Trencher.*
*Nor yet your Liquoriſh Fool that barters*
*His Coin and Health for Whores hind Quarters.*
*It's ſtor'd with Onions, Figs, and Garlick,*
*With Scraps of Bread, it knows no fare like.*
*For theſe the Neighbours do not ſwagger,*
*Nor huff and ding, and draw the Dagger:*
*They have no Cut-throat Sparks to guard 'em,*
*Nor Fame, nor Pence for to reward 'em.*

There

There is also his much talk'd of Diary, which is as followeth.

* *So* Casaubon *and* Menagius: *It is* ten *in the Copy.*

*Write pay'd my Cook ten* Mina, *very right,*
*Item* * *five Talents to my Parasite.*
*A Drachm to th' prating Doctor, and no more.*
*Sirra! set down a Talent to my Whore.*
*Just nothing to my scurvy Counseller:*
*Three Half-pence to my wise Philosopher.*

He was wont to be termed the Door-opener, because he would go into every Bodies House, and give them free advise. There are also these Verses of his.

*Those sacred Truths I learnt by help Divine,*
*Or my own Toil; those only I call mine.*
*Th' Estate I once both fair and large believ'd,*
*I am of that by Vanity bereav'd.*

He said also he had got by Philosophy;

*A Peck of Lupins, and to care for nought.*

There also goes about this Distick of his.

*Fasting or length of time Loves Fires will chill;*
*If that won't do the work, a Halter will.*

He flourished about the three and thirtieth

eth Olympiad. *Antisthenes* saith in is Successions, that upon seeing of *Telehus* in the Tragedy carrying a little Basket bout the Stage, and looking very mean nd poor, he had a violent Impulse upon is mind, to turn *Cynick* Philosopher. nd that having converted his whole Patrimony into Silver (for he was a Man of he first rank) and amassed together the um of about a Hundred, or two Hundred alents, he distributed them among his ellow Citizens; and himself became so ustere a Philosopher, that *Philemon* the Comedian had taken notice of him in one f his Plays. For he saith,

Crates, *that he might hardy be, put on*
*A Cloak in Summer time, in Winter none.*

But *Diocles* saith, that *Diogenes* perswaded him to turn his Lands into Commons, nd if he had any Money, to fling it into the Sea, (As to *Crates*'s House, it ad been long before demolished * by *lexander*, and his Wife *Hipparchia*'s by *hilip*.) And as any of his Kindred addressed themselves to him in order to dissuade him from it, he would many times un after them with his Staff; for he was ery high mettled. But *Demetrius* of *agnesia* saith, He setled his Money upon

* *I insert here* Κατοικίαν *with Menagius.*

a

a certain Banker in Truſt, agreeing with him, That if his Children ſhould prove to be * common Men, he ſhould pay it to them; but if they chanced to be Philoſophers, he ſhould diſtribute it among the Commonalty of the Town: reckoning they would have occaſion for nothing if they proved Philoſophers. *Eratoſthenes* ſaith, that he having a Son by *Hipparchia* (of whom we ſhall ſpeak more anon) whoſe Name was *Paſicles*, aſſoon as he was arrived to years of Maturity, he brought him to his Servant-maids Apartment and told him: That was his * Fathers way of wedlock: And that the Adulterers in the Tragedies had Exiles and Stabbings for their pains, and the Whore-maſters in the Comedies did by their Debauchery and Drunkenneſs make themſelves mad. *Crates* had alſo a Brother named *Paſicles* and a Diſciple of *Euclid*. *Favorinus* in the ſecond Book of his Memoires relates a pleaſant ſtory of him: For he ſaith, that as he was interceding with the Maſter of the Games for a certain Perſon that had committed a fault, inſtead of his Knees he touched his Lips: At which he being much enraged, What's the matter with thee (ſaid he) are not thy Lips thine as well as thy Knees? He was uſed to ſay, it was impoſ-

* Ἰδιώτ.

* Clement of Alexandria ſaith, he called it Κυνογαμεῖα, or Dog-Wedlock. See Menagius's Notes.

ſible

sible to find a man without some Fault; But that it was with the best of Men, much as it was with a Pomegranate, in which there would be some Grain or other rotten. Having once quarrelled with *Nicodromus* the Harper, and he having given him a Black and Blew Eye, he hung a Scrowl of Parchment before his Forehead, having written upon it, **NICODROMUS FECIT.*

He would set himself industriously to rail at the common Whores, that he might exercise himself to bad Language. As *Demetrius Phalereus* had sent him some Bread and Wine, he spoke disdainfully of him, and said; O that the Springs would afford me Bread too! From whence it is plain, that he was used to drink Water. Being reproved by the *Athenian Astynomi* (or Censors) for wearing linnen Garments, he said, I will shew you *Theophrastus* himself clad in Linnen. But they not believing him, he brought them into a Barbers-Shop, and shewed him to them as he was Trimming. Being once scourged by the Master of the Games at *Thebes* (some say it was done at *Corinth* by *Euthycrates*) and being dragged along by the Heels, he shewed his Unconcernedness by repeating over the following Verse.

* *As if he had been a Carver or Painter,*

* *It is ſpoken of Vulcan in* Homer, *who was thrown down from Heaven by* Jupiter, *and fell in the Iſland* Lemnos.

* *He hawl'd him by the Leg o're Heaven's Sell.*

But *Diocles* ſaith, he was dragg'd along by *Menedemus* of *Eretria*. For he being a handſome Fellow, and believed by many to be very obliging to *Aſclepiades* of *Phlius*, *Crates* clapped his hand upon his Buttock, and ſaid, Is *Aſclepiades* within? At which *Aſclepiades* being extreamly nettled, dragg'd him along by the heels, as was above related; upon which he rehearſed the verſe above-ſpoken. Moreover *Zeno* the *Cittiean* in his Book of Sayings, tells us, he one while ſewed an old Sheeps Skin to his Mantle to render himſelf the more diſfigured. He was alſo of a very diſagreable Aſpect, and therefore was much laugh'd at when he exerciſed: But he would often lift up his hands and ſay, Take Comfort *Crates* in thy Eyes, and the other Parts of thy Body, and thou ſhalt one day ſee theſe People that now deride thee, ſhrivel'd up with Age and Sickneſs, and Praiſing thee, but condemning themſelves for their Slothfullneſs. He was uſed to ſay, A Man ſhould ſtudy Philoſophy ſo long, until Leaders of Armies appeared to him to be but Leaders of Aſſes. He would ſay,

Thoſe

Thoſe Men that converſed with Flatterers were in as forlorn a condition as Calves in the Company of Wolves: For that neither of them had their Friends about them, but on the contrary ſuch as lay in wait for their Deſtruction. When he perceived himſelf to be dying, he chanted this over to himſelf:

*Dear Hump-back now thou go'ſt*
*Unto the Nether Coaſt:*
*Thou'ſt lived of the moſt.*

For he was now grown crooked through Age. To *Alexander*, asking him whether he was deſirous he ſhould rebuild his Native City or no, he ſaid no, what to do? It may be another *Alexander* will come and deſtroy it again: He added moreover, that he for his Part had Poverty and Obſcurity for his native City, which he was ſure could never be taken by Fortune, and that he was a Citizen of *Diogenes*, that could never be ſupplanted by Envy. *Menander* makes mention of him in a certain Comedy of his, named the *Twins*, in theſe words,

*Thou ſhalt go rambling with me all thy Life,*
*Mantled about like Cynick* Crates *Wife.*

And again the ſame Author ſaith this of him.

*He set his Daughter out to hire,*
*And gave them thirty days to try her.*

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## The LIFE of *METROCLES.*

METROCLES was his Disciple and Brother to *Hipparchia*; who being formerly a Hearer of *Theophrastus* the *Peripatetick*, was of so abasht a Temper, that he happening once in the midst of an Exercise to break Wind backwards, he went home and lock'd himself up, resolving never to come abroad any more. Which when *Crates* had understood by a Friend, he went at his request to give him a visit, having first filled his Belly with Lentile Pottage for the nonce. He then began to perswade him by many Arguments that he had committed no absurdity at all: For it would have been like a Prodigy, if he had not discharged the Wind according to its natural Course. And in the close of all he let fly himself, and thereby put him in heart again, comforting him by the Similitude of the two Facts. From that time forward he became his Auditour, and was a very able Man in Philosophy. As he was once burning his own Writings (as *Hecato* tells us in

in the first Book of his Sayings) he rehearsed over the following Verse.

*These are the Phantomes of my younger Dreams.*

As who should say, they are but meer Whimsies. Some say, that as he was committing to the Flames the Lectures of *Theophrastus*, he said over this Verse.

Vulcan *come quick* * Thetis *hath work for thee.*

* Meric Casaubon *thinks* Thetis *here alludes to the first Syllable of* Theophastus: *But I believe he meant Water by* Thetis, *and that he insinuated the Weakness and insipidness of those Writings be committed to* Vulcans *Discipline.*

He was wont to say, there were some things that might be purchased with Mony, as a House: and others that must be bought with long time and hard Labour, as Learning? Also that a great Estate was a mischievous thing to one that could not wisely manage it, He died of old Age stifling himself. His Disciples were *Theombrotus* and *Cleomenes*: *Theombrotus's* was *Demetrius* of *Alexandria*, and *Cleomenes's Timarchus* of *Alexandria*, and *Echecles* of *Ephesus*: Of which *Echecles* was also a Hearer of *Theombrotus*, and of him *Menedemus*, of whom we shall treat hereafter. *Menippus* of *Sinope* was also a Man of note among them.

## The LIFE of *HIPPARCHIA.*

HIPPARCHIA also the Sister of *Metrocles* was caught by his Dis-

Diſcourſes: And they were both of them of *Maronea*. And ſhe fell paſſionately in Love with *Crates*, and with his Converſation, and way of Living, not regarding any one of her Suitors, nor either Wealth, Parentage, or Beauty: But *Crates* was all theſe to her. Nay ſhe threatned her Parents, ſhe would make away with her ſelf if ſhe might not have him. *Crates* therefore being earneſtly entreated by her Parents to perſwade the Girl againſt it, did all he poſſibly could. And at laſt finding he could not perſwade her; he ſtood up, and ſet down all his Implements before her, and ſaid to her here is your Bridegroom, and here is his Eſtate. Conſider now how you will like theſe things; for you are no Companion for me, if you cannot follow my courſe of Life. The Girl choſe ſo to do, and immediately took up the ſame habit with his, and went about with him, and would both lye with him, and * go to Suppers with him in open view. She went once to the Houſe of *Lyſimachus* to a Banquet, where ſhe ran down *Theodor*, ſurnamed the *Atheiſt*, by propounding this Sophiſm to him. That by doing whereof, *Theodor* cannot be ſaid to commit Injury; neither can *Hipparchia* by doing it be ſaid to do Injury; But *Theodor* by beating of himſelf,

* *Note, the Grecian Women were not allowed to go to Feaſts, or to eat with Men.*

ſelf, cannot be ſaid to commit Injury. *Hipparchia* therefore by beating *Theodor* cannot be ſaid to Commit Injury. But he anſwered nothing to what ſhe had ſaid, but began to pull up her Coats. But *Hipparchia* was neither put out of Countenance, nor any way diſcompoſed by it, as in ſuch caſes Women are uſed to be. But on the contrary, when he ſaid to her,

——*Who's this that's hither come,*
* *Leaving her Shuttle in the Loom?*

She preſently replied; *It is I, Theodor.* Doſt thou really think I have provided ill for my ſelf, if I have employed the time I ſhould have ſpent at my Looms in the getting of Knowledge? Theſe and a Thouſand more ſuch things are ſaid of this Woman Philoſopher.

* *Women in aucient times were the only Weavers.*

*There goes about a little Book of *Crates*'s, it being his Epiſtles, in which he ſhews himſelf to be a very excellent Philoſopher: His Stile is ſometimes very like unto that of *Plato.* He wrote alſo certain Tragedies, in which he maintains the ſublimeſt Character of a Philoſopher. Of which this that follows is an Example.

*One Houſe my Home ſhan't be;*
*Nor one Town my Country;*
*But every Houſe my Home,*
*My Country where I come.*

He died a very old Man and was buried in *Bœotia.*

* *This paſſage ſhews that the Lives of* Metrocles *and* Hipparchia *are to be included in that of* Crates, *and therefore* Menagius's *Corrections may be here ſpared.*

# The LIFE of MENIPPUS.

MENIPPUS also was a *Cynick* Philosopher, being by descent a *Phœnician*, and as *Achaicus* tells us in his Ethics, a Servant. But *Diocles* saith, his Master was of *Pontus*, and that his name was *Baton*. And his unsatiable Covetousness rendring him a most indefatigable Beggar, he got so much Money at last as to make himself a Freeman of *Thebes*. There is nothing in him that deserves much remark. But his Books are very well fraught with matter of Laughter, and are in some respects equal to those of *Meleager*, who was his Contemporary. *Hermippus* saith, he was called, and really was, a * Day-usurer. For that he was used to lend upon Interest to poor Seamen, and to take their Pledges. Insomuch that he amassed together a very considerable sum of Money. But at last a Plot was laid against him, and he was robbed of it all; upon which he grew so discontented, that he hang'd himself. And

* Ἡμερο-δανειστής.

And I have diverted my ſelf with him as followeth.

Menippus *you may know the* Cretan *Curr,*
*But* Syrian *Born, and the Day-uſurer,*
*(So was his name,) How* Theban *Thieves had broke*
*His Houſe by Night, and all his Money took;*
*Becauſe he knew not what to Dogs belong'd.*
*He had not Patience to ſtay to be hang'd.*

But there are ſome that ſay his Books are not his own, but *Dionyſius's* and *Zopyrus's* and the *Colophonians*, who having written by way of Paſtime and Droll, gave their Compoſitions to him, as one that had skill to put them into Order. There were in all ſix *Menippi*: The firſt was he that wrote of the *Lydian* Affairs, and made an Abridgment of *Xanthus*. The Second was this Cynick. The third was a *Stratonicean* Sophiſt, and a *Carian* by Nation. The fourth a Statuary. The Fifth and the Sixth were Painters. *Apollodorus* makes mention of both theſe. And the Books of the Cynick are in all Thirteen, *viz.* His Evocation of Ghoſts; his Wills; his Letters, which he embelliſhed with the Names and Perſons of the Gods; againſt the Naturaliſts; againſt the Mathematicians; againſt the * *Literators*. Againſt the Birth-

*Γραμματικούς.

Birth-days of *Epicurus* and the Twentieth Days celebrated by his Followers; and ſo the reſt in order.

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## The LIFE of

# *MENEDEMUS.*

*This is the* Epicurean *Atheiſt that* Plutarch *wrote two Tracts againſt.*

*MENEDEMUS* was the Scholar of * *Colotes* of *Lampſacos*. This Man (as we are told by *Hippobotus*) arrived to that degree of Extravagancy, as to take upon him the habit of a Fury, and to go up and down ſaying, He was come from the nether World to ſpy out Peoples Sins, that ſo at his return down, he might acquaint the Dæmons there with them. And this was the kind of Garb he wore. A dark-coloured Gown down to his Feet, and girt about him with a Purple Girdle; an *Arcadian* Bonnet on his Head, having the twelve ſigns of the Zodiack interwoven in it; Tragick Buskins on his Feet; a huge long Beard, and an aſhen Stick in his Hand.

And theſe are the Lives of each of the *Cynick*

Cynick Philoſophers; to which we will ſubjoin what they hold in common among them: For we eſteem this as a Sect in Philoſophy, and not (as ſome think it) as only an affected way of Living. Their Opinion therefore is, that Logicks and Phyſicks ſhould be laid aſide, (in which they agree with *Ariſto* of *Chios*) and that we ought to addict our ſelves wholly to Morals. And what ſome aſcribe to *Socrates*, that *Diocles* attributes to *Diogenes*, ſaying he was wont to ſay, we ſhould make it our Enquiry:

*What's good or bad within our proper Doors.*

They decline alſo the * ordinary Courſe of Arts. Therefore *Antiſthenes* was uſed to ſay, ſober Perſons ſhould never learn Letters, for fear they ſhould be perverted by other Mens Reaſonings. They alſo take away Geometry, Muſick, and all ſuch kind of things. *Diogenes* therefore ſaid once to one that ſhewed him a new Sun-dial, Ay, it is a fine thing, and very uſeful to prevent one from looſing ones Dinner. To one that made Oſtentation to him of his Skill in Muſick, he ſaid,

* Εγκυκλια.

*Counſells*

*Counſells of Men rule Towns and Houſes too,*
*Which playing on the Fiddle will not do.*

They likewiſe hold; That a Life agreeable to Vertue is a Man's laſt Good, as *Antiſthenes* tells us in his *Hercules*; in which they exactly agree with the *Stoicks*: For there is a kind of Affinity betwixt theſe two Sects; which hath made ſome to define *Cyniciſm* to be a ſhort Cut unto Vertue. And *Zeno* the *Cittiean* lived like them. They are moreover for a very mean way of Living, and for uſing only a neceſſary Diet, and wearing nothing but old thredbare Mantles, and contemn Wealth, Honour, and Parentage. And therefore ſome live altogether upon Herbs and cold Water, and uſe ſuch places for Shelter as they next meet with, and live in Tubs, as did *Diogenes*, who would often ſay; It was the Property of the Gods to need nothing, and of ſuch as were like the Gods, to make uſe of but few things. They believe alſo that Vertue may be acquired, as *Antiſthenes* writes in his *Hercules*. And that a wiſe Man ſhould never be rejected. And that he merits Love. And that he will never do amiſs. And that he is a Friend to his Like. And that he com-

commits nothing to Fortune. But the things in the midſt betwixt Vertue and Vice, they term Indifferents, in the ſame manner with *Ariſto* of *Chios*. And theſe are the *Cynicks*; we will next paſs to the *Stoicks*, who began in *Zeno*, who was Diſciple to *Crates*.

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*Diogenes*

# *Diogenes Laertius,*

Containing the

Lives, Opinions, and Sayings

Of the most Eminent

# PHILOSOPHERS.

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## The Seventh Book.

Translated from the *Greek* by *R. M.*

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## The LIFE of *ZENO.*

*ZENO*, the Son of *Mnaseas*, or *Demeas*, a *Cittiean*, was born in a City of the *Greeks*, in the Island of *Cyprus*, inhabited by the *Phœnicians*.

He was wry-neck'd, with his Head leaning more to one Shoulder than the other; as *Timotheus* the *Athenian* relates;

in his *Lives of the Philoſophers*. And *Apollonius*, the *Tyrian*, reports him to have been very lean and ſlender of Body, very tall, and of a ſwarthy Complexion. For which Reaſon, there were ſome that Nick-nam'd him *The Ægyptian Sprigg*, or *Vine-Branch*; as *Chryſippus* teſtifies in his firſt *Book* of *Proverbs*. Moreover, his Thighs were always ſwollen to exceſs; his Joints ill compacted, and weak. Therefore, as *Perſeus* writes in his *Sympoſiacs*, he declin'd all Invitations to plentiful Feaſts; feeding moſt heartily upon Figs, either green, or dry'd in the Sun.

He was a Hearer of *Crates*, as already has been ſaid. Afterwards he adher'd to *Stilpo* and *Xenocrates*, for Ten Years together; as *Timocrates* aſſerts in his *Dio*. At what time, he alſo very much frequented *Polemo*'s School. *Hecaton* likewiſe, and *Apollonius* the *Tyrian*, report, that upon his conſulting the Oracle, What Courſe was fitteſt for a Man to take, that intended to regulate and govern his Life after the beſt manner? The Deity return'd for Anſwer, That he ſhould keep Conſortſhip with the Dead. Upon which, he fell to reading the Writings of the Ancients.

As for *Crates*, he met with him by this Accident: Being bound for *Greece*, in a Veſſel

Veſſel from *Phœnicia*, which he had laden with Purple, he was caſt away not far from the *Piræum*. Thereupon, in a deep Melancholy for his Loſs, he came to *Athens*, at that time Thirty years of Age; he ſate himſelf down in a Book-Seller's Shop. When, after he had read a while in the Second Book of *Xenophon's Commentaries*, pleas'd with the Subject, he enquir'd where any ſuch Men dwelt? The Words were no ſooner out of his Mouth, but *Crates* accidentally paſſing by, the Book-ſeller pointing to him, bid him follow that man. And ſo from that time forward he became a Hearer of *Crates*; whoſe Philoſophy, as being that for which he had a great Reverence, he readily and quickly learnt; but his Modeſty would never permit him to affect the impudent Behaviour of *Cynic* Moroſeneſs. *Crates* therefore, having a mind to cure him of that ſame Baſhfulneſs, gave him a Pot of Lentil-Potage to carry through the Street call'd * *Keramicum*; but perceiving him to be aſham'd, & that he hid his Pot under his Garment, with a Slap of his Cane he brake the Pipkin, ſo that the Liquid Potage ran down *Zeno*'s Heels of a Colour ſomewhat ignominious. Upon which *Zeno* nimbly mending his Pace, *Crates* cry'd out, *Hey---You Merchant of Eel-skins,*

* *A Street in* Athens, *where all the common Curteſans liv'd.*

*skins, whither away ſo faſt? The Miſchance will never ſpoil thy Marriage.* Thus for ſome time he was a Hearer of *Crates*; at what time having written his Commonwealth, ſeveral jok'd upon him, and ſaid, *They were only the *F--ts of the Dog's Tail.*

Cicero *alſo acknowledges his* Commonwealth *to have been but a kind of Slovenly Piece.*

Several other Treatiſes he wrote upon various Subjects, under the following Titles: *Of Life according to Nature. Of Inſtinct*, or *the Nature of Man. Of the Affections. Of Decency. Of the Sight. Of the Law. Of* Grecian *Education. Of the Whole. Of Signs. Pythagoricals. Univerſals. Of Words. Five* Homerical *Problemes. Of Poetry. Of the Hearing.* He was alſo the Author of certain *Solutions of Queſtions*, relating to ſeveral *Sciences:* Two Books of *Confutations*, *Commentaries*, Crates's *Morals*; which were all his Works.

At length he left *Crates*, and for twenty years together heard the Perſons before-nam'd; at what time he is reported to have us'd this Expreſſion: *'Twas then that I only ſail'd with a proſperous Gale, when I ſuffer'd Shipwrack.* Some aſſert, that he ſpoke thus when he ſojourn'd with *Crates*. But others aſcertain us, that he liv'd at *Athens* when his Ship was caſt away; and that when he heard the

News, he cry'd out, * *Thou doſt well, O Fortune, thus to compel me to a Thread-bare Cloak, and the Stoa*, or the *Philoſopher's Portico*. Betaking himſelf therefore to the *Poecile*, or the *Vary-colour'd Portico*, ſo call'd, from the great variety of Painting with which it was adorn'd by the hand of *Polygnotus*, deſigning it a Place of Peace and Quiet, that had been a Place of Sedition; he there began to teach his Philoſophy, and read upon ſeveral Subjects. For in that Place, during the Government of the Thirty Tyrants, no leſs than fourteen hundred of the *Athenians* had been put to Death.

Pliny *recites it thus*; Thou doſt but command me, O Fortune, to become a *Philoſopher* ſo much the ſooner.

Thither a great Number of Diſciples flock'd to him; and for that reaſon they were call'd *Stoics*, who before from his own Name were call'd *Zenonians*; as *Epicurus* teſtifies in his Epiſtles. Formerly alſo the Poets that frequented that Place, were call'd in like manner by the Name of *Stoics*, according to *Eratoſthenes*, in his *Eighth Book* of the *Ancient Comedy*; by whoſe means the Name became very numerous.

By this time the *Athenians* had a high Eſteem for *Zeno*; inſomuch that they entruſted him with the Keys of the City-Gates, and honour'd him with a Crown of Gold, and a Brazen Statue. And the

the ſame Honours his own Countrymen conferr'd upon him; believing his Statue to be an Ornament to their City. The *Cittians* of *Sidon* paid him the ſame Reſpect. *Antiganus* alſo was his great Admirer; and when he came to *Athens*, always went to hear him, and made him frequent Invitations to his own Court. To which, though he gave modeſt Denials himſelf, yet he ſent *Perſæus*, one of his familiar Acquaintance, the Son of *Demetrius*, a *Cittian* by Birth, who flouriſh'd in the hundred and thirtieth *Olympiad*; at what time *Zeno* was far ſtricken in years. The Epiſtle ſent him by *Antigonus*, ran in theſe Words, as it is recited by *Apollonius* the *Tyrian*, in his Life of *Zeno*.

King *Antigonus* to *Zeno* the Philoſopher, *Greeting*.

*I Am apt to believe, that Fortune and Honour have render'd my Life much more remarkable than Thine: But on the other ſide, for Learning, Knowledge, and perfect Happineſs, I cannot but think thee far above my ſelf: Therefore have We ſent thee this Invitation to Our Court; deeming thou wilt not be ſo unkind, as to deny Our Requeſt. By all means therefore be ſure to*

*let Me enjoy thy Society, upon the Receipt of This; assuring thee, that thou shalt not be only Mine, but the Instructer of all the* Macedonians. *For he that is able to teach, and conduct to Virtue the* Prince *of the* Macedonians, *must of necessity be no less sufficient to instruct his Subjects in the Noble Lessons of Fortitude and Probity. For such as is the Guide and Leader, 'tis most probable, that such will be the Disciples.*

To which *Zeno* return'd the following Answer.

*Zeno*, to King *Antigonus*, Health.

*I Applaud thy Desire of Learning, as being really true, and tending altogether to Benefit; not Vulgar, which only drives at the Corruption of Manners; for he that applies himself to the Love of Wisdom, declining those common Pleasures of the Crowd of Mortals, which only effeminate the Souls of Youth, not only shews himself by Nature, but by Choice, inclin'd to Virtue and Gallantry. And such a Person, endu'd with a Noble and Generous Mind, with less Practice, so his Teacher not being wanting in his Instructions, will readily and easily attain to that Perfection which he aims at. Now*

*Now then, as for my ſelf, I lie fetter'd with the Diſtempers of Old Age, in the Eightieth Year of my Age; and therefore the Happineſs of attending thy Perſon, is deny'd me: But I have ſent thee one of my Diſciples, for Learning, Inſtruction, and what concerns the Mind, a Perſon equal to my ſelf; but far ſurpaſſing me in Strength of Body; with whom converſing, Thou wilt not want whatever may conduce to compleat thy Felicity.*

With this Epiſtle he ſent away *Perſæus* and *Philonides* the *Theban*; of whoſe Familiarity with *Antigonus*, *Epicurus* makes mention in his Epiſtle to his Brother *Ariſtobulus*.

To which I thought fit to add the Decree which the *Athenians* made in his behalf: Of which, this is the Copy.

## The DECREE.

ARrhenides, then Governor, in the Ward of *Acamantis*, during the Sitting of the Fifth * *Prutany*, the Thirteenth Day of *Auguſt*, and the Three and Twentieth of the Sitting of the ſaid *Prutany*,

* *The* Prutany *was a Councel of* 50 *Men, of whom* 10 *made a Court; and govern'd by Turns in their Months; ſo that the Fifth* Prutany *happen'd to be in* Auguſt.

*tany*, the Assembly of the Chief Magistrates, *Hippo*, *Cratistoteles*, *Xympeteo*, *Thraso*, the Son of *Thraso* the *Anacæan*, with the rest of the Court, thus Decreed: *Whereas* Zeno, *the Son of* Mnaseus *the* Citian, *has for many years liv'd a Philosophical Life in this City, and in all things has behav'd himself like a Person of Virtue and Sincerity, exhorting all Men that sought his Instruction, to Honesty and Frugality; as also in his own Person setting a fair Example before their Eyes, by leading a Life altogether conformable to his Precepts; wishing him therefore all good Fortune, the People have thought meet to give a public Mark of their Commendations of* Zeno, *and to crown him with a Crown of Gold, according to the Laws, as the Reward of his Virtue and Temperance; and further, to erect for him a public Monument in the* * Ceramicum: *Moreover, for making the Crown, and building the Tomb, the People have made choice of five* Athenians, *who shall also take care that this Decree be ingrav'd by the Public Scribe upon two Pillars; of which one shall be set up in the* Academy, *the other in the* Lycæum; *and the public Treasurer to pay the Charges of the Engraving: to the end all men may know that the People of* Athens *understand how to value good Men, both living, and after their Decease. For Surveyors also, they make*

* *The Place appointed for the Burial of those that were slain in the Wars.*

Choice

*Choice of* Thraſo *the* Anacæan, Philocles *the* Pyræan; Phœdrus, *the* Anaphlyſtian; Melo, *the* Acarnean; Mycethus, *the* Sympelletean; *and* Dio, *the* Pœanean.

*Antigonus* the *Caryſtian*, affirms, That *Zeno* never deny'd himſelf to be a *Cittian*. For he himſelf being one who contributed to the Structure of the Bath, and being preſent when *Zeno* beheld the Inſcription of *Zeno* the *Philoſopher*, upon the Pillars; he heard him alſo deſire, that the Addition of *Cittian* might be put in.

When he follow'd *Crates*, he made a Cup with a Cover to it, wherein he carry'd his Money to ſupply *Crates* with Neceſſaries where-ever he went.

His Eſtate alſo was valu'd at a Thouſand Talents when he firſt came into *Greece*; and it is ſaid farther, that he us'd to lend his Money to the Sea-men upon *Bottomree*.

In his Diet he was very ſparing; a ſhort pittance of Bread and Honey, and a ſmall Draught of ſweet Wine ſatisfying his Hunger.

He rarely made Uſe of Boys; and once he took to his Bed an ordinary Maid-Servant, that he might not be thought to hate the Sex.

He liv'd in the Houſe of *Perſæus*; who, thinking to pleaſe him, one time among the reſt, brought him home a young Minſtrel; but ſo little did he regard his Friend's Kindneſs, that after he had ſtripp'd her, he deliver'd her back to the Embraces of *Perſæus*.

He was of ſo eaſie a Nature, that he could comply with all Humors; inſomuch that he would drink to a Pitch with *Antigonus*, who would take him along with him, when he went to be merry with *Ariſtocles* the Harper; but then he would hide himſelf up for a time.

He avoided all Popularity, refuſing to ſit in the uppermoſt Seats, though the Crowd were far more troubleſom to him. Nor would he be ſeen to walk with more then two or three at a time. And to others he gave Money to forbear thruſting upon him, and to keep off the Throng; as *Cleanthes* reports in his Treatiſe of *Braſs Coyns*. At another time, the People being gather'd about him, pointing to the Wooden Rails of the Altar, at the upper end of the *Stoa*; *This Altar*, ſaid he, *formerly ſtood in the middle of the* Portico, *but becauſe it was cumberſom, it was remov'd where it now ſtands by it ſelf; in like manner, if you would but ſtand a little further off, you would be leſs troubleſom to Us.* At another

another time, *Demochares*, the Son of *Laches*, embracing him, and offering, if he desir'd it, to speak and write to *Antigonus*, as one that would be sure to supply him with whatever he wanted, he took it so hainously, that he would never come into his Company more.

It is reported, That after *Zeno*'s Decease, *Antigonus* should use this Expression; *What a Sight have I lost!* And therefore he made it his Request, by *Thraso*, his Ambassador to the *Athenians*, That he might be buried in the *Ceramicum*. And being ask'd, Why he so much admir'd him? *Because*, said the King, *that after many and great Presents that I made him, he was never the more vainly proud; but still the humblest Person in the World.*

Moreover, he was full of Doubts and Queries; and whatever he heard or read, he weigh'd it exactly: For which Reason, *Timon*, in his *Silli*, gives him this Character;

*Like Red-nos'd Bawd the Mortal there I saw,*
*That in the shady* Stoa *laid the Law;*
*Bedlam* Phœnissa, *Gammer Prate-apace;*
*For you might think him Woman by his Face;*

*Her*

*Her Wicker-Basket all the while ran o're;*
*But empty-headed as an old Bandore.*

He was a diligent Obſerver of *Philo* the *Logician*, with whom he ſpent much of his Time; for which Reaſon he was admir'd by *Zeno* the younger, no leſs then his Maſter *Diodorus*.

*Timon* alſo derides the Shabbineſs of his Attendants; who were all a ſort of Needy, Raſcally, Naſty *Tatter-de-mallions*.

*Cloſe at his Heels a Crowd of Varlets creep,*
Old Hats, Buy any Brooms, *and* Chimney-Sweep,
*In Tatters, Rags and Jags, ſee where the Clown*
*They follow; the meer Scum of all the Town.*

He had a Moroſe, Dogged, Surly Look; and his Forehead was all furrow'd into Wrinkles. His Habit alſo was very mean, approaching next to Barbarous Penury, under pretence of Frugality.

When he reprov'd any Perſon, he was very quick and conciſe, not uſing many Words; nor would he do it too cloſely, but expreſſing himſelf at a diſtance; as when he twitted a ſpruce young Gallant, that paſs'd ſlowly by him in his Chariot:

He

*He does well*, said he, *to keep his Eyes off the Dirt; for he cannot see himself there, as he does in his Glass.*

Another time, a certain *Cynic*, telling him, he had no Oil in his Cruse, desir'd him to bestow some upon him; to whom *Zeno* made Answer, *He would give him none*: As he was going away, he bid him take notice which of the two was the more impudent.

Being wantonly affected toward *Chremonides*, when the Lad and *Cleanthes* sate down, he rose up; at which *Cleanthes* admiring, *I have heard*, said he, *the most skilful Physicians say, that the best Cure for a Swelling is Rest.*

Two Persons at a Banquet, lying upon the same Couch, and *Zeno* observing, that he who lay uppermost, and next to himself, bobb'd the lowermost in the Tail with his Foot, he fell a butting the Bum of the next to him with his Knee. Upon which, the uppermost turning about; *What's the Matter*, said he, *Dost think thy Neighbour felt any Pleasure?*

To a great Lover of Boys, *I fear me*, said he, *those Masters will never have much Wit, that are always conversing with Children.*

He was wont to liken a neat Oration, that was nothing to the purpose, to the

Coyn

Coyn of *Alexandria*, which was pleasing to the Eye, and flourish'd about with curious Letters, but never a whit the more in value for that; but those that were otherwise, to the *Tetradrachma's* of *Athens*, that were rudely and slovenly cut; many times surpassing those Harangues that were more politely writ.

When his Disciple *Aristo* recited some things without any Grace of Delivery, other things with a rash and over-confident Vehemence, he said to him, That *'twas impossible that any man should commit such Absurdities, whose Father had not begotten him when he was drunk.* Therefore he call'd him *Prater* and *Babler*, himself being a Person of few Words.

Observing a large Fish set before a notorious Glutton, that us'd to leave nothing for his Companions, he took away the Fish, as if he intended to have eaten it. To whom, not knowing well how to take it, *How dost thou think*, said he, *thy Companions should bear with thy greedy Appetite every day, if thou canst not brook my hearty Feeding for once?*

Another time, when a young Stripling began to ask certain Questions, with a Peremptoriness not becoming his Age, he led the young Gentleman to the Looking-Glass, and bidding him take good Notice

ſpect of his own Face; ask'd him, *Whether he thought ſuch Queſtions became his years?*

To one who told him, That ſeveral of *Antiſthenes*'s Works did not pleaſe him, for which, he alſo appeal'd to the Judgment of *Sophoeles*; he put the Queſtion, *Whether he thought well of any of the ſame Author's Writings?* Who anſwering, That he had not ſeen all; *Art not thou then aſham'd*, ſaid he, *to cull and remember what* Antiſthenes *has ſaid amiſs, and yet to take no Notice of what he has done well.*

To one that found fault with the Brevity of the Philoſophers Sentences, he reply'd, That *their very Syllables ought to be ſhorter then others, if it were poſſible.*

To one that found fault with *Polemo*, for that he propounded one thing, and ſpoke another; knitting his Brows, *Did it not ſhew*, ſaid he, *how highly he preferr'd thoſe things that were granted?* He was wont to ſay, That a loud Voice and a vehement Geſture became an Orator, as they did an Actor; only that he was to beware how he ſplay'd with his Mouth, or skew-skaw'd his Lips to and again, as many did, through difficulty of Utterance. Moreover, That they who ſpake well, were not to permit their Auditors Leiſure to ſtare, like Work-men who put their Pieces to ſhew. On the other ſide,

That

That it became the Hearer to be ſo intent upon what was deliver'd, as not to permit himſelf time to take Notes.

To a young prating Fool that ſpake more then became him; *Thy Ears*, ſaid he, *are run into thy Tongue.*

To a handſom young Man, that ſaid, He did not believe a Philoſopher could be in Love; *There is nothing*, ſaid he, *more irkſom to us than Beauty.*

He was wont to ſay, That moſt Philoſophers in many things were meer Fools; in ſlight and fortuitous things Illiterate. To which he added that of *Capheſius* the *Piper*, who, obſerving one of his Scholars to fill his Inſtrument with more Wind then was neceſſary, gave him a Rap, and told him withal, *That good Play did not conſiſt in Sound, but Sound in good Play.*

Another time, a certain *Rhodian*, wealthy and handſom, came to him to be his Schollar; unwiling therefore to receive him, he bid him go ſit upon the Stone-ſteps that lead to the Public *Guild*, to dirty his fine Cloak; and when he had done ſo, to go and live a while among the Beggars, that he might be accuſtom'd to their Tatters; upon which the young man departed. He was wont to ſay, *That there was nothing ſo miſ-becoming as Pride and Loftineſs, eſpecially in young Men.*

He

He advis'd all young Students, not to trouble their Brains about Words and Sounds, but to exercise their Minds about what was truly beneficial; for fear of attaining no farther then to a meer Smackering in Learning.

He admonish'd Youth to be careful in the Observance of all imaginable Decency and Modesty, both in their Gate, their Gestures and Habit; frequently repeating those Verses of *Euripides* concerning *Capaneus*.

*A plentiful Estate supply'd his Wants;*
*Yet all his Wealth ne'er made him vainly Proud;*
*But humble still, as th'humblest of the Poor.*

He was wont to say, That there was no greater Obstacle to the gaining of Knowledge, then Poetry; and that there was nothing which we stood more in need of then *Time*.

Being ask'd, Who was a true Friend? he answer'd, *The t'other My self.*

Having discover'd one of his Servants in a piece of Thievery, he chastiz'd him severely; at what time the Servant crying out, *What ill Luck had I to steal! And to be bang'd for thy pains*; reply'd his Master.

To

To a Minion of one of his familiar Friends, beholding him with a black and blue Eye; *I see*, said he, *the Footsteps of Anger, not of Love.*

To one that was anointed all over with precious Ointment; *Who's this*, said he, *that smells so much of Woman?*

To one *Dionysius*, a frequent Retractor of his own Opinions, who ask'd Why he did not correct himself? *Because*, said he, *I do not believe thee.*

To an impertinent young Man, that put the Question, Why we have two Ears, and but one Mouth? *Because*, said he, *we should hear more, and speak less.*

Another time, as he was sitting at a Banquet, and saying never a Word, to one that ask'd him the Reason why? *Go tell the King*, said he, *that here is one knows how to hold his Peace.* For it seems the Question was ask'd by one of *Ptolomy*'s Ambassadors, who were before not a little solicitous to know, what Character they should give of him to the King.

Being ask'd what he thought of Detraction and opprobrious Words? He reply'd, *As if an Ambassador should be sent away without an Answer.*

*Apollonius Tyrius* relates, That when *Crates* pull'd him away by the Cloak from *Stilpo*, he made him this Answer; *Crates*, said

(ſaid he) *the beſt way to take a Philoſopher, is, by the Ears; for if thou canſt prevail, thou haſt me ſure; but if thou forceſt me, my Body perhaps may follow thee, but my Heart will continue with* Stilpo.

He alſo liv'd with *Diodorus*, as *Hippobatus* relates; with whom he ſtudy'd *Logic*; wherein, when he came to be a Proficient, he repair'd to *Polemo*, with an intention to abate his Pride: Who, as it is reported, ſo ſoon as he ſaw him coming, *O* Zeno, (cry'd he) *I am not ignorant of thy creeping in at the Garden-Doors, to ſteal away my Precepts, and wear them after the* Phœnician *manner.*

It is alſo farther ſaid of him, That when his Maſter told him, there were ſeven ſorts of *Logic* in Human Dialect; he ask'd his Maſter, what he would have to teach 'em all? Who, demanding a hundred, he gave him two hundred Pieces; ſuch was his Affection to Learning. He is ſaid to be the firſt alſo that defin'd the Word καθῆκον, that is, *Becoming Duty*, and wrote a Treatiſe concerning it.

He was wont to tranſpoſe the two Verſes of *Heſiod* thus;

*The beſt of Men obedient lives*
*To him that true Inſtruction gives:*

*And Good is he, by reſtleſs Pains,*
*Who all things of himſelf attains.*

Whereas in *Heſiod* they run thus;

*The beſt of Men by reſtleſs pains,*
*To all Things of himſelf attains;*
*Nor Evil he, that yielding lives*
*To him that true Inſtruction gives.*

But *Zeno* thought him the better Man that gave Ear to true Inſtruction, and made a right Uſe of it, then he that of himſelf underſtood all things: For the one was Maſter of *Underſtanding* only; but the other by Obedience put in execution what he underſtood.

Being ask'd, why he was ſo auſtere? He reply'd, *That Humor empties when I take off my Cups. Lupins are bitter, but being ſteep'd in Water, become ſweet.* And *Hecato* teſtifies, That he would abate of his Severity at ſuch kind of Compotations: being wont to ſay, *That it was better for a man to falter with his Feet, then with his Tongue.*

He affirm'd, That men became good by little and little; but that it was not a ſmall thing to do good. Which Saying is by others attributed to *Socrates.*

He

He was a Perſon of extraordinary Patience, a moderate Feeder, affecting generally a rare Diet; and never wore any other then a very thin Cloak: So that it was ſaid of him,

*Nor could the Winter's Cold, nor pouring Rain,*
*Nor ſcorching Heat, or Sickneſs tame this Man;*
*But like the meaneſt of the Vulgar Crowd,*
*All Seaſons his Tranſparent Cloak withſtood:*
*For Day and Night, by reſtleſs Study charm'd,*
*The Labour of his Mind his Body warm'd.*

Nor were the Comic Poets aware of the Encomiums which they gave him, while they beſtow'd their Jokes and Sarcaſms ſo freely upon him; among whom *Philemon* was one in his Comedy, call'd *The Philoſopher*; where he cries,

*A Parſnip ſerves for Bread, for Meat a Sprat;*
*A Draught of Water, and a Meſs of Chat:*
*And thus our new Philoſopher has found*
*A way to keep his Wits and Body ſound.*

*Yet though he teach his Scholars to be poor*
*And ſtarve, they ſay, he has Diſciples ſtore.*

Others father theſe Verſes upon *Poſidippus*. And now it is almoſt grown into a Proverb, to ſay, *More abſtemious then the Philoſopher*: Which perhaps might be borrow'd from that of *Poſidippus*, in his *Metapherumeni*.

*And ſo may he become in ſome ten days,*
*More abſtinent then ever* Zeno *was.*

And indeed he ſurpaſs'd all others for Goodlineſs of Form, and awful Gravity; nay, by the Heav'ns, in Felicity too: For he liv'd to Fourſcore Years of Age, free from all Diſtempers, in perfect Health.

As for *Perſæus*, Famous in the Schools of Morality, he dy'd in the Threeſcore and Twelfth Year of his Age, being two and Twenty years old when he came firſt to *Athens*.

As for *Zeno*, he had been Maſter of his School for Eight and Fifty Years together, as *Apollonius* teſtifies. At length, being arriv'd at that of Age, as he was going out of the School, he ſtumbl'd, and brake his

his Finger. At what time, when his Hand hit upon the Ground, he recited that Verſe out of *Niobe*,

*I come; then to what End this Call?*—

And ſo ſaying, he ſtrangl'd himſelf, and ſo expir'd. Being dead, the *Athenians* buried him in the *Ceramicum*, and honour'd him according to the Decree before-mention'd, in Teſtimony of his ſingular Virtue. Upon whom *Antipater* the *Sidonian*, made theſe ram.

*Here* Cittium's *Glory*, Zeno *the ſublime*,
*Now lies; who that he might* Olympus *climb*,
*Ne're* Pelion *upon* Oſſa *ſtrove to raiſe*;
*No fam'd* Herculean *Deeds advanc'd his Praiſe:*
*For by his Virtue he found a Pathleſs way*
*To Starry Manſions, and the Seats of Day.*

To which, *Zenodorus* the *Stoic*, and Scholar of *Diogenes*, added another.

*A frugal Life he liv'd, till Time did ſnow*
*Majeſtic Rev'rence on his Aged Brow;*

*By Dint of Wit he made the Foe give Ground,*
*While for his Weapons Maſculine Words he found,*
*A Sect with matchleſs Vigor to defend,*
*That Man's beloved Liberty maintain'd.*
*What though* Phœnician *born; from thence what Shame?*
*Was't not from thence the Mighty* Cadmus *came?*
*Who firſt taught* Greece *thoſe Letters that have ſince*
*Fill'd all the World with* Grecian *Eloquence.*

Then in Commendation of all the *Stoics* in general, *Athenæus* the Epigrammatiſt, thus expreſſes himſelf;

*Oh happy Mortals, skill'd in* Stoic *Lore,*
*How does the World your Documents adore!*
*Virtue, they cry, 'tis Virtue, only She,*
*That crowns the Soul with true Felicity.*
*She guides Erroneous Man, and leads him right,*
*Guards Pop'lous Cities from invading Might;*
*While others, by the Charms of Pleaſure ſway'd,*
*Are by their Pleaſures to Deſtruction led.*

Theſe

*These were the Monuments of* Zeno's *Name,*
*That* Stoic *Doctrin rear'd to* Stoic *Fame;*
*And fair* Mnemosyne *preserves 'em still,*
*That Men may still be happy, They that will.*

To which, we shall in the last Place, add this of our own.

*Many Reports of* Zeno's *Death has Fame*
*Spred through th'enquiring World: Some say, the Flame*
*Of Nature dampt, his wasted Fire went out;*
*But the Report of being starv'd I doubt.*
*Yet old he was; nor could his feeble Feet*
*Sustain his feebler Body through the Street:*
*Thus stepping forth his School, upon his Hand*
*He fell; which soon the quick Disaster sprain'd.*
*And then, as if admonish'd by the Fall,*
*I come, he cry'd, what needs my Fate to call?*

*Demetrius* the *Magnesian*, in his *Equivocals*, reports, That *Mnaseus*, his Father, as a Merchant, came frequently to *Athens*; where he bought several *Socratic*

Books, which he carry'd to his Son *Zeno*; ſo that he began to have a Kindneſs for Philoſophy in his own Country: For which Reaſon he went to *Athens*, where he met with *Crates*: He ſeems alſo, ſaith he, to have limited the Miſtakes of thoſe that cavill'd about Negations; and then he adds, That his uſual Oath was by the Fruit *Capers*; as *Socrates* ſwore by his *Dog*.

Others there are, and among the reſt, *Caſſius* the *Sceptic*, who blame *Zeno* for many things.

Firſt, For pronouncing the Liberal Sciences unprofitable, in the beginning of his *Commonwealth*.

Secondly, For ſaying, That he look'd upon all good Men, Parents of Children, Brothers of Brothers, and Kindred to be equally Enemies and Foes, Servants and Strangers one to another. But then, in his *Commonwealth*, he cries up only Honeſt Men, to be true Citizens, Friends, Kindred, and Free-men. So that Parents and Children among the *Stoicks*, are accounted as Enemies; meaning ſuch as are not wiſe and virtuous.

In the next place, he holds Community of Women in his *Commonwealth*; forbids the erecting of any Temples, Courts of Juſtice, or Public Places of Exerciſe

in

in any of his Cities; and will not allow the Uſe of Money, either for Trade, or Expences of Travel.

Then he ordains, That Men and Women ſhould go all clad alike, and that no Part of the Body ſhould be ſeen naked. All which were the chief Ordinances of his *Republick*; as *Chryſippus* teſtifies. Of Love-Matters, he writes at the Beginning of his *Book*, Entituled, The *Art of Love*. Upon which Subject, he has alſo wrote in his *Diatribæ*. And ſome things of this Nature are to be found in *Caſſius* and *Iſidore* the *Rhetorician* of *Pergamum*; who ſays, That there were ſeveral Opinions and Sayings of the *Stoics* look'd upon as Erroneous, expung'd and raz'd out by *Athenodorus* the *Stoic*, who was Keeper of the Library at *Pergamum*, which were afterwards re-inſerted; *Athenodorus* being diſcover'd, and narrowly eſcaping ſevere Puniſhment.

Beſides our Philoſopher, there were Four more of the ſame Name. The firſt, of *Elea*; the ſecond, a *Rhodian*, and a *Geographer*; the next, an *Hiſtorian*, who wrote the Acts of *Pyrrhus*, in *Italy* and *Sicily*, with an Epitome of the *Roman* and *Carthaginian* Hiſtory. The next, a Scholar of *Chryſippus*, who wrote little; but left ſeveral Scholars behind him. The fifth,

fifth, a *Phyſitian* of *Herophilis*, a Perſon of a ſolid Judgment, but no great Writer; the ſixth, a *Grammarian*; whoſe *Epigrams* are commonly ſold; the ſeventh, a *Sydonian*, and an *Epicurean* Philoſopher, Famous both for Sence and Elocution.

As for *Zeno*'s Diſciples, they were many in Number. Among the more Noble Sort, was *Perſæus*, the Son of *Demetrius*, a *Cittian*. This Perſon, ſome affirm to have been one of his familiar and intimate Friends; others, That he was his Servant, and ſent by *Antigonus*, to copy out his Writings; and to whoſe Son *Alcyoneus*, he was alſo Tutor. Of whom, when *Antigonus* had once a mind to make Trial, he ſent a Meſſenger to him, with falſe, but ſad Tidings; That his Farms were all ſack'd and plunder'd by the Enemy: At which, when *Perſæus* ſeem'd to be ſomewhat diſturb'd, and continu'd in a Melancholy Humor; *Thou ſeeſt*, ſaid he, *now, that Wealth is no indifferent Thing*. He wrote ſeveral Treatiſes, of *Regal Government*; The *Commonwealth* of *Lacedæmon*; Of *Impiety*; *Thyeſtes*; Of *Marriage*; Of *wanton Love*; *Exhortations*; *Diſputations*, and *Oracles*, four Books; *Commentaries* upon *Plato*'s Works, in ſeven Volumes.

*Ariſto*,

*Ariſto*, the Son of *Miltiades*, a *Chiote*; who wrote of *Indifferency*.

*Herillus*, the *Chalcedonian*, who aſſerted *Knowledge* to be the *End*.

*Dionyſius* of *Heraclea*, who aſſerted *Pleaſure* to be the *End*; for being extreamly troubl'd with ſore Eyes, he could not be brought to think *Pain* indifferent.

*Sphærus*, of *Boſphorus*; *Cleanthes*, the Son of *Phanius*, an *Aſiatic*, who ſucceeded *Zeno* in his School. Which Perſon *Zeno* was wont to compare to hardn'd Steel, that was difficult to be engrav'd; but wherein the Impreſſion once being made, laſted a long time before it was worn out. Moreover, after the Death of *Zeno*, *Sphærus* became his Diſciple likewiſe.

Next to theſe, the moſt Noted Diſciples of *Zeno*, were *Athenodorus*, of *Soli*; *Philonides*, of *Thebes*; *Calippus*, of *Corinth*; *Poſidonius*, of *Alexandria*; and *Zeno*, the *Sidonian*.

As for his Opinions, they were theſe; and not only his, but of all the *Stoics* in general; which we ſhall ſet down under ſeveral Heads, as it has been our Cuſtom hitherto.

They divided Philoſophy into Three Parts; *Natural*, *Ethical*, and *Logical*. Which Diviſion was firſt made Uſe of by

*Zeno*

*Zeno* the *Cittian*, in his Book of *Reaſon*; and *Chryſippus*, in his Firſt Book of *Phyſics*; and by *Diodorus Ephillus*, in his Firſt Book of *Introductions to Opinions*; *Eudromus* in his *Moral Inſtitutes*; *Diogenes* the *Babylonian*, and *Poſidonius*.

Now theſe divided Parts, *Apollodorus* calls *Places*; *Chryſippus* and *Eudemus*, *Species's*; others, *Genus's*: For they affirm Philoſophy to be a Creature; comparing *Logic* to the Bones and Nerves, *Ethics*, to the Fleſh; and *Phyſics*, to the Soul: And then again, to be like an Egg; of which they reſemble *Logic* to the Shell; *Ethics*, to the White; and *Phyſics*, to the innermoſt Yolk. Others there are, who will have *Philoſophy* to be like a fruitful Field; *Logic* repreſenting the Hedge; *Ethics*, the Fruit; and *Phyſics*, the Soyl and Trees. Laſtly, others among 'em, compare it to a Beautiful City, ſurrounded with ſtately Walls, and under an excellent Form of Government; not admitting any Part to be preferr'd before the other; but affirming all Parts to be equally mixt. Some there are who place *Logic* in the firſt place; next *Phyſics*; and *Ethics*, laſt of all. Thus did *Zeno*, *Chryſippus*, *Archidemus*, and *Eudemus*. For *Ptolomean Diogenes* begins with *Ethics*. *Apollodorus* ranks 'em in the ſecond Place:

But

But *Panætius*, and *Posidonius*, begin with *Physics*; as did also *Phanius*, the Kinsman of *Posidonius*, in his Treatise of *Schools*.

*Cleanthes* divides *Philosophy* into Six Parts; *Logical*, *Rhetorical*, *Ethical*, *Political*, *Physical*, and *Theological*. Others divide *Logical* into Two Parts; *Rhetorical* and *Logical*. Others add the Defining Part, relating to Canons and Judgments. Which they make Use of, either to find out the Truth, and there they correct the Varieties of Fancy; or else, for the Knowledge of the Truth: for that things were understood by the most common Notions.

*Rhetoric* they affirm to be the *Art* of well Speaking and Discoursing of those things which are proper for Explanation. *Logic*, the *Art* of well Disputing of those things that are discours'd of by way of Question and Answer: and therefore they define it to be the *Art* of True and False, and of that which is Neither.

Now then for *Rhetoric*, they asserted it to be Threefold; *Deliberative*, *Judicial*, and *Demonstrative*. And then, that it consisted of Three Parts; *Invention*, *Elocution*, and *Disposition*. Next, they divided *Rhetorical Oration* into *Exordium*, *Relation*, *Confutation*, and *Epilogue*.

*Logic*

*Logic*, they divided into the *Places* of Things ſignify'd, and of the Voice: The *Place* of Things ſignify'd, they ſubdivide into the *Places* of Things conceiv'd in the Fancy, and of Axioms, perfect Determinations, Predicaments, Things alike, whether ſtreight or ſupine, *Genus's* and *Species's*, conſiſting of Things fancy'd; as alſo of Arguments, Tropes, and Sillogiſms, unnatural Sophiſms, which are ſometimes Falſe, or True, or Negative, *Sorites*, and the like to them; Defective, Ambiguous, Concluſive, Obſcure, Horn'd Sillogiſms, Captious Argumentations, and thoſe other, call'd *Therizontes*, or the *Reapers*.

But that the proper *Place* of *Logic*, already mention'd, related to the Voice; which ſhew'd the Sound of the Letter; what the Parts of Speech; and diſcover'd Solœciſms and Barbariſms, diſcours'd of Poems, Ambiguities, of Harmonious Sounds, of Muſic, of Terms, Periods, Diviſions, and Sentences. Of all which, they accounted the Theory of Sillogiſms the moſt uſeful; for that it explains the Demonſtrative Part, and conduces much to the Reformation of Opinions, as the Aſſumption ſhews both Method and Memory: Beſides that, it is the readieſt way to collect and infer: For a Sillogiſm is an

Argument

collective from all things. Demonſtration explains what is the leaſt apprehended, by what is beſt underſtood. Fancy is the forming of Things in the Mind. Of which, the one is that which eaſily apprehends; the other with more difficulty, or not at all. That which eaſily apprehends, is that which they call the Diſcernment of Things, proceeding from that which is, according as it is, and deeply Character'd and imprinted in the Mind. Where the Fancy cannot apprehend, it happens, that either the Thing is not, or not as it is; according to that which is call'd *Meaſure* and *Form*; or not as it is conceiv'd in the Soul and Fancy. Therefore of neceſſity *Logic* muſt be a Virtue comprehending many other Virtues: As, *Aproptoſian*; by which we underſtand what to conſent to, and what to decline: *Aneicaioteta*, a ſtrong Perſwaſion of the Impertinency of the Thing, ſo as not to ſubmit our Reaſon to it: *Anelexian*, which is ſaid to be ſuch a Force of Perſwaſion of the Truth of a Thing, as not to be diſwaded from it: and *Amataioteta*; which is a Reſolution not to be perſwaded from one Thing to the contrary: For they hold Knowledge to be a certain and ſure Apprehenſion, or Habit in the Reception of *Idea's* immutable by Argument. And indeed,

deed, a wiſe man may be apt to ſtumble in his Reaſon without the help of *Logic*; for that he is not able to diſtinguiſh Truth from Falſhood, but by her Aſſiſtance; nor to diſcern between Probable and Ambiguous; nor is there any putting or anſwering a Queſtion without it. It extends it ſelf alſo to Inconſiderateneſs in *Negation*; as likewiſe to things that are exiſtent; ſo that it cauſes thoſe whoſe Fancies are not well exercis'd, to deviate into Folly and Irregularity. Nor is it otherwiſe that a wiſe Man ſhews his Acuteneſs, his Perſpicacity, and his Shrewdneſs in Reaſoning: For it is the ſame thing rightly to diſcourſe and argue, or to anſwer properly to a Queſtion; which are every one requiſite for a Perſon skill'd in *Logic*.

Theſe were their Opinions in general; and now that we may not omit Particulars, and their Sentiments touching the Art of Inſtitution, which *Dioeles* the *Magneſian* has ſet down word for word in his *Excurſions* of the Philoſophers, we ſhall recite his Words. *The* Stoics (ſays he) *are pleas'd to give the firſt place to their Diſcourſe concerning* Fancy *and* Sence, *as being that by which we diſcern and judge how Truth may be known.*

Fancy

Fancy *therefore, as it is thus read generally, the Consideration of Consent, of Apprehension and Understanding, cannot subsist without Fancy, in regard it precedes all other things; and the Mind, whose Duty it is to pronounce, utters forth in Words what it suffers from the* Fancy. *However,* Fancy *and* Fantasm *differ; for* Fantasm *is the Opinion of the Mind; as it happens when we dream. But Fancy is the Impression of a certain Form in the Mind, that is, a Mutation, as* Chrysippus *calls it in his* Treatise of the Soul. *Nevertheless the Form is not imprinted like the Impression of a Seal: For it is impossible that several Figures should be stamp'd upon one and the same Superficies: For the* Fancy *receives its Notion from that which exists according as it is, as being imprinted and stamp'd upon it; not from that which has no Existence, which cannot be done. Now of* Fancies, *as they say, some are sensible, others not sensible, if they be apprehended by the Sence or Sences.* Insensible, *such Things as are comprehended in the Mind, as incorporeal Things, and such as are apprehended by Reason. Moreover, Sensible* Fancies *operate upon Things existent, by Approbation and Consent: Moreover, there are the Evidences of* Fancies, *if they work upon Things existent. Again,* Fancies *are some* Rational, *others* Irrational.

Rational, *those of Rational Creatures.* Irrational, *those of Creatures destitute of Reason. If* Rational, *they are said to be Thoughts and Cogitations. But for* Irrational, *no Name has yet been found. Some* Fancies *are* Artificial, *others not. For an Artist fancies a Statue one way, an Ignorant Person another way.* Sense, *according to the* Stoics, *is a* Spirit *proceeding from the* * Principality of the Mind, *and insinuating it self into the Senses; and it is call'd* The Apprehension, *by their means, and the Architecture of the Senses, which is the reason that some are bad; and the* Operation *or* Energy *of the Senses. But* Apprehension, *say they, proceeds from the Sence of Black or White, Rough or Smooth: But those things which are collected by Demonstration, proceed from Reason; as that there are Gods, and that they take care of Humane Affairs: For, of things that are understood, some things are understood by Accident, some by Similitude, others by Proportion; some by Transmutation, others by Composition; and others by Contrariety. By Accident, sensible things are apprehended; by Similitude, as* Socrates *by his Picture; by Proportion, as* Tityus *and the* Cyclops, *by their Bulk; or a* Pigmy, *by his Smalness. And the Center of the Earth is distinguish'd by Proportion, from the Center of the lesser Orbs.*

* Cicero renders τὸ ἡγεμονικόν, Principatus Animi.

*Orbs. By change of Situation; as, Eyes in the Breast. By Composition, we understand a* Hippo-Centaur; *and by Contrariety, Life from Death. Naturally, we understand Justice and Goodness; and by Privation, Lameness.*

These are the Sentiments of the *Stoics*, concerning *Fancy*, *Sence* and *Intelligence*. They hold the Apprehensive Fancy to be the Judge of Truth; that is to say, of Truth that proceeds from that which is existent, according to the Opinions of *Chrysippus*, in his *Twelfth Book* of *Physics*, *Antipater* and *Apollodorus*. For *Boethus* numbers up several other Judges of it; as, the *Mind*, the *Sence*, the *Appetite*, and *Knowledge*: But *Chrysippus* differiting from him, in his *First Book* of *Reason*, makes *Sence* and *Anticipation* to be the Judges of it; affirming *Anticipation* to be a Knowledge by Nature of *Universals*: Though some others of the more ancient *Stoics* allot that Excellency to right *Reason*.

As for *Speculative Logic*, most do hold, That it ought to be referr'd to the *Place* of the Voice. Now the Voice is the Percussion of the Air, and is properly subjected to the Sense of Hearing, according to *Diogenes* the *Babylonian*, in his *Treatise* of the *Voice*. The Voice of a Beast is a violent Verberation of the Air; but the

Voice of Man is articulate, and proceeds from the Mind, as *Diogenes* asserts; and comes to perfection at Thirteen Years of Age; as *Archedemus*, in his *Ninth Book* of the *Voice*, *Diogenes*, *Antipater*, and *Chrysippus*, in his *Third Book* of *Natural Things*, affirm.

Now whatever acts, is a Body: But the Voice acts, when the Voice of the Speaker strikes the Ear of the Hearer. A Word is a Voice consisting of Letters; as for Example, *Day*. Speech is a significant Voice, proceeding from the Understanding; as, *It is Day*. A Dialect is the various Pronunciation of a different Province in the *Greek* Language; as, in the *Attic* Dialect, *Thalatta*; in the *Ionic*, *Hemere*. The Elements of Words are the Four and Twenty Letters. In the Letter is to be included, the Element, the Character, and the Name; as in α, *Alpha*. Of the Elements, there are seven *Vocal*, or *Vowels*; as, α, ε, η, ι, ο, υ, ω. *Alpha*, *Epsilon*, *Eta*, *Iota*, *O-micron*, *Upsilon*, *O-mega*; and six Mutes; β, γ, δ, κ, π, τ. *Beta*, *Gamma*, *Delta*, *Kappa*, *Pi*, *Tau*. Now there is a Difference between *Voice*, and *Word*: For *Voice* is no more then a *Sound*; but a *Word* is articulate. Then a *Word* differs from a *Sentence*; for a *Sentence* is always significant; a *Word* frequently

quently without any Signification; as, * *Blitri.*

A *Speech* also and *Pronunciation* differ; for *Sounds* are pronounc'd, but things are pronounc'd; which also may be read.

Of *Speech* there are five Parts, as *Diogenes* and *Chrysippus* assert; *Name*, *Appellation*, *Word*, *Conjunction*, and *Article*; to which *Antipater* adds the *Medium*.

*Appellation*, according to *Diogenes*, is that Part of Speech, which shews the common Quality; as, a *Man*, a *Horse*.

The *Name*, is that Part of Speech, which denotes the proper Quality; as, *Diogenes*, *Socrates*.

A *Word* demonstrates the separate Predicate; as, *Diogenes*. Or, as others say, a Principle of Speech without a Case, signifying the Act of any Person; as, *I write*, *I speak*.

A *Conjunction* is a Part of Speech without a Case, binding together the Parts of Sentences.

An *Article* is a Part of Speech *declin'd*; distinguishing the *Genus's* of Names; as, *He*, *of This*, *of That*, *They*, *These*, *Those*.

The Excellencies of Speech are Five; * *Græcism*, *Perspicuity*, *Conciseness*, *Decorum*, and *Composure*.

*Græcism*, is a true Pronunciation according to Art, and not according to vulgar Custom.

* *A made Word, to signifie a Bleating Fool; whence the* French *Word* Belitre, *a Ram.*

* *Or Purity of Idiom in any Language whatever.*

*Perſpicuity*, is a manner of Utterance, familiarly expreſſing the Meaning of the Perſon.

*Conciſeneſs*, is a Speech comprehending only what is neceſſary for the Explanation of the Matter.

*Decorum*, is the Choice of Words proper for the Subject.

*Compoſure*, is the avoiding of Improprieties.

*Barbariſm*, is the Uſe of Words, contrary to the Cuſtom of the flouriſhing *Greek*.

*Solœciſm*, is a Speech incongruouſly uttered.

A *Poem*, is a Speech conſiſting of Number and Meaſure, more lofty then Proſe; as, the *vaſt Earth*, and *Air ſublime*.

*Poetry*, is a ſignificant *Poem*, comprehending the Imitation of Things, both Humane and Divine.

A *Definition*, is a Speech aptly expreſſed by way of Explication, according to *Antipater*, in his *Book* of *Definitions*; by *Chryſippus* call'd *Apodoſis*.

*Deſcription*, is a Speech introducing Matter by way of Figurative Demonſtration: or, a Definition, more barely expreſſing the force of the Definition.

A *Genus*, is the Conception of ſeveral inſeparable Thoughts; as, when we ſay,

a *Living*

*Living Creature*; for that this comprehends all Creatures in particular.

A *Thought*, is the Fantasm of the Mind, neither any Entity, or Quality; but as it were an Entity, and as it were a Quality; as when a Man thinks of a Horse that is not present.

*Species* is comprehended in the *Genus*, as Man is comprehended under *Creature*. And the most general *Genus* is that which being a *Genus* of it self, has no other *Genus*. And the most Specifical *Species* is that, which having no *Species* of it self, has no other *Species*; as, *Socrates*.

*Division*, is a dividing of the *Genus* into all the *Species's* which it contains; as, when we say, *Of Creatures, some are Rational, some Irrational.*

*Contrary Division*, is a Division of the *Genus* into the *Species*, as it were by way of Negation; as, when we say, *Of Beings, some are good, some are not good*; and *of those Things which are not good, some are evil, some are indifferent.*

*Partition*, is a ranking the *Genus* in several *Places*; as, when we say, *Of good Things, some relate to the Soul, some to the Body.*

*Amphibolie*, is a Sentence that may be construd two ways; so that several Meanings may be collected from it.

*Logic*, is the Knowledge of Truth, Falſhood, and that which is neither; and it relates as well to Things that ſignifie, as to things that are ſignify'd.

In the *Place* of Things ſignify'd, they treat of *Things Dicible*, of *perfect Concluſions*, *Axioms*, and *Syllogiſms*; of *Defectives*, *Predicaments*, *Actives*, *Paſſives*.

*Things Dicible*, are ſuch things as may be ſpoken according to Logical Phanſie.

Of which, ſome are by the *Stoics* ſaid to be perfect, others deficient.

*Deficient*, are thoſe things that are imperfectly utter'd; as, when we ſay, *He writes*; the Queſtion is, *Who writes?*

*Perfect*, where the Sentence is perfect; as when we ſay, Socrates *writes*. The Predicaments therefore are number'd among Things imperfectly ſaid; but in the Number of *Perfect Things*, *Axioms*, *Syllogiſms*, *Queſtions* and *Anſwers are to be reckon'd*.

A *Predicate*, is that of which ſomething is pronounc'd; or according to *Apollodorus*, a Thing coupl'd to one or more Things; or an imperfect Word coupl'd with a right *Caſe*, to produce a Maxim.

Of *Predicates*, ſome conſiſt of *Noun*, and *Verb*; as when we ſay, *To ſail by Rocks*: Others are *Active*, others *Paſſive*, and others *Neutral*. *Active*,

*Active*, which are conſtru'd with an oblique *Caſe*, to produce a Predicate; as, when we ſay, He *hears*, he *ſees*, he *ſpeaks*.

*Paſſives*, which are conſtru'd with a Paſſive Particle; as, *I am heard*, *I am ſeen*.

*Neuters*, which are neither Active nor Paſſive; as, *to be wiſe*, *to walk*.

*Contra-Paſſives*, are ſuch, as in Paſſive Voices ceaſe to be Paſſive, as being Actions; as for Example; when we ſay, *He is ſhav'd*; for the Word comprehends the Perſon that is ſhav'd.

*Oblique Caſes* are the *Genitive*, the *Dative*, and the *Accuſative*.

An * *Axiom* is that which is affirm'd to be either True or Falſe; or as *Chryſippus* defines it, a Perfect Thing to be deny'd or affirm'd, as to what is in it ſelf.

A *Maxim* affirms or denies what is in it ſelf; as, *It is Day*; Dio *walks*: For he that ſays, *It is Day*, ſeems to affirm that it is Day; for if it be Day, 'tis true what is pronounc'd; if not, the Maxim is falſe.

Now there is a Difference between a *Maxim*, a *Queſtion*, and *Interrogation*; for there is the *Imperative*, *Adjurative*, *Optative*, the *Subjunctive*, the *Vocative*, and a Thing like a *Maxim*.

An *Axiom*, is, when in ſpeaking, we pronounce a Thing either to be True or Falſe.

* Priſcian *tranſlates the Word* Axiomata, *Dignities, or Congruities.*

A *Question*, is perfectly like an *Axiom*; but which requires an Answer, Whether it be so or no? as, when we ask, *Is it Day?* Which is neither true nor false; but when we answer, *It is Day*; then it becomes an *Axiom*.

An *Interrogation*, is when we cannot answer punctually to the Thing, *Yes*, or *No*; but, *He dwells in such a Place.*

An *Imperative*, is when we command in speaking.

*But Thou, repair to* Inachus's *Ford.*

A *Vocative*, When they that speak, call upon some Person or other.

*Renowned King of Men, O* Agamemnon--

An *Enunciate*, is when we utter something like an *Axiom*; which being redundant in some Part, or defective, cannot be call'd an *Axiom.*

*And is not this a pleasant Abode for Virgins?*

*Is this same Shepherd like a Son of* Priam?

Where the Questions are ambiguous, and a Man knows not well what to answer: For Questions and Interrogations are neither true nor false; whereas *Enunciates*

*nunciates* are either true or false.

Of *Enunciates*, some are Plain and Simple, or not; as *Chrysippus*, *Archedemus*, *Antipater*, and *Crinis* affirm.

*Simple*, Wherein there is nothing of Ambiguity; as for Example, *It is Day.*

*Not Simple*, Where the Proposition is ambiguous; as, *If it be Day*; or else consists of more then one Proposition: *If it be Day, 'tis Light.*

Among Simple *Enunciates*, there is the *Enunciative*, the *Negative*, the *Privative*, the *Categorical*, the *Predicamental*, and the *Indefinite.*

Among the Compound *Enunciates*, there is the *Complex*, the *Connex'd*, the *Causal*, that which proves the *most*, and that which proves the *least*, and the *Negative*; as, when we say, *It is not Day*; but he affirms, *It is Day.* Of which, the *Superenunciative* is a *Species*; which *Superenunciative* is the *Negative* of a *Negative*; *Not that it is not Day*; for he asserts, *It is Day.*

The *Negative* consists of the Negative *Particle*, and the *Predicate*; as, *No Man walks.*

The *Privative*, is that which consists of the Privative *Particle*, and the *Axiom*, or Congruity, according to its Efficacy; *Such a one is* ἀφιλάνθρωπος, or *Inhumane.*

A

A *Prædicative*, consists of a right Case, and a *Prædicate*; as, Dio walks.

An *Indefinite* consists of an Indefinite *Particle*, or Indefinite Parts; as, *a certain Man walks*; *He is mov'd.*

The connex'd *Enunciate*, according to *Chrysippus*, and *Diogenes*, which consists of the Conjunction Copulative, *If*; for the Connexion is plain by the Consequence of the Second to the First; beginning in the *Enunciate*, and ending in the *Enunciate*; *If it is Day, 'tis Light*: For if the First be, the Second must be true.

A Complex *Enunciate*, is that which is joyn'd together by certain Complex'd Copulatives; *It is both Day and Light.*

*Disjunctive*, is that which is joyn'd together by a Disjunctive Copulative; as, *Either it is Day, or it is Night.* Which Disjunctive shews, that one of the Maxims must be false. The *Causal*, is that which is knit together by the Particle *Because*; as, *Because it is Day, it is Light*; as if the First were the Cause of the Second.

That which demonstrates the Greater, is joyn'd together by the Word *Rather*, plac'd in the midst of the *Enunciate*. *It is Day, rather then Night.*

That which demonstrates the *Less*, is quite contrary to the former; as, when we

we ſay, *It is leſs Day then Night.*

Other Maxims there are which mutually contradict one another, according to Truth and Falſhood: of which *one* is the denial of the *other*: For Example, *It is Day, and it is not Day.*

Therefore a true connex'd *Maxim* is, where the Oppoſition in the End is repugnant to the chief Intention of the Beginning: For example; *If it be Day, 'tis Light.* Which is true, in regard he that oppoſes, and ſays, *'tis not Light*, contradicts the Affirmative, *It is Day.*

A *Connex'd Enunciate* is either falſe, where the Oppoſite in the End, is not repugnant to the Beginning; as, *If it be Day*, Dio *walks*: for that Part, Dio *walks*, is no way repugnant to *If it be Day.*

But a true connex'd *Enunciate*, is that which beginning with a Truth, ends with the Conſequence, as thus; *Becauſe it is Day, the Sun ſhines upon the Earth.*

But a falſe *Connex'd Enunciate* either begins with a Falſhood, or does not end in a Conſequence: For it does not follow, becauſe *it is* Day, *that* Dio *walks.*

A true *Cauſal Enunciate*, is, where the firſt Part ends in a Conſequence, yet the End is not the Conſequence of the Beginning: For example; *Becauſe it is Day, it is Light.* For it follows, That *becauſe it is*

*Day,*

*Day, it is Light*; but it does not follow, that, *it is Light because it is Day.*

A false *Causal Enunciate*, is, where it either begins with a Falshood, or does not end with a Consequence: For example; *Because it is Night*, Dio *walks.*

A *Probable Enunciate*, is that which induces to a Consent: As thus; *Whatever she be, that brings forth, is the Mother of that Birth.* This is false; for no Bird is the Mother of an Egg.

Moreover, there are some things Possible, others Impossible; some things necessarily must be; others, for which there is no necessity they should be.

*Possible*, is that which demonstrates a Thing to be true, so that there is nothing external which opposes that Truth; as thus; Diocles *lives.*

*Impossible*, is that which cannot be proved to be true; as, that *the Earth flies.*

*Necessary*, is that which being true, cannot be prov'd to be false: Or, may be so prov'd, but that certain external things convince us to the contrary: as, *Virtue is profitable.*

Not *Necessary*, is that which is true, yet may be false, if external things do not oppose it; as, Dio *walks.*

A *Likely Enunciate*, is that, for which there are several Reasons that it may be true;

true; as, *That we ſhall live till the next Day.*

There are other Diſtinctions, Tranſitions and Converſions of *Enunciates* out of one into another; of which we ſhall ſpeak more at large.

But now, an *Argument*, as *Crinis* aſſerts, is that which conſiſts of a Propoſition, an Aſſumption, and an Inference: as thus; *If it be Day, 'tis Light: But it is Day*; there's the Aſſumption; therefore *it is Light*; and that's the Inference.

A *Mood*, is, as it were, the Figure of an Argument: as for example; *If it be the firſt, then the ſecond; but it is the firſt, therefore the ſecond.*

A *Hypothetic Argument* is compos'd out of both, as thus; *If* Plato *lives, he breaths*; but the firſt is true; therefore the latter. Which ſort of Argument was introduc'd to avoid Prolixity of Words in the Compoſition of Arguments, that might otherwiſe require a long Aſſumption, and a long Inference; and therefore it is more conciſe to ſay, If *B.* therefore *A.*

Again, there are ſome Syllogiſms admit of a Concluſion; others, not.

They admit no Concluſion, where the Oppoſite in the Concluſion is repugnant to the Connexion of the Propoſition: as thus;

thus; *If it be Day, 'tis Light; but itis Day; therefore* Dio *walks.*

Of *Concluſive Syllogiſms*, ſome are ſaid to be Concluſive equivocally to the *Genus*; others, collectively.

*Collective Arguments*, are ſuch as either need no Demonſtration, or leading to Demonſtration, by the means of one or more Poſitions; as, *If* Dio *walks, therefore* Dio *moves.*

*Concluſive Arguments* in *Specie*, are ſuch as do not collect Syllogiſtically: For example; This is falſe: *'Tis either Day, or 'tis Night: But it is Day; therefore 'tis not Night.*

*Arguments not Syllogiſtical*, are ſuch as reſemble Syllogiſms, but conclude nothing: For example; *If* Dio *be a Horſe,* Dio *is a Creature; therefore* Dio *is no Creature.*

*Arguments* are either true or falſe.

Thoſe that are *True*, are collected from true Things: as thus; *If Virtue be profitable, Vice is hurtful.*

*Falſe*, are they that contain ſomething of Falſhood in the Propoſitions; or elſe, ſuch as conclude nothing: For example; *If it be Day, 'tis Light; but it is Day; therefore* Dio *walks.*

*Arguments*, alſo are either Poſſible, or Impoſſible; Neceſſary, or Unneceſſary.

There

There are others call'd *Anopodeicti*; becauſe they require no Demonſtration.

Other Sorts are enumerated by others; but *Chryſippus* reduces them to five *Sorts*; from which all manner of Arguments may be taken.

The firſt is *Demonſtrative*; where the whole Argument is compos'd of Conjoyn'd and Antecedent; and where ſomething conjoyn'd begins, and the Concluſion infers. *If the Firſt, the Second; but the Firſt; therefore the Second.*

The Second *Mood* is, where there being two Oppoſites in the Propoſition, the Concluſion is oppoſite to the Aſſumption; as, *If it be Day, 'tis Light; but it is Night; therefore it is not Day.* Where the Aſſumption riſes from the oppoſite Conſequent, and the Concluſion from the Antecedent conſequent.

The Third *Mood*, is that which infers from a Negative Complication in the Propoſition, and from one of thoſe Suppoſitions in the Complication, infers ſomething oppoſite to all the reſt. *Plato is not dead, and yet living; but* Plato *is dead; therefore he is not alive.*

The Fourth is, which from a disjunctive Propoſition, and ſomething contain'd in the Disjunctives, concludes in oppoſition to the reſt. *Either it is firſt or ſecond;*

*but it is the first; therefore it is not the second.*

The Fifth is, where the whole Argument being disjunctive, the Concluſion infers from the Disjunctive, and one of thoſe things which are oppoſite in the Disjunctive: as thus; *Either it is Day, or it is Night; but it is not Night; therefore it is Day.* For from Truth, Truth follows, according to the Opinion of the *Stoics*. *It is Day, therefore 'tis Light.* And Falſhood follows Falſhood: as thus; *'Tis falſe that it is Night, therefore 'tis falſe that it is dark.* Nor do they infer a Truth from what is falſe. *The Earth flies, therefore the Earth is.* For when we affirm the Earth to be, it is not neceſſary that it ſhould fly.

There are other Arguments, which are call'd *Involv'd*, and *Latens*; other *Otides*, or of little Importance.

The *Obſcure*, or * *Involv'd*: as thus; *Two are not a few, nor Three; if not theſe, then not Four*; and ſo to *Ten*: *But Two are a few; therefore Ten.*

The *Otis*, is a Conjunctive Argument, conſiſting of Finite, and Infinite; having both Aſſumption, and Concluſion: as, *If he be not here, he is not at* Rhodes.

This is the *Logic* of the *Stoics*; to which they are ſo bigotted, that they believe the *Logician* to be the only Wiſe Man;

* *Here* Leertius *is cenſur'd by* Cucius *and* Caſaubon, *to have miſtaken; for that which he calls* Involv'd, *is the* Sorites.

Man; for that all things are to be discern'd by the Speculation of Words; and for that all Natural and Moral Studies ſtand in need of *Logical Aſſiſtance*.

Thus much of the *Rational* Part of their *Philoſophy*: Now their *Moral Philoſophy* they divide under ſeveral Heads, or *Places*; under the Titles of Natural Inclination, of Good and Evil Things; of the Affections, of Virtue, of the End, of Primary Dignity, of Actions, and Duties, of Exhortations, and Dehortations: which are the more nice Diſtinctions of *Chryſippus*, *Archedemus*, *Zeno* of *Tarſus*, *Apollodorus*, *Diogenes*, *Antipater*, and *Poſſidonius*. For *Zeno* the *Cittian*, and *Cleanthes*, as being more ancient, handled theſe Matters more plainly, and with leſs Subtilty. However, they divided this Part of Philoſophy into *Natural* and *Phyſical*; and held, that *Self-preſervation* was the firſt of all Deſires infus'd into all Creatures, by the Dictates and Inſtinct of Nature: as *Chryſippus* aſſerts in his Firſt Book *De Finibus*; alledging, That the firſt thing which was familiar and inherent to every Creature, was the Notion of that Sympathy and Concord which is between every Creature: which it was not probable, that the Creature could either alienate or create in himſelf; it remains;

mains, that all Creatures accord by Nature. And thus it comes to paſs, that they withſtand and repel what is hurtful, and embrace what is delightful and beneficial.

But whereas there are ſome who affirm, That the Deſire of Pleaſure was the firſt Appetency infus'd into the Creatures, the *Stoics* deny it: For, ſay they, If there be any ſuch Thing as Pleaſure, it is only an additional Thing, which Nature ſeeking of her ſelf, receives, as pleaſing to the Conſtitution of the Body. And hence it is, that the Creatures become chearful and vigorous, and that Plants and Trees ſpread and flouriſh. Neither has Nature, they ſay, made any Diſtinction between Plants and Animals, ſo as to diſtribute thoſe Deſires into either, without Sence and Appetite; ſo that we our ſelves covet many things after the nature of Plants: But this Deſire being augmented in Animals, the Uſe of which leads 'em to covet things moſt familiar to their Notions; in them Nature, and a ſort of Reaſon governs this Appetite: for Animals are a ſort of Rational Creatures, to whom Reaſon is bequeath'd in a more perfect manner then to Plants; therefore Nature prompts 'em by a kind of Reaſon, to live the moſt commodiouſly they can. And therefore

therefore *Zeno*, in his *Treatiſe* of *the Nature of Man*, affirms the *End*, to be no more then to live correſpondent to the Laws of Nature; which is, to live virtuouſly: Which was alſo the Opinion of *Cleanthes*, *Poſſidonius*, and *Hecato*. Again, That it was the ſame Thing to live virtuouſly, as to live according to the Experience of thoſe things that fall out according to Nature. And therefore the *End*, is to live cloſe up to Nature, that is, according to his own, and the Nature of all Things, acting nothing which the common Law of Nature forbids; which is the true Law diffus'd through all the Creatures, and the ſame in *Jove*, the principal Governor and Upholder of all things. And hence the Virtue of a happy Man, and the Proſperity of Life, when he acts all things according to the Symphony and Agreement of that *Dæmon* in every one, with the Will of the Supream Governor. *Diogenes* therefore aſſerts the *End* to be no other, then to acquieſce in the Reaſon of thoſe things which are according to Nature. *Archedemus*, That it is to live in the Obſervance of all things that are decent. *Chryſippus* alſo aſſerts, That we ought to live according to Nature, as well that which is Common, as that which is properly humane. But *Cle-*

*anthes* admits only Common, and not any Particular Nature, to be our Guide; That Virtue is an acknowledg'd *Habit* or *Diſpoſition*, and that it is deſirable for its own ſake, and not out of Fear, or Hope, or for the ſake of any external Thing; and that Happineſs conſiſts in it, the Soul being made for the convenience of the whole Life: but that the Rational Creature, is ſometimes perverted by the allurements of Outward Things, ſometimes by the Perſwaſions of Education and Friendſhip; for that Nature infuſes innocent Deſires.

There is another ſort of Vertue, commonly and every where a Perfection, as that of a *Statue*: another inviſible, as *Health*: another ſort ſpeculative, as *Prudence*. *Hecato* alſo aſſerts, That there are certain Scientifical and Speculative *Virtues*, that derive their Being from *Contemplation*; as *Prudence* and *Juſtice*: others, that come not within the Verge of Speculation; as *Health*: for that Health may attend upon a Mad Man, who has a kind of defective Speculation; and there may be Strength in the Arches and Buttreſſes of Buildings: And they are therefore ſaid not to appertain to *Contemplation*; becauſe they are not admitted by *Choice* and *Conſent*, but only as they happen; and for

for that they are common as well to the Bad, as to the Good; as *Health* and *Fortitude*. Now that Virtue is ſubſtantial, *Poſſidonius* draws his Argument from hence; That *Socrates*, *Calliſthenes*, *Diogenes*, and the reſt, made a Progreſs in Learning, and increas'd their Knowledg; and that Evil is Subſtantial, becauſe it is the Contrary to Virtüe. Then again, That Virtue is to be taught, appears from hence, That Bad Men are brought to become Good; as *Chryſippus*, *Cleanthes*, *Poſſidonius* and *Hecato* affirm.

*Panætius* aſſerts two ſorts of Virtue; *Speculative* and *Active*. Others will have three ſorts; *Rational*, *Natural* and *Moral*. *Poſſidonius* reckons four ſorts; *Cleanthes*, *Chryſippus*, and *Antipater*, more. *Apollophanes* allows no more then one, which is *Prudence*.

Then again, of the *Virtues*, they affirm ſome to be *Primary*, others inferior to them: Thatthe *Primary* Virtues are *Prudence*, *Fortitude*, *Juſtice* and *Temperance*; of which, *Magnanimity*, *Continence*, *Patience*, *Sagacity*, and *Dexterity in Advice*, are *Species's*.

That *Prudence* is the Knowledge of Good and Evil, and of Things Indifferent.

That *Juſtice* was the Knowledge of what was to be deſir'd of Choice, and what to be ſhnnn'd, and of what was in the midſt between both.

That *Magnanimity* was a Knowledge that rais'd the Habit above all Contingencies, common as well to the Bad, as to the Good.

That *Continency* was an invincible Habit, not to be overcome by Pleaſure.

That *Patience* was the Knowledge where and when to perſevere.

That *Sagacity* was an Inventive Habit, and quick Apprehenſion of our Duty.

That *Dexterity in Advice*, was a Knowledge which inſtructed us, when and what to act for the beſt advantage.

In like manner, they held *Vices*, ſome to be Cardinal, others of a lower Form: as, *Folly*, *Cowardice*, *Injuſtice*, *Intemperance*, *Incontinence*, *Blockiſhneſs*, and *Imprudence in Advice*: and that Evil is the Ignorance of thoſe things, of which Virtue is the Knowledge.

That the General Good was what was Uſeful and Beneficial: the Particular Good, either the ſame, or not deviating from it. And therefore they make a threefold Diſtinction of *Virtue*, and that *Good* which partakes of it: *Good*, from whence; as, in a Virtuous Action: *Good*, from whom; as,

, from a ſincere Perſon, delighting in irtue.

Another way they define *Good*, accord-ng to the Nature of *Rational*, or as it ere *Rational*. Such is that *Virtue*, of hich while we partake, we act accord-ng to *Virtue*, and become *good*. The cceſſions to which, were *Joy* and *Glad-eſs*. And ſo it is in *Evil* Things; *Im-rudence*, *Fear*, *Injuſtice*, &c. Of which hey that partake, commit *Evil* Actions.

Moreover, of *Good* Things, ſome here are that appertain to the *Mind*; thers *Extrinſecal*; others, neither apper-aining to the *Mind*, nor *Extrinſecal*.

Of the firſt ſort, are the *Virtues*, or irtuous Actions.

Of the Second, *Nobility of Birth*, *Ho-eſt* and *many Friends*, and *Proſperity*, oncomitant with theſe.

Of the Third ſort, when a Man is *vir-uous* and *happy* within himſelf.

The ſame is to be ſaid of *Vices*; for *ices* and vicious Actions proceed from he *Mind*: *Extrinſecal*, are Treaſon to a Man's Country, & Falſeneſs to his Friend; ut *Evil*, that neither concerns the *Mind*, or is *Extrinſecal*, is that Infelicity, to be Devil to himſelf.

Another Diſtinction of *Good Things*, is, nto ſuch as relate to the *End*, *Goods* of Action,

Action, and others relating to both

*Goods* of Action, are *Friends*, and th Benefits we receive from their Aſſiſtanc But *Valour*, *Grandeur of Mind*, *Liberty Freeneſs from Pain*, and all Virtuous Act ons are *Goods* that relate to the *End* and the ſame *Virtues* are both togethe as well *Goods* of Action, as relating t the *End*: For as they compleat Happi neſs, they are *Effective Goods*; but a they are but Parts of Happineſs, they ar only *Final Goods*.

And the ſame Diſtinction is to be mad of *Evils*: For an Enemy, and the Mi chiefs that proceed from him, are *Effe ctive Evils*. But *Stupidity*, *Puſilanimity Servitude*, *Vexation*, *Grief* and *Sadneſs* and every evil Action, are *Final Evils* For compleating Infelicity, they are *Ef fective*; but as they are only Parts of In felicity, they are no more then *Final E vils*.

Then again, the *Goods* of the *Mind* are diſtinguiſh'd into *Habits* and *Inclinati ons*, or *Affections*; and ſome are ſaid t be neither the one, nor the other.

The *Inclinations* are the *Virtues* them ſelves: the *Habits* are our Studies: Com mon *Energies* or *Actions*, are thoſe Thing which are neither *Habits*, nor *Inclination* Thoſe good Things which are ſaid to b

*Mixt*

Mixt, are *Numerous Off-spring*, and *Healthy Old Age*. But the ſingle and only Good is *Knowledge*. *Preſent Goods*, are the *Virtues* themſelves; but not always; as, *Joy* and *Walking*: Now every Good Thing is Beneficial, Expedient, Profitable, Uſeful, Commodious, Honourable, Comfortable, Deſirable, and Juſt.

*Beneficial*, becauſe we receive Advantage by it.

*Expedient*, becauſe it contains what is requiſite, and ought to be.

*Profitable*, becauſe we gain by it; and for that it diſſolves our repining at Expence, by raiſing the Compenſations in Traffic above our Neceſſities, and readily pay to be rid of it.

*Uſeful*, becauſe it affords us Aſſiſtance in our Wants.

*Honourable*, becauſe Praiſe-worthy.

*Comfortable*, becauſe it affords us Content and Satisfaction.

*Deſirable*, becauſe it is to be preferr'd before other Things: And,

*Juſt*, becauſe according to Law, and for that it begets Society.

*Honeſty*, they call'd a *Perfect Good*; as conſiſting of all the Numbers ſought for by Nature, and Exactneſs of Symmetry. And of *Honeſty*, they aſſerted Four Kinds.

Juſt,

Juſt, Stout, Modeſt, and Scientifical; for that in theſe all Honeſt Actions are contain'd.

And by the ſame Reaſon, they divided *Diſhoneſt* into Four Parts; Unjuſt, Cowardly, Immodeſt, and Senceleſs.

But ſingly, they define *Honeſty* to be that which raiſes Men to Eſteem, as poſſeſſing a Good that deſerves the general Applauſe: or otherwiſe, as truly born to do their own Work; or after another manner, by way of Ornament; as when they pronounce a Wiſe Man only to be honourably Good. For *Hecato* and *Chryſippus* affirm *Honeſty* alone to be the greateſt Good; alledging it alſo to be Virtue, and participant of Virtue: So that it is the ſame thing for Goodneſs to be eſteemed honeſt, as for Honeſty to be priz'd for good: For by reaſon it is good, 'tis honeſt; and becauſe 'tis honeſt, it is good.

Thus they hold all good things to be equal; and that all *Good* is chiefly to be deſir'd, and that it neither admits of leſs or more.

All *Beings*, they affirm ſome to be good, ſome to be bad, and others indifferent.

Among *Beings* that are good, they number *Wiſdom*, *Juſtice*, *Fortitude*, *Temperance*, &c.

Among

Among *Beings* that are evil, *Imprudence*, *Injuſtice*, &c.

In the Number of indifferent Things, they reckon thoſe Things which neither do Hurt, nor Good: as, *Life*, *Health*, *Pleaſure*, *Strength*, *Beauty*, *Wealth*, *Honour*, and *Nobility*. And the contary to theſe: as, *Death*, *Sickneſs*, *Labour*, *Shame*, *Infirmity*, *Poverty*, *Diſhonour*, and the like to theſe. Which was the Opinion of *Hecato*, *Chryſippus*, and *Apollodorus*, in their Moral Writings: for that theſe things are neither good nor evil; but things indifferent ſpecifically * produc'd. For as it is the Property of Heat to warm, not to cool; ſo it is the Property of *Good*, to do good, and not harm. But *Riches* and *Health* do as much hurt as good; and thoſe things of which we make a good or bad Uſe, are not good; but we may make either a good or bad Uſe of Riches or Wealth, therefore neither are perfectly good; tho *Poſſidonius* be of another Opinion.

* So Cicero renders the Word προηγμένα.

But neither will *Hecato* nor *Chryſippus* allow *Pleaſure* to be good; for that there are ſome filthy and unlawful Pleaſures; and nothing that is filthy and unlawful can be good. For the Uſe of Motion and Strength is only profitable, when virtuouſly made Uſe of; but evil, when made inſtrumental to Miſchief. *Indif-*

*Indifferent Things* are Two fold; either such as contribute neither to *Felicity*, or *Infelicity*: Such are *Riches*, *Honour*, *Strength*, *Health*, &c. For that a Man may be happy without all these Things, which may bring a Man as well to Infelicity as Happiness.

In the next Place, they define *Indifferent Things*, as are endu'd neither with Desire, or Aversion: as, *Whether a Man have an even or odd Number of Hairs, whether much or little Hair*, or, *whether his Fingers be straight or crooked*. For the first *Indifferent Things* incite both to Desire and Detestation; and therefore out of those they cull out others that are altogether indifferent, whether to be desir'd or avoided: Of which sort, they call the one *Produc'd*, the other, *Rejected*. *Produc'd*, those Things which deserve Esteem: *Rejected*, those Things that are of no Value. Worth or Esteem, they define to be a Combination of Virtues to a consentaneous Life, wholly intent upon all that is Good. Then there is another sort of Esteem, which is a midling Efficacy, conducing to a Life according to Nature, which arises from Health and Riches; if they conduce any thing to a Natural Life. Then there is an Esteem in Exchange, which Men that are skill'd

Commerce vary as they ſee occaſion; in the Exchange of Wheat for Barly. *Produc'd* Things have therefore their inſic Value: as amongſt Things that proceed from the Soul; as, *Ingenuity*, *Art*, *Advancement in Learning*, &c. Among Corporeal Things, *Life*, *Health*, *Strength*, *a good Habit of Body*, * *Proportionate Limbs*, *Beauty*, &c. Among Things External *Riches*, *Honour*, *Nobility*.

* *For it is impoſſible that* ἀρτιότης *in this Place ſhould ſignifie* Integrity; *and therefore I render'd it* Proportion of Limbs, *as agreeing with the next Word* καλὸν, Beautiful.

*Rejected*: Among Things that relate to the Mind, are *Ignorance*, &c. Among Corporeal Things; *Death*, *Sickneſs*, *Infirmity*, *Shame*, and the like. Among External Things; *Poverty*, *Baſeneſs of Birth*, and the like.

*Produc'd* Things, are alſo produc'd for their own, or for the ſake of others; and ſome both for their own, and the ſake of others too. Of the firſt ſort, are *Ingenuity*, and *Advancement in Learning*, &c. For the ſake of other Things, *Riches*, *Nobility*, and the like. For their own, and the ſake of other Things, *Vigor of Mind*, *Quickneſs of Sence*, and *Security from Danger*. And the ſame is to be ſaid of their Contraries.

*Duty*,

*Duty*, they define to be that, whic being adher'd to, a commendable Rea ſon may be given for its being requir' by Life it ſelf: Which extends alſ to Plants and Animals; for there are cer tain Duties to be diſcern'd in them. Whic Word καθῆκον, *Zeno* firſt deriv'd from th Verb ἥκω, *to come*; becauſe the Dut comes into all Creatures; and therefor he calls it an Operation proper to all th Structures of Nature: For among thoſ things that are actuated by Deſire, ſom are *Duties*, others are contrary to *Duty*.

*Duty* therefore, is that which Reaſo chuſes to do; as, *to honour our Parent our Elders our Country*, and *to aſſiſt o Friends*. *Undutiful Acts*, which Reaſo refuſes; as, *to ſlight our Parents*, *negle our Brethren*, *to be unkind to our Friend and to ſcorn our Country*. But what Rea ſon neither commands, nor forbids, thoſ things are neither *Duties*, nor *Undutif Acts*: as, for a man *to take up a Feſc fallen to the Ground*, *to hold a Pen*, *or*

* Strigile *was an Inſtrument which the Ancients us'd to cleanſe their Bodies in the Baths: Of which, ſee the Form and Uſe in* Martial *and* Petroniu Arbiter.

* Strigil *for another.*

Othe

Other *Duties* there are, which being neglected, do no great harm; as, *to be careleſs of a Man's Health*, &c. Others, the Neglect of which proves miſchievous; as, *when a Man, regardleſs of himſelf, maims or wounds his own Body, or waſtes his Eſtate.*

Again, Some *Duties* are always to be perform'd; others, not at all times. Of the firſt ſort, are, *putting and anſwering of Queſtions, Walking*, &c. And then there is a Midling *Duty*; for *Children to obey their Teachers.*

They ſay, the Soul is divided into eight Parts; of which, the Five Senſes are five Parts, the Inſtrument of Voice and Cogitation, which is the Mind, and the Generative Faculty.

That the Diſtraction of the Mind was occaſion'd by Falſhood, that brought forth a thouſand Perturbations, which occaſion'd that inconſtant Agitation.

Now *Paſſion*, according to *Zeno*, is an irrational and preternatural Motion, or inordinate Violence of the Soul.

They diſtinguiſh'd Perturbations into Four Sorts; *Pain*, *Fear*, *Concupiſcence*, and *Pleaſure*. And it is the Aſſertion of *Chryſippus*, That theſe Perturbations proceed from Opinion. Thus Covetouſneſs ariſes from a Conceit that Money is a

Thing to be desir'd. In like manner, Drunkenness and Intemperance proceed from an Opinion that those Things are delightful.

They hold also, That Grief is an irrational Contraction of the Mind. The several *Species's* of which, they affirm to be, *Pity*, *Envy*, *Emulation*, *Jealousie*, *Trouble*, *Vexation*, *Sadness*, and *Confusion*.

*Pity*, is a certain Grief for an Injury done to another.

*Envy*, a repining at another's Prosperity.

*Emulation*, a Grief, that another enjoys what he desires.

*Jealousie*, That another enjoys what he possesses.

*Trouble*, the Weight of Sorrow.

*Vexation*, is a contracting Grief, that proceeds from Distress, and opposing Difficulties.

*Sadness*, a painful Sorrow.

And *Confusion*, an irrational Sorrow, that preys upon the Spirits, and hinders a man from seeing the Remedies that are before him.

*Fear*, they hold to be an Expectancy of Misfortune; to which they refer *Terror*, *Sloth*, *Shame*, *Consternation*, *Tumultuary Perplexity*, and *Agony*.

*Terror*,

*Terror*, is a Fear that cauſes Quivering, and Trepidation.

*Shame*, is the Fear of Ignominy.

*Sloth*, The Fear of being put to hard Labour.

*Conſternation*, is a Fear proceeding from ſome unwonted and diſmal Accident.

*Tumultuary Perplexity*, When a Man's Thoughts are at a *Non-plus*, accompany'd with a failing and hæſitation of the Speech.

*Agony*, The Dread of ſomething that does not appear.

*Concupiſcence*, they aſſert, to be an irrational Deſire: To which they refer *Indigence*, *Hatred*, *Contention*, *Love*, *Wrath*, and *Choler*.

*Indigency*, is a Deſire of that we do not enjoy; and which being at a diſtance from our Poſſeſſion, we eagerly pant after.

*Hatred*, is, when we wiſh Miſchief to another, as it were with Heart and good Will.

*Contention*, A Deſire to defend and maintain our own Opinions.

*Anger*, a Deſire to puniſh thoſe that we believe have undeſervedly and unworthily injur'd us.

*Love*, is a Deſire not incident to Good

Men; for it is only an Industrious Treachery, for Beauty's sake

*Wrath* is an inveterate Anger, full of Hatred, and watching Opportunity to satisfie its Rage.

*His Raging Anger for a while*
*Within his Breast may seem to boil;*
*But yet his Mind will never change,*
*Till he has had his full Revenge.*

*Choler*, is a Passion soon hot, soon cold.

*Pleasure*, They define to be an irrational longing after that which seems to be desirable. Of which, they number up these several sorts: *Tickling Delight*, *Insulting Joy*, and *Excess of Joy*.

*Tickling Delight* is the Pleasure that comes by the Ear.

*Insulting*, is the Rejoycing at another Man's Misfortunes.

*Joy*, is the Relaxation of the Mind, alluring to Pleasure.

*Excess of Joy*, is the Dissolution of Virtue abandoning it self to forbidden Liberty: For as the Body labours under several Distempers; so are immoderate Desires of Pleasure and Glory, the Diseases of the Mind.

*Sickness*, is a Distemper accompany'd with infirmities.

A *Diſeaſe*, is a vehement Longing after that which ſeems delectable. And as ſome Diſeaſes happen accidentally in the Body, as *Catarrhs* and *Diarrhœa's*; in like manner, there are certain irregular Proneneſſes and Inclinations of the Mind; as, the *Habit of Envy*, *Uncompaſſionateneſs*, *Contentions*, and the like.

They aſſert Three good Qualities; *Gladneſs*, *Circumſpection*, and *Will*.

*Gladneſs*, they ſay, is contrary to Pleaſure, being a laudable Exultation of the Mind.

*Circumſpection*, is contrary to *Fear*; being a commendable ſhunning and prevention of Evil; for a wiſe Man cannot fear, but may be circumſpect.

The *Will*, they hold to be contrary to *Appetite*, as being a lawful and regular Deſire.

To the *Will* they refer *Benevolence*, *Pleaſantneſs of Humor*, *Friendly Salutation*, and *Loving Kindneſs*.

To *Gladneſs*, *Jocondry*, *Chearfulneſs*, and *Tranquility of Mind*. For they ſay, That a wiſe man always keeps himſelf in a ſedate and quiet Temper, free from Paſſion. In another Sence alſo a wicked Man may be free from Paſſion; which is no more then to ſay that he is obdurate and immoveable in his Reſolutions: Nor

can a wiſe Man be vainly pufft up with Pride; for his Eſteem of Honour is equal to his Scorn of Ignominy; and it may ſo happen, that a wicked Man may be as little addicted to arrogant Vanity; as being one to whom Honour and Ignominy are the ſame Thing.

Wiſe Men alſo, they ſay, are all moroſe and rigid, becauſe they never talk of Pleaſure themſelves, nor admit others to diſcourſe of it to *Them*. And there is another ſort of Auſterity, that may be compar'd to ſowr Wine, which is us'd in Phyſic.

They alſo ſay, That Wiſe Men ought to be ſincere; and to be cautious how they appear to outward ſhew better then they are; for that only Iniquity masks and paints it ſelf; but Honeſty always delights to ſhew it ſelf Bare-fac'd. That they ſhould be no great Lovers of Buſineſs, which many times draws 'em from their Duty: And that they ſhould beware of Drunkenneſs, which cauſes Madneſs, and the Loſs of the Sences for a time. Yet it may happen that they may have extravagant Thoughts, through the Redundancy of Black Melancholy; not that their Reaſon fails 'em; but becauſe Nature is weak.

Nor

Nor ought a Wiſe Man to ſubmit himſelf to Grief; in regard that Paſſion is a Rational Contraction of the Soul, according to *Apollodorus*, in his *Morals*.

Alſo, That they ought to be Religious, and well skill'd in the Sacred Conſtitutions; as enjoying a kind of Divinity within themſelves. Whereas the *Irreligious* are without any Divinity as being contrary to the truly *Pious*.

*Piety*, they define to be the Knowledge of Divine Worſhip: therefore when Wiſe Men Sacrifice to the Gods, it behoves 'em to be chaſt and pure; as deteſting all Tranſgreſſions againſt the Gods, by whom they are belov'd ſo long as they remain ſincere and holy. More eſpecially, that the Prieſts ſhould be Wiſe Men, to whom the Care of the Sacrifices, the Temples, Proceſſions, Purifications, and other Ceremonies due to the Gods, is committed.

That the next Reverence to that which is due to the Gods, is to be paid to Parents and Brothers.

That Wiſe Men are naturally indulgent and affectionate to their Children, which Wicked Men are not.

They believe all Tranſgreſſions to be alike; as *Chryſippus*, *Perſæus*, and *Zeno* acknowledge. For as Truth is not more true

then Truth, nor Falſhood then Falſhood; ſo Fraud cannot be greater then Fraud, nor Sin then Sin: For he that is a hundred Furlongs diſtant from *Canopus*, is no more in *Canopus*, then he that is but one Furlong diſtant from it; ſo they that offend more or leſs, are equally Tranſgreſſors. But,

*Heraclides* of *Tarſus*, an intimate Acquaintance of *Antipater*, of the ſame City, together with *Athenodorus*, are both of a contrary Opinion; That ſome Offences are more heinous then others.

*Chryſippus* alſo aſſerts, That a Wiſe Man is not ſo reſerv'd, but that he will undertake the Management of Public Affairs, unleſs he meet with any Impediment; knowing that he may be a means to prevent the Growth of Vice, and to excite his Fellow-Citizens to Virtuous Actions.

Alſo, That it may be lawful for him to marry for the Procreation of Off-ſpring; which *Zeno* allows in his *Common-wealth*.

That a Wiſe Man will not obſtinately uphold a Falſhood, nor aſſent to a Lye; and that he will embrace the *Cynic* Sect, as being a near way to Virtue; as *Apollodorus* confeſſes in his *Morals*: That he will taſte of Human Fleſh, if neceſſary Chance conſtrain him: That the wiſe

Man

Man is the only Free-Man, all Evil Men being no more then Slaves: For that Liberty is the Power of acting according to a Man's own Will, which Evil Men cannot do: Servitude the Privation of acting freely: Of which there is one ſort that conſiſts in Subjection; and another ſort, in Poſſeſſion and Subjection. To which, Lordſhip and Maſterſhip are Oppoſites, and evil in themſelves.

That Wiſe Men are not only Free-Men, but Princes; as Governing a Kingdom ſubject to none; which can be aſſerted only of Wiſe Men; according to the Opinion of *Chryſippus*. For he muſt be acknowledg'd to be a Prince of Good and Evil Things, which Power no Wicked Man can aſſume to himſelf.

In like manner, They are the only Perſons fit for Magiſtracy, for Judicature, and to plead at the Bar, and no others.

For that they cannot well commit an Error, as not being eaſily corrupted.

For that they are circumſpect, and no leſs wary of wronging others, as of injuring themſelves.

For that they are not to be guided by falſe Pity, and ſo not apt to pardon Offenders, or remit the Puniſhments ordain'd by the Law. For neither Severity nor Pity, nor Equity it ſelf begets any Mercy

Mercy in the Soul in matter of Puniſhment; nor are they counted the more cruel for the Puniſhments which they inflict.

Neither does a Wiſe Man admire at any of thoſe Things, which to others ſeem Wonders and Paradoxes, ſuch as are Abyſſes, the Ebbing and Flowing of the Sea, Hot Springs, or Mountains vomiting Fire.

Neither would a Wiſe Man be confin'd to a Deſert: For Nature loves Familiarity, and delights in Action and Exerciſe to keep the Body in Health.

A Good and Wiſe Man alſo will pray to the Gods, and crave Bleſſings at their Hands. So ſay *Poſſidonius* and *Hecato* the firſt, in his *Book* of *Offices*; and the latter, in his *Treatiſe* of *Paradoxes*.

They affirm, That there is no true Friendſhip, but only among Good Men which is occaſion'd by the Sympathy of Diſpoſitions; and therefore Society is a kind of imparting in common the Neceſſaries of Life, becauſe we make Uſe of our Friends as of our ſelves; for which Reaſon, they deſire Friends, and eſteem it a Bleſſing to have many: But that there can be no Friendſhip among Evil Men.

The

That it is a vain Thing to contend with Evil Men: For that all Fools are mad, or act with a Phrenzy equal to Folly.

That every Wise man does Good; as we say that *Ismenius* play'd well upon all manner of Wind-Musick.

Besides that, all Things are in the Power of a Wise man; for the Law has given him an absolute Authority.

They assert, That the Virtues are linkt one to another; so that he who enjoys one, possesses all the rest; for that the Speculation of Virtue is in common; as both *Chrysippus*, *Apollodorus*, and *Hecato* severally testifie.

Concomitants to Wisdom, are *Prosperity in Counsel*, and *Perspicacity*.

Upon Temperance, *Order* and *Modesty* attend.

To Justice, *Equity* and *Probity* are Handmaids.

And Fortitude is attended by *Resolution* and *Valour*.

They allow no *Medium* between *Virtue* and *Vice*: For as a Stick may be either streight or crooked, so it may be with Justice or Injustice; yet neither can Just be more Just; nor Unjust, more Unjust.

*Chrysippus* also affirms, That Virtue may be lost; which, on the other side, *Cleanthes* absolutely denies. The

The former avers, it may be loſt through Drunkenneſs or Melancholy; which the latter will not allow, by reaſon of the firm footing it has got in the Soul; which is the true Virtue which is to be deſir'd. And therefore we are aſham'd when we do ill, becauſe we know there is nothing good, but what is honourably virtuous; and this is that which ſuffices to render us happy, according to the Opinion of *Zeno* and *Chryſippus*, in his *Treatiſe* of the *Virtues*; and of *Hecato*, in his *Second Book*, *De Bonis*. For ſay they, If Magnanimity be ſufficient to raiſe a mans Soul to ſuch a lofty pitch, certainly Virtue muſt be ſufficient to render a man happy, that is able to contemn all Things which can give her any Trouble. However, *Panætius* and *Poſſidonius* will not allow this prevailing Sufficiency in Virtue; but affirm the Neceſſity of Health, Riches and Strength, to be aſſiſtant. However they aſſert, That Virtue cannot be loſt; contrary to *Cleanthes*.

They alſo affirm, That Juſtice is Juſtice by Nature, and not by Conſtitution of Law; as Love it ſelf, and right Reaſon are; according to the Opinion of *Chryſippus* in his Treatiſe *De Honeſto*.

They alſo hold, that Diſcord it ſelf is not contrary to *Phyloſophy*. For if this were

were not true, there would be a Deficiency in Life it ſelf; as *Poſſidonius* affirms.

*Chryſippus* alſo aſſerts the *Liberal Sciences* to be of great Uſe, in his *Treatiſe* of *Juſtice*: And *Poſſidonius* maintains the ſame Opinion, in his Book *De Officiis*.

The ſame Authors aver, That we are not juſt to other Creatures, becauſe of the Diſſimilitude that is between us and them.

They allow a Wiſe man to be in Love with young Lads, that carry in their more beautiful Aſpects the Marks of Ingenuity, and a Propenſity to Virtue; as *Zeno*, in his *Common-Wealth*, and *Chryſippus*, in his *Lives*, and *Apollodorus*, in his *Ethics*, declare. For Love, ſay they, is an * Endeavour to gain Friendſhip for the ſake of appearing Beauty; nor is it for the ſake of Coition, but of Friendſhip. Therefore † *Thraſo*, having his Miſtreſs wholly at his Command, abſtain'd from her, for fear of being hated. So then Love is a Tie of Friendſhip not to be blam'd; as *Chryſippus* acknowledges, in his *Treatiſe* of *Love*.

* *For ſo* Cicero, *renders the Word* ἐπιβολὴ, Conatum, *and not* Inſidium.

† *There is a confeſs'd Miſtake in this Place, not be corrected.*

Beauty, they define to be the Flower of Love. Now there being Three Sorts of *Lives*, the Speculative, the Practical, and the Rational Life; they ſay, The Third

Third is to be preferr'd: For that a Rational Creature was created by Nature, ſufficient for Contemplation and Practice. Farther, they ſay, That a Wiſe man will readily ſurrender his Life for his Country and his Friend, though he ſuffer Torment, Mutilation of Members, or the moſt incurable Diſeaſes.

'Tis their Opinion alſo, That Wives ſhould be in common; ſo that a man might make Uſe of the firſt he met by accident; for thus *Zeno* and *Chryſippus* both ordain'd in their *Common-Wealths*; for that they will all have the ſame Charity and Affection for their Offspring; and by that means Adultery and Jealouſie will be remov'd out of the World.

They affirm that Common-wealth to be the beſt, which is a mixture of Regal and Popular Power. And this is a Brief Accompt of their *Morality*; though they have aſſerted many other Opinions, not without probable Grounds.

As for their *Natural Philoſophy*, it is comprehended under the *Places* of *Bodies*, *Principles*, *Elements*, *Deities*, the *End*, *Place*, and *Vacuum*: Thus ſpecifically. But generally they divide it into Three *Places*: Of the *World*; of the *Elements*; and of *Cauſes*.

The

The Place of the *World*, they divide into two Parts. For by the means of one Conſideration, they aſſociate to themſelves the *Mathematics*; which teach 'em to enquire into the Nature of the wandring and fix'd Stars, and the like. As, Whether the *Sun* be as big as he ſeems to be? And the ſame concerning the *Moon*; the Riſing and Setting of the *Stars*, and the like. By means of the other Speculation, which is only proper for *Naturaliſts*, they enquire, What is the Subſtance of *Natural Philoſophy*? what the Sun is? and what the Stars are as to Matter and Form? whether Created or not? whether Living Bodies or no? whether corruptible or not? whether govern'd by Providence? and ſo of the reſt.

The *Place* of *Cauſes*, alſo they diſtinguiſh into two Parts. Under one Conſideration falls the Queſtion common to *Phyſicians*, concerning the Dominion of the Soul; what things are exiſtent in the Soul; of the Seed, *&c.* What remains, is common alſo to the *Mathematics*; as, How we ſee what's the Cauſe of the Optic Fancy; what the Cauſe of Clouds, Thunder, Rainbows, *Halo's*, Comets, and the like.

They aſſert two Principles of all Things, the *Active* and *Paſſive*. The *Paſſive*, that ſame

ſame lazy and ſeneant Subſtance, call'd *Matter*. The *Active*, God; which is the *Reaſon* contain'd in it: Who being Sempiternal, was the Architect of the whole Structure, and of all things contain'd in it. This is the Opinion of *Zeno* the *Cittian*, in his *Treatiſe* of *Subſtance*.

With whom agree *Cleanthes*, in his *Book* of *Atoms*; and *Chryſippus*, in his *Firſt Book* of *Phyſics*, toward the End; *Archedemus*, in his *Treatiſe* of the *Elements*; and *Poſſidonius*, in his *Second Book* of *Natural Philoſophy*.

However, they make a Diſtinction between *Principles* and *Elements*; for the one they hold to be without beginning, the other, Corruption; that the *Elements* ſhall periſh by Fire; for that the *Elements* are corporeal; but the *Principles* incorporeal and incorruptible.

A *Body*, as *Apollodorus* defines it, is that which conſiſts of *Longitude*, *Latitude* and *Depth*: and this he calls a *Solid Body*.

The *Superficies* is the Termination of a Body; or that which has only Length and Latitude; but no Depth: And this falls as well under *Thoughts*, as *Subſtance*.

A *Line* is the End of a *Superficies*, or Length without Breadth, or having only Length.

A

A *Point* is the Termination of a *Line*, and is the ſmalleſt Mark that can be.

They hold but one God; to whom they give the Names of *Intelligence*, *Fate*, *Jove*, and ſundry other Appellations. This God, at the Beginning, when he was alone by himſelf, turn'd all Subſtance into Water; having rarify'd it firſt into Ayr. And as the Sperm is contain'd in the Birth, thus this Spermatic Reaſon of the World remain'd in the Water, preparing the Matter for the Generation of external Beings; and then the four Principles were created; *Fire*, *Water*, *Ayr*, and *Earth*. This is the Diſcourſe of *Zeno*, in his *Book* of the *World*; of *Chryſippus*, in his *firſt Book* of *Phyſics*; and of *Archedemus*, in a certain *Book* of *Elements*.

An *Element* is that, out of which all things were at firſt produc'd; and into which they are to be diſſolv'd again. That all the *Elements* together at firſt compos'd that motionleſs Subſtance, *Matter*: That Fire is hot; Ayr cold; Water liquid, and Earth dry; and that the ſame Part ſtill remains in the Ayr: That the Fire is uppermoſt, which they call the *Sky*; where the Sphere of the Planets was firſt created; next to that, the Ayr; below that, the Water; and the Earth the Foundation of all, as being in the middle.

They affirm the World to be God three manner of ways.

*First*, The peculiar Quality of the whole Substance, incorruptible and without Beginning, the Architect of the whole adorn'd Structure, after some Periods of Time, consuming and swallowing up the whole Substance into Himself, and then restoring it out of Himself again.

In the next Place, they affirm the Ornamental Order of the Stars to be the World.

And *Thirdly*, A Being consisting of both.

*Possidonius* defines the World to be the peculiar Quality of the whole Substance, compos'd of *Heaven* and *Earth*, and the Nature of the things therein contain'd. Or a Systeme of Gods and Men, and of those things created for their sakes.

That the *Heaven* is the outermost Periphery or Superficies upon which all that which they call Θεῖον, or the Divine Nature was fix'd.

Moreover, That the World was govern'd by Providence, and the Grand *Intelligence*; according to *Possidonius*, in his *Treatise* of the *Gods*; and that this Grand *Intelligence* diffuses it self through the whole, as also into our Souls; but more abundantly into some; into others, less.

leſs. Into ſome, as a Habit, through the Bones and Nerves; into others, as the Underſtanding, through the *Principality* of the Mind. That the whole World was a Living Creature, and endu'd with Reaſon, having the Ayr for its τὸ ἡγεμονικὸν, or *Principality of the Mind.* Which was the Opinion of *Antipater* the *Tyrian.* But *Chryſippus* and *Poſſidonius* affirm the Heaven to be the *Principality* of the World's *Mind*, or *Intelligence*; and *Cleanthes*, to be the *Sun.* Soon after, *Chryſippus* contradicting himſelf, affirms Part of the Air to be that *Hegemonicum* or Receptacle of the World's *Intelligence*; which they affirm'd to be the firſt Divine Nature; ſo apprehenſible to Sence, that it was perceiv'd to be diffus'd, as it were, through the Conduits of the Air, into all Creatures and Plants, and through the World it ſelf, as a Habit.

That there was but one *World*, Finite, and of a Sphærical Form; as being a Figure more proper for Motion; as *Poſſidonius* and *Antipater* aſſert.

That beyond the World there was an Immenſe and ſurrounding *Vacuum*: But that it was incorporeal; becauſe it could contain, but not be contain'd by Bodies. Moreover, That there was no *Vacuum*

in the World; but that all was clos'd up together in a miraculous Unity. Which happen'd through the Concord and Congruency of the Celestial with the Earthly Beings.

Of this Vacuity *Chrysippus* discourses in his Book, *De Inani*, and his First Book of *Natural Sciences*; *Apollonius* also, and *Posidonius* in the Second Book of *Natural Reason*.

That all Things like to these, were also incorporeal.

Moreover, they held *Time* to be incorporeal, being the Interval of the World's Motion.

That the *Time past*, and *to come*, were infinite; only the *present* finite.

They also maintain'd the World to be corruptible; as being created by the Reason of those *Things* which are perceptible by Sence. Of which, the Parts being corruptible, so likewise the *Whole*. But the Parts of the World were corruptible; for they change reciprocally one into another; therefore the World was corruptible. More especially, that which may be prov'd to change for the worse, is corruptible; but the World is subject to that sort of Change; therefore corruptible: for it is plain, that the Parts are subject to be dry'd up, then soak'd with

with Moisture again. Now the World was created by the Change of the Substance into Moisture, being first rarify'd into Air; afterwards the Water thicken'd into Earth, while the thinner Part turn'd to Air again; which being yet more rarify'd, produc'd *Fire*: And lastly, out of a mixture of all these, Plants, Animals, and other Beings were created.

Of this Generation and Corruption of the World, *Zeno* discourses in his *Treatise* of the *Universe*; *Chrysippus*, in his *Physics*; *Posidonius*, in his *Book* of the *World*; *Cleanthes* and *Antipater*, in their *Works*, under the same *Title*: And besides these, *Panætius* affirms the World to be corruptible.

Now that the *World* is a Creature endu'd with Life, Rational and Intelligible, *Chrysippus* affirms in his *First Book* of *Providence*; together with *Apollonius*, in his *Physics*; and *Posidonius*, who asserts, that the World being a Living Creature, is likewise endu'd with Sense; for that a Living Creature is much more noble then an inanimate Creature: Moreover, that it is a Living Creature, is manifest from hence, that the Soul of man is as it were, more violently torn out of it.

But on the other side, *Boethus* affirms, That the World is not a Living Creature:

But that it is but one, *Zeno*, *Chryſippus*, *Apollodorus*, and *Poſidonius* all agree. And *Apollodorus* adds, that the World is one way call'd the *Univerſe*; and after another manner, the *Vaſt Syſteme*, conſiſting of the World, and the Vacuity beyond it. So that the World is finite; but the ſurrounding Vacuity infinite.

As for the *Stars*, they affirm, That the Fix'd Stars are whirl'd about by the Circular Motion of the Heaven; but that the Planets obſerve their own peculiar *Motions*. That the *Sun* makes an oblique Revolution through the Circle of the *Zodiac*; and ſo the *Moon* likewiſe.

That the Sun is a moſt pure ſort of Fire; according to *Poſidonius*, in his Seventeenth Book of *Meteors*; and bigger then the Earth, but Sphærical in proportion to the World. That it is made of Fire, becauſe Fire produces all things; and bigger then the Earth, becauſe it enlightens all the Earth; and not only the Earth, but the Heaven: Of which, a farther Proof is this; That the Earth caſts a Conical Shadow, and for that the Sun is every where ſeen, by reaſon of its Magnitude.

That the *Moon* partakes more of the Earth, becauſe it is nearer to it.

That theſe Fiery Bodies receive continual

nual Nouriſhment. The *Sun*, being a ſenſible *Flambeau*, from the vaſt Ocean; the *Moon* from the Potable Rivers, being mix'd with Air; and near to the Earth, as *Poſidonius* aſſerts in his 6. Book of the *Reaſon of Nature*. The reſt receive their nouriſhment from the Earth. They believe the Stars alſo to be Spherical, & the Earth to be immoveable. That the Moon does not ſhine with her own borrow'd Light, but borrows it from the Sun. That the Sun happens to be Eclipſed, when the Moon interpoſes her ſelf, between the Sun and that part of the Earth which is next us; as *Zeno* writes in his Book of the *Univerſe*.

That the *Moon* is eclips'd when ſhe falls into the Shadow of the Earth; ſo that ſhe is never eclips'd but when ſhe is at the Full, and diametrically oppoſite to the Sun; which happens once in every Month: For moving obliquely contrary to the Sun, ſhe alters her Latitude ſometimes more to the North, ſometimes more to the South. But when her Latitude comes to the Latitude of the Sun, and that which lies between, and ſo becomes diametrical to the Sun, then ſhe ſuffers an Eclipſe. Now ſhe moves in her middle Latitude the *Claws* of the *Crab*, the *Scorpion*, the *Ram*, and the *Bull*; as *Poſidonius* aſſerts.

They affirm God to be an immortal Creature, rational, perfect, bleſſed, void of all Evil, governing by his Providence, both the World, and all things contain'd in it. That he is not only the Architect of the whole, but the Father of all things; but generally that Part of him which penetrates all things, is call'd by ſeveral Names, according to the Effects. In the firſt Place, *Jupiter*, by whom all things were made; then *Zeus*, from Ζὴν; becauſe he gives Life to all things; next *Athenai*; becauſe his Dominion extends into the Sky; which is *Aither* in the *Greek*, *Hera*; as being Lord of the *Air*; *Vulcan*, from the Uſe of Fire in forging of Iron; *Neptune*, from his Power over the Sea; *Ceres*, from his Power over the Earth; with ſeveral others; for Reaſons altogether as probable.

As for the Divine Subſtance, *Zeno* concludes it to be the World, and the Heaven. But *Chryſippus*, *Poſidonius*, and *Antipater* affirm it to be the *Air*. *Boethus* aſſerts the Globe of the Fix'd Stars to be the Divine Nature.

*Nature*, they ſometimes define to be that which comprehends and embraces the World; ſometimes that which cauſes the Products of the Earth to grow and flouriſh.

*Nature*

*Nature* therefore is a Habit deriving motion from it ſelf, according to the *Seminatic Rationalities*; terminating and putting an end to thoſe things that flow from her, at certain prefix'd times, and performing what ſhe was ordain'd for; and it is apparent that ſhe aims at profitable Pleaſure, by the Structure of *Man*.

On the other ſide, *Zeno*, *Chryſippus*, *Poſidonius*, and *Boethus*, in their Treatiſes of *Fate*, aſſert all things to have been created by *Fate*.

Now *Fate* is a Series of things link'd together; or elſe that Reaſon by which the World is adminiſter'd.

They alſo allow all manner of Divination to be ſubſtantial; or elſe Providence. Which was the Opinion of *Zeno*, *Chryſippus*, *Athenodorus* and *Poſidonius*. But *Panætius* will not yield it to be a Subſtance; for that the *Prima Materia*, or *firſt Matter*, was the Subſtance of all things; as *Cleanthes* and *Zeno* both acknowledge.

Now *Matter* is that of which any thing conſiſts; and it is call'd ſometimes *Matter*, ſometimes *Subſtance*, or the *Cauſe* of all things both general and particular; but the Subſtance of the Whole neither increaſes nor diminiſhes.

A *Body*, they ſay, is a terminated Subſtance; as *Apollodorus* and *Antipater* define it.

It is alſo Paſſive; for if it were immutable, thoſe things which are, could not be form'd out of it. Hence the Diviſion of it extends to Infinity. Which *Chryſippus* denies; for that there is nothing Infinite which can be divided. The Mixtures alſo are made quite through the whole, and not with Limitation, or by Appoſition of Parts; for a ſmall Quantity of Wine being thrown into the Sea, will reſiſt for a time; but ſoon mingle, and loſe its Nature.

They alſo affirm, That there are Dæmons or Spirits, which have the Guardianſhip of Humane Affairs; and that the Souls of Wiſe men being departed from the Bodies, become *Hero's*.

As to thoſe things that derive their Original from the Air, they ſay. That Winter is the congealing of the Air, by reaſon of the Sun's remoteneſs; the Spring, a more moderate Temper of the Air, upon the Return of the Sun to our Hemiſpere; Summer, when the Air is heated by the approach of the Sun to the North, and that the Fall of the Leaf is occaſion'd by the Sun's Departure from us.

That

That the Winds are the Flowings and Inundations of the Air; various in their Names, according to the Climates from whence they come; and of which the Sun is the Cause, by exhaling the Clouds.

That the Rain-bow is the Reflexion of the Sun-Beams upon Watery Clouds. Or as *Possidonius* defines it, the Manifestation of some part or portion of the Sun or Moon in a dewie Cloud, concave, and shewing it self firm and contiguous to the apprehension of Sight, as the Periphery of a Circle fancy'd in a Looking-Glass.

That Comets, Bearded Comets, and other Celestial Meteors, are substantial Fires, caus'd by the thicker Part of the Air drawn up into the Ethereal Region.

A Sun-Beam, the kindling of a sudden Flame swiftly darted through the Air, and representing to the Sight the Figure of a long Line.

The Rain is the Alteration of a Cloud turn'd into Water, when the Moisture exhal'd by the Sun, either from the Earth or the Sea, loses its first Operation, and thickens into Ponderosity; which being congeal'd, is call'd Frost or Ice.

Hail is a more solid Cloud, crumbl'd by the force of the Wind.

Snow is the Moisture of a compacted Cloud; according to *Possidonius*.

Lightning

Lightning is the kindling of Clouds ſhatter'd and brok'n by the Wind, as *Zeno* defines it.

Thunder is a Noiſe which proceeds from the ruſhing of the Clouds one againſt another.

A Thunder-Bolt, is a vehement kindling and baking of a ſubſtantial Cloud; which then comes poudring down upon the Earth, the Clouds being once brok'n and ſhiver'd in pieces.

A *Typho* is the ſmoaky Wind of a broken Cloud carry'd vehemently to the Earth.

A *Preſter*, or Fiery Whirlwind, is a Cloud ſurrounded with Fire, carry'd by the Wind into the Concavities of the Earth; or elſe a Wind enclos'd in the Bowels of the Earth, according to *Poſidonius*. Of which there are ſeveral ſorts; as, *Earth-quakes*, *Yawnings* of the *Earth*, *Burnings*, and *Ebullitions*.

Now having plac'd the Earth in the middle, they make it the Center of the whole; next to which is the Water; which has a Center likewiſe with the Earth; ſo that the Earth ſeems to be in the Water; and above the Water is the Air, in a Body reſembling a Sphear.

That there are five Circles in the Heavens; the *Arctic*, which always appears; the

the *Summer-Tropic*; the *Equinoctial*: the *Winter-Tropic*; and the *Antarctic*. They are also call'd *Parallels*; because they never meet one another.

The *Zodiac* is an oblique Circle; because it touches the *Parallels*.

They also reckon five *Zones*: the *Frigid Zone*; beyond the Arctic Pole, uninhabited, through extremity of Cold; the *Temperate Zone*, the *Torrid Zone*; the Southern *Temperate Zone*; and the Southern *Frigid Zone*.

They further conceive Nature to be an artificial Fire, tending her own way to Generation; which is also a fiery and artificial Spirit.

That the Soul is sensible, and is a Spirit bred within us: therefore it is a Body, and remains after Death; but is liable however to Corruption. But the Soul of the whole is incorruptible, the Parts of which are Souls of Beasts. *Zeno* and *Antipater* affirm the Soul to be a *Hot Spirit*; as being that with which we breath, and by which we are mov'd. *Cleanthes* also asserts, That all souls are so long durable, till they lose their Heat. But *Chrysippus* allows that Pre-eminency to none but the Souls of Wise men.

As to the Senses, they affirm *Sight* to be the Interval between the Sight, and the subjected

ſubjected Light conically extended; according to *Chryſippus*. But as *Apollodorus* defines it, that Part of the *Air*, which reſembles a Conical Figure next the Sight, of which the *Baſis* is the Object next the Sight; which is apparent to be ſeen when the Air is ſmitten with a Wand.

*Hearing* is the Interval of Air between the Speaker and the Hearer, ſmitten into Circles; which upon that Agitation flows into the Ears; like the Circles made by a Stone in a Ciſtern of Water.

That Sleep proceeds from the Relaxation of the ſenſible Faculty being put upon the ſtreſs in the *Principality* of the Soul.

That the Paſſions are occaſion'd by the Alterations of the Spirit.

The Seed is that which was appointed by Nature to generate the like to that by which it was begotten; and that the Seed of Man mixes its Moiſture with ſome Parts of the Soul, thereby to communicate the Reaſon of the Parent to the Thing generated; which *Chryſippus* affirms to be a Spiritual Subſtance; as appears by the Seeds that are ſown in the Earth; which being too old, never grow; becauſe their Virtue is exhal'd: Moreover, *Sphærus* affirms, that this Seed flows from all Parts of the Body; by which

means

means it comes to generate all the Parts of the Body.

That the Seed of a Woman conduces nothing to Generation, being but small in Quantity, and watery; as *Sphærus* asserts.

That the *Hegemonicum* is the most principal Part of the Soul; where the Imagination and Desires reside, and from whence the Reason proceeds; which is the Heart.

And thus much for their Opinions in *Natural Philosophy*; which is sufficient, considering the Brevity design'd in this present Undertaking. We are next to observe wherein they have differ'd and contradicted one another.

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The

# The LIFE of ARISTO.

ARISTO the *Chiote*, and *Phalanthian*, Sirnam'd the *Syren*, affirm'd, that the *End* and *Scope* of Mankind, was to live indifferently between Virtue and Vice; obſerving no diſtinction betwcen 'em, but an equality in every one.

That a Wiſe Man was like a Famous Actor; who, whether he acted *Thyrſites*, or *Agamemnon*, did both Parts well. So that he rejected the *Places* of *Natural* and *Rational*; ſaying, *That what was above us, nothing concern'd us*: That therefore only *Morals* concern'd us.

He compar'd the Subtleties of *Logic* to Spiders Web, whi h though Artificial to Sight, were yet of no Uſe.

He neither introduc'd many Virtues, like *Zeno*; neither did he advance any one particularly above the reſt, giving to it particular Titles or Na n s, like the *Megarics*: And thus profeſſing th s kind of *Philoſophy*, and diſputing in the * *Cynoſarges*, he gain'd the Honour to be the Founder of a peculiar Sect. So that *Miltiades* and *Dychilus* were call'd *Ariſtoni-*

*ans*;

* *A Public Place of Exerciſe in Athens, ſo called from a White Dog.*

*ans*; for he had an extraordinary perſwaſive Eloquence, and very taking among the vulgar ſort.

However, as *Diocles* reports, he was worſted by *Polemo*, in a Diſpute, at what time *Zeno* fell into a tedious Fit of Sickneſs. Yet he was a great Admirer of that Opinion of the *Stoics*, That a wiſe man could never doubt. Thereupon, *Perſæus* brought him two Twins, and order'd the one to deliver him a Truſt, with Inſtructions to the other, to demand it again ſoon after from him; at what time ſeeing him in a Doubt which to reſtore it to, he convinc'd him of his Error.

He was an utter Enemy to *Arteſilaus*. So that it being his Chance to ſee a monſtrous Bull that carry'd a *Matrix*; *Wo is me*, ſaid he, *to* Arteſilaus, *as an Argument againſt Evidence*. To an *Academic*, that deny'd, he apprehended any thing, *Why*, ſaid he, *Doſt thou not ſee that Rich Man ſitting by thee?* Who anſwering, *No*, he retorted upon him this Verſe:

*Who ſtruck thee blind, or from thy ſight*
*Remov'd the glittering Lamps of Light?*

He is ſaid to have been the Author of all the following Volumes. Of *Exhortations*, in two Books. *Dialogues* concerning

*Zeno*'s Opinions. Six *Dialogues* concerning *Schools*. Seven *Diſcourſes* upon *Wiſdom*. *Amorous Exerciſes*; *Commentaries concerning Vain-Glory*; *Commentaries* upon Fifteen *Commentaries*, in three Volumes. Eleven *Books* of *Proverbs* and *Sentences*. Againſt the *Orators*; againſt *Alexinus*; againſt *Logicians*, in three Volumes; Four *Books* of *Epiſtles* to *Cleanthes*.

But *Panætius* and *Soſicrates* will allow no more then the *Epiſtles* to be his own.

The Report is, that being Bald, the Heat of the Sun pierc'd his Skull; which brought him to his End.

*Old as thou wer't and Bald, it was ill done*
*T'expoſe thy Noddle to the Roaſting Sun;*
*For when thou ſought'ſt for more then needful Heat,*
*Thou found'ſt cold Death and* Styx *to cool thy Pate.*

There was alſo another *Ariſto* of *Iliete*, a *Peripatetic*; a ſecond, an *Athenian*, and a *Muſitian*: Another, a *Tragic Poet*; a fourth, who wrote the Art of *Rhetoric*; and a fifth, a *Peripatetic* of *Alexandria*.

The

# The LIFE of ERILLUS.

ERillus the *Carthaginian*, aſſerts Knowledge to be the *End* and *Scope* of Mankind; which is to live for ever: referring all things to a Life of Knowledge; by which means we avoid the Death of Ignorance.

He defin'd Knowledge, to be a Habit proceeding from a Crowd of Imaginations, not to be expreſs'd in Words. Sometimes he held there was no End, as being alter'd and chang'd, as various Accidents and Buſineſſes alter'd the Reſolutions of Men. As if the ſame Metal may ſerve to make a Statue for *Alexander* or *Socrates*. But he diſtinguiſh'd between the End, and the thing ſubjected to the End: For the one, Fools, as well as Wiſe Men apprehend; the other, only the Wiſe can conceive.

He alſo maintain'd, that there were things Indifferent between Virtue and Vice. His Treatiſes are but ſhort; how-

ever full of Pith and Sence, and full of Contradictions of *Zeno*.

It is reported, that when he was a Boy, he was belov'd by ſeveral Men; whom *Socrates* not being willing to admit, caus'd *Erillus* to be ſhav'd, and then they ceas'd to make any farther Addreſſes.

He wrote ſeveral Dialogues under the following Titles: Of *Exerciſe*; of the *Affections*; of *Apprehenſion*, the *Legiſlator*; the *Midwife*; *Antiphero*; the *Schoolmaſter*; *Preparatives*; *Direction*, *Mercury*, *Medea*; and *Moral Queſtions*.

But *Dionyſius*, Sirnam'd *Metathemenus*, aſſerted Pleaſure to be the *End* and *Aim* of all men: For having a Pain in his Eyes, he was ſo tormented with it, that he cry'd out, that Pain could not be a thing indifferent.

His Father's Name was *Theophantus*, of the City of *Heraclea*; and when he came of Age, he was firſt of all, a Hearer of *Heraclides*, his Fellow-Citizen; after that, of *Alexinis*, and *Menedemus*; and laſtly, of *Zeno*. Yet he lov'd none ſo clearly as *Aratus*, whom he labour'd to imitate.

At length, when he left *Zeno*, he betook himſelf to the *Cyrenaics*, frequented the Common Proſtitutes, and indulg'd himſelf

himſelf to all manner of Voluptuous Pleaſures.

Several Writings are Father'd upon him, under theſe Titles, Of *Calming the Paſſions*; in two Volumes: Of *Exerciſe*, two Volumes: Of *Pleaſure*, four: Of *Riches*, *Favour*, and *Puniſhment*: Of the *Uſe* of *Men*: Of *Happineſs*: Of the *Ancient Kings*: Of *Things deſerving Applauſe*: Of *Barbarous Cuſtoms*.

Theſe were they that differ'd from the *Stoicks*: But to *Zeno* himſelf ſucceeded both his Scholar and Admirer, *Cleanthes*.

# The LIFE of CLEANTHES.

CLEANTHES, the Son of *Phanias*, an *Asian*, as *Antisthenes* reports in his Successions, was at first a *Fisty-Cuffer*; but coming to *Athens*, with no more then four *Drachma's* in his Pocket, and meeting with *Zeno*, he betook himself most sedulously to the Study of *Philosophy*, and adher'd altogether to his Precepts and Opinions.

It is reported also, that being miserably poor, he hir'd himself out to draw Water in Gardens in the Night, and follow'd his Studies by Day; so that they gave him the Nickname of *Well-Emptier*. For which, they say, he was call'd in question by the Judges; who demanded of him, Wherefore being such a stout and well made Fellow, he follow'd such an effeminate Employment? And being cast by the Testimony of the Gardiner that set him at Work, and of a Woman whose Ovens he heated, he was acquitted by the Judges; who admiring his Parts, order'd him

him ten *Mina's*; which *Zeno* forbid him to accept: though afterwards, it is reported, that *Antigonus* ſent him three Thouſand.

Another time, as he was carrying certain Children to a Show, the Wind blew off his ſingle Garment, and diſcover'd him quite naked; upon which, the People giving a loud Shout, he was order'd to be new clad; as *Demetrius* the *Magneſian* relates, For which, *Antigonus* admiring him, and becoming his Hearer; ask'd him, *Wherefore he drew Water?* To whom, *I do not only draw Water*, ſaid he; *Do I not dig? Do I not endure the bitter hardſhip of cold Weather, and all for the Love of Philoſophy?* For *Zeno* put him to it, and made him bring him a Halfpeny a time out of his Labour; and one time among the reſt, fetching out one of his ſmall Pieces, and ſhewing it among his intimate Friends, *Well*, ſaid he, *this* Cleanthes *is able to maintain another* Cleanthes *if he would; and yet they who have enough of their own, cannot be content, but they muſt be begging of others, though not half ſuch diligent Philoſophers.* For which Reaſon *Cleanthes* was call'd another *Hercules*; for he was a moſt indefatigable Student, but very ſlow and dull; but he ſurmounted his want of Parts by Labour

and Industry; which occasion'd *Timon* to give him a very ill Character.

*What Bell-weather is that, that struts along,*
*And fain would seem to head the gazing Throng?*
*Fondly conceited of his Eloquence;*
*Yet a meer Blockhead, without Wit or Sence?*

And therefore when he was jeer'd and laugh'd at by his Fellow-Disciples, who call'd him *Ass* and *Dolt*, he took all patiently; saying no more, but that *he was able to bear all* Zeno's *Burthens.*

Another time being upbraided for being timorous; *Therefore it is*, said he, *that I so seldom mistake.* And preferring his own miserable Life before the Plenty of the wealthy, he said no more then this; *They toil at Tennis, and I dig hard for my Living.*

Sometimes as he was digging, he would be chiding himself; which *Aristo* overhearing, *Who's that*, said he, *thou art scolding withal? An old Fellow*, reply'd the other smiling, *that has grey Hairs, but no Wit.*

When it was told him, that *Arcesilaus* neglected to do as became him; *Forbear*, said he, *and do not blame the Man; for though*

*though he talk againſt Duty, yet he upholds it in Deeds.*

To one that ask'd him what Inſtructions he ſhould moſt frequently give his Son? He repeated that Verſe in *Euripides*;

*Softly, there, ſoftly, gently tread——.*

To a certain *Lacedæmonian*, that aſſerted Labour to be a Felicity, falling into a loud Laughter, he cry'd out,

*Sure ſome great Man from high Extraction ſprung.*

Diſcourſing to a Young Man, he ask'd him, *Whether he underſtood him or no?* Who anſwering *Yes*: *Why then*, ſaid he, *do not I underſtand that thou doſt underſtand?*

When *Soſitheus* put the following *Sarcaſm* upon him in the Public Theatre,

*Whom dull* Cleanthes *Follies drive like Oxen.*

He never alter'd his Countenance nor his Geſture; which when the whole Pit took notice of, they applauded *Cleanthes*, and laugh'd at *Soſitheus*, as one that had ſpent

ſpent his Jeſt in vain. Whereupon, the other begging his Pardon for the Injury he had done him, he made Anſwer, That *'twould be ill done in him to take notice of a ſlight Injury, when* Hercules *and* Bacchus *were ſo frequently injur'd by the Poets.*

He compar'd the *Peripatetics* to Harps, which though they yielded ne'er ſo pleaſing a Sound, yet never heard themſelves.

It is reported, That as he was openly maintaining the Opinion of *Zeno*, that the Diſpoſition and Inclinations might be diſcover'd by the Shape and Form of the Party, certain abuſive Young Men brought him an old *Catamite*, that had been long worn out, and ask'd him what he thought of his Inclinations? Which he perceiving, after a ſhort Pauſe, bid the Fellow be gone; but as he was going, he fell a ſneezing; whereupon, he cry'd out, *Hold, I ſmell him now; he's a Raſcal.*

To one that upbraided him with his Old Age, *Truly*, ſaid he, *I am willing to depart; but then again, when I conſider my ſelf to be perfectly in Health, and that I am ſtill able to write and read, methinks I am as willing to ſtay yet a little longer.*

It is reported that he wrote down upon Potſherds and Blade-bones of Oxen, the Sayings of *Zeno*, for want of Money to

to buy Paper; and by this means he grew ſo famous, that though *Zeno* had ſeveral other Scholars, Men of great Parts and Learning, yet he was only thought worthy to ſucceed him in his School.

He left ſeveral moſt excellent Pieces behind him; as, his *Treatiſes* of *Time*; of *Zeno*'s *Phyſiology*, in two Volumes; *Expoſitions* of *Heraclitus*; Four Books of the *Senſes*; of *Art*; againſt *Democritus*; againſt *Ariſtarchus*; againſt *Erillus*; of *Natural Inclination*, two Volumes; *Antiquities*; of the *Gods*; of the *Gyants*; of *Marriage*; of a *Poet*; of *Offices*, three Books; of *Council*; of *Favour*; of *Exhortation*; of the *Virtues*; of the *Art of Love*; of *Honour*, of *Glory*; of *Ingenuity*; of *Gorgippus*; of *Malevolence*; of the *Mind*; of *Liberty*; of *Politicks*; of *Counſel*; of *Law*; of *Judicature*; of *Education*; of the *End*; of *Things Noble*; of *Actions* and *Buſineſs*; of *Regal Dominion*; *Sympoſiacs*; of *Friendſhip*; That the *Virtue of Men and Women is the ſame*; of *Sophiſtry in Wiſe Men*: of *Proverbs*, two Books; of *Pleaſure*; of *Property*; of *Ambiguity*; of *Logic*; of the *Moods* and *Predicaments*.

The manner of his Death was thus: It happen'd that his Gums ſwell'd, and began to putrifie; whereupon, the Phyſicians

ans order'd him to abſtain from Meat for two Days; which recover'd him ſo well again, that the Phyſicians allow'd him to eat what he pleas'd: But he was ſo far from making Uſe of that Liberty, that on the other ſide, he was reſolv'd to eat nothing at all; ſaying, *He was at the End of his Journey, 'twas to no purpoſe*; and ſo ſtarv'd himſelf to Death, after he had liv'd to *Zeno*'s Years; of which he had been Nineteen his Scholar. The manner of whoſe *Exit* occaſions the following Epigram of our own.

Cleanthes *I applaud; but Death much more,*
*That would not force him to the* Stygian *Shoar;*
*For he was old and weak; nay more then ſo,*
*Death knew th' Old Man knew his own time to go.*
*Death therefore let him ſtay, till he believing*
*H' had liv'd too long, himſelf gave over living.*

The

# The LIFE of SPHÆRUS.

SPHÆRUS the *Bosphorian*, was a Hearer of *Cleanthes* after *Zeno's* Deceaſe; who, after he had made a conſiderable Progreſs in his Studies, went to *Alexandria*; where he made his Addreſſes to *Ptolomy Philopater*. At what time a Diſpute ariſing upon the Queſtion; Whether a wiſe man ever made any doubt of any Thing? and *Sphærus* maintaining, That no wiſe man could be deceiv'd; the King deſirous to convince him, caus'd certain Pomegranates made of Wax, to be ſet before him; with which when *Sphærus* was deluded, taking one upon his Trencher to eat it, the King cry'd out, That he had been led by the Noſe with an idle and falſe Imagination. To whom *Sphærus* made this ready Repartee; That he knew they were no Pomegranates; however 'twas probable they might be Pomegranates.

Being accus'd by *Mneſiſtratus*, for that he deny'd *Ptolomy* to be a King: he acknowledg'd the VVords, with this Proviſo,

viſo, if he were not wiſe; *For*, ſaid he, *if* Ptolomy *be ſuch a manner of Perſon, I ſhall ſay he is a King much more*,

He wrote ſeveral Pieces under ſeveral Titles: Of the *World*; of the *Elements of Seed*; of *Fortune*; of *Atoms*; againſt *Atoms* and *Idols*; of the *Sences*; Upon the *Diſcourſes* of *Heraclitus*; of *Moral Inſtitutions*; of *Duty*; of *Natural Inclination*; of *Perturbations*; of *Regal Government*; of the *Lacedæmon*; of *Lycurgus* and *Socrates*; of *Law*; of *Divination*; of *Amorous Dialogues*; of the *Eretriac Philoſophers*; of *Things alike*; of *Definitions*; of *Habit*: of *Contradictions*; of *Riches*, *Honour*, *Death*; of the *Art of Logic*; of *Predicaments*, *Amphibologies*; and *Epiſtles*:

The

# The LIFE of CHRYSIPPUS.

CHRYSIPPUS, the Son of *Apollonius*, of *Soli*, or rather *Tarsus*, (according to *Alexander*, in his *Successions*) was the Disciple of *Cleanthes*.

At first he taught Gentlemen to handle their Weapons; but after that, became the Disciple of *Zeno*; or as *Diocles* reports of *Cleanthes* rather, whom he also forsook in his Life-time.

Nor was he a mean Person in *Philosophy*, as being endu'd with profound Parts, and a most sharp Wit; so that he differ'd from *Zeno* and *Cleanthes* himself in many things; to whom he would often say, that he only wanted the Doctrinal Part; for the Demonstrative Part, he would find it out himself: Yet when he wrote against *Cleanthes*, would often check himself, and repeat the following Lines;

*Were it another, I would boast my Art;*
*But to oppose* Cleanthes, *breaks my Heart.*

He was so Famous a *Logician*, that many said of him, *If the Gods wanted* Logic,

Logic, *they would make Uſe of none but his.* Nevertheleſs, though he abounded ſo much in Matter, yet was he not ſo ready at Expreſſion; but that he was very laborious, his Writings teſtifie, to the Number of Seventy five Treatiſes. So voluminous in his Invention, that he wrote ſeveral times upon the ſame Subject; ſetting down whatever came into his Mind, and then making Alterations again; and beſide all this, ſo full of Quotations, that having inſerted the whole Tragedy of *Medea* by *Euripides*, into one of his Pieces, and another who had the Book in his Hand, was ask'd what he was reading? He reply'd, *Chryſippus's Medea. Apollodorus* the *Athenian* alſo going about to prove, that *Epicurus*, by the ſtrength of his own Parts, had written much more then ever *Chryſippus* wrote, has this Expreſſion; *For*, ſays he, *if any one ſhould take out of* Chryſippus's *Works that which is none of his own, there would be a world of Blank Paper.* However, as *Diocles* reports, a certain Old Woman, who was either his Governeſs or his Nurſe, aſſur'd ſeveral of his Friends, that he was wont to write five hundred Verſes every Day. To all which *Hecato* adds, That he then fell to the Study of *Philoſophy*, when he had ſpent all his Eſtate in the King's Service.

He

He was a little ſpare-Body'd Man, as appears by his Statue in the *Ceramicum*, where he is hardly to be ſeen for the Statue of the Horſeman that ſtands next him. Which was the Reaſon that *Carneades* call'd him * *Krypſippus*, inſtead of † *Chryſippus*. And when it was thrown in his Diſh, that he did not Exerciſe with the reſt, that were a great many, at *Ariſto*'s *Houſe*; *Marry*, ſaid he, *if I ſhould keep many Company, I ſhould ne're be a* Philoſopher. To *Cleanthes* his *Logic* lying before him, and full of little *Sophiſms*, he us'd this Expreſſion by way of *Proſopopœa*, *Forbear*, ſaid he, *to entice a Young Man from more weighty Thoughts.* Moreover, if any Perſon came to ask him a Queſtion, he always endeavour'd to ſatisfie in private the beſt he could; but when he ſaw a Crowd coming to him, then he would preſently fall a repeating thoſe Verſes of *Euripides* in his *Oreſtes*.

* *Or hidden by the Horſe.*
† *Golden Horſe*

*Couſin, I know th'art troubl'd at the ſight;*
*Yet lay thy Paſſion by, while thou art ſober.*

When he drank hard, he lay very quiet, but that he would be always moving his Thighs; which the Servant-Maid obſerving,

ſerving, was wont to ſay, That never any Part of *Chryſippus* was fuddl'd but his Hips.

On the other ſide, he had ſuch an invincible high Conceit of himſelf, that being ask'd by a certain Perſon, Whom he ſhould make Uſe of as a Tutor for his Son? *My ſelf*, ſaid he; *for if I thought that any other Man excell'd me in* Philoſophy, *I would my ſelf become his Scholar.* And therefore it was ſaid of him,

*He's the wiſe Man, but ſhadows all the reſt*
*Of that ſame Thing, for which they ſo conteſt.*

And again,

*Wer't not but that* Chryſippus's *Renown*
*Upholds it, ſoon the* Stoa *would fall down.*

At length, when *Arceſilaus* and *Lacydes* came into the *Academy*, he aſſociated with *Them.* For which Reaſon, contrary to Cuſtom, he labour'd in Defence of it; and in his Diſputes of *Magnitude* and *Multitude*,

*Multitude*, made Uſe of the Arguments of the *Academics*.

At length as he was buſily employ'd in the *Odeion*, a Public Place in *Athens* (as *Hermippus* reports) he was invited by his Scholars, to a Sacrifice; at what time, upon his drinking of new ſweet Wine, he was taken with a Dizzineſs in his Head, and the Fifth day after, expir'd, in the Twenty third *Olympiad*, after he had liv'd Seventy three Years.

*Fuddl'd* Chryſippus *a Vertigo took:*
*What car'd he then for* Stoa *or his Book?*
*For Country or for Soul? All went to rack;*
*So, to th' Abyſs he pac'd the common Track.*

Some ſay, he expir'd in an exceſſive Fit of Laughter, for that ſeeing an Aſs eat Figs, he bid his old Woman give him ſome new Wine to his Meat: Which when the Aſs tippl'd with that Freedom as he did, it put him into ſuch an extream Laughter, that he expir'd in the midſt of his Mirth.

He ſeem'd to have been a great Contemner of other Men; for that of all his numerous Volumes, he never made the

leaſt Dedication to any Prince; contenting himſelf only with the Society of a little Old Woman; as *Demetrius* records of him in his *Homonyma*.

Alſo when *Demetrius* ſent to *Cleanthes* an Invitation, either to come to him himſelf, or ſend another, *Sphærus* was ſent; for that *Chryſippus* refus'd to go. But aſſociating with himſelf his Siſters Sons, *Ariſtocreon* and *Philocrates*, with a handſom Train of other Diſciples, he was the firſt that preſum'd to teach in the *Lycæum* in the open Ayr; as the forementiond *Demetrius* teſtifies.

There was alſo another *Chryſippus*, a *Gnidian*, and a *Phyſician*, by whom *Eraſiſtratus* acknowledges, that he profited very much: And another, who was Son to the former, and *Phyſician* to *Ptolomy*; who upon an Accuſation brought againſt him, was firſt ignominiouſly whipp'd, and then put to Death. Another, that was the Diſciple of *Eraſiſtratus*; and one more that was a Writer of *Georgics*.

But now to return to our *Philoſopher*, he was wont to put ſuch Arguments as theſe upon ſeveral Perſons.

He

He that divulges the Sacred Myſteries to Prophane Perſons, is himſelf impious; but *Hierophantus* diſcloſes the Sacred Myſteries to thoſe that are not initiated; therefore *Hierophantus* is an impious Perſon.

Again, What is not in the City, is neither at home in the Houſe; but there is ne'r a Well in the City; therefore not in the Houſe.

Again, There is a certain Thing call'd a Head; but thou haſt not that Thing; therefore thou haſt ne'r a Head.

In like manner, He that is at *Megara*, is not at *Athens*; but there is a Man at *Megara*; therefore there is no Man at *Athens*.

In like manner; What a man ſpeaks, paſſes through his Mouth; but he ſpeaks *Cart*; therefore a *Cart* paſſes through his Mouth.

Laſtly, What thou didſt never loſe, that thou haſt; thou never didſt loſe Horns; therefore thou haſt Horns.

Moreover, there are not wanting ſome that foully beſpatter *Chryſippus*, and tax him for having written many things obſcenely: For that in his Hiſtory of the Ancient *Naturaliſts*, he feigns many ſcurrilous

rilous things of *Juno* and *Jupiter*; reciting in ſix hundred Verſes thoſe things which no other then a foul-mouth'd Perſon would have utter'd; fitter for a Brothel-Houſe, then to be ſpoken of the Gods; though he applauds it for a Natural Allegory: For which Reaſon it was left out by thoſe that collected the Catalogues of Books in thoſe Times; for that neither *Polemo*, nor *Hypſicrates*, nor *Antigonus* make any mention of it.

That in his *Common-wealth* he allows a Community between Mothers, Daughters and Sons.

And that he vents the ſame Paradoxes in his *Treatiſe of thoſe Things which are to be preferr'd for their own ſakes.*

That in his Book of the *Law*, he allows and exhorts People to eat their Dead.

In his Second Book of *Livelihood* and *Trade*, endeavouring to find out a way, how a Wiſe Man might deal in the World, and to what end he might be admitted to ſeek after Gain. If for the ſake of a Livelihood, ſays he, Life is an indifferent thing. If for Pleaſure's ſake, that is alſo an indifferent thing: If for Virtue's ſake, that alone is ſufficient to render Life happy. Beſides, the ways of gaining are very ridiculous; for if a Man be ſup-

ply'd

ply'd by his Prince, he muſt creep and cringe for it; if he accept from his Friend, his own Friendſhip is bought; if he gain by his Wiſdom, that alſo becomes Mercenary: And theſe are the Extravagancies which they lay to his Charge.

Now then to give a Catalogue of his Works, which are highly eſteem'd; among others, we find 'em number'd up in this Order; *Logical Topics*; *Logical Queſtions*; *Philoſophical Queſtions*; *Philoſophical Conſiderations*; *Logical Terminations*; Six Books to *Metrodorus*; of *Logical Names*; his *Art of Logic* againſt *Zeno*. To *Ariſtagorus*; of *conjoyn'd Probabilities*, to *Dioſcorides*.

The firſt *Syntaxis*; Of *Logical Moods*, *relating to Things*: of *Enunciates*: of *Compound Enunciates*: of *Connex'd Propoſitions* to *Athenades*: of *Negations*, to *Ariſtagoras*: of *Predicables*, to *Athenodorus*: of *Things according to Privation*, to *Thearus*: of the *Beſt Enunciates*, to *Dio*: of the *Difference of Indefinites*: of *Things ſpoken according to Time*; in Two Books: of *Perfect Enunciates*, in Two Books: of *Truth disjoyn'd*, to *Gorgippides*: of *Truth conjoyn'd*, to the ſame Perſon; in Four Books:

of *Conſequences:* of the *Number Three:* of *Poſſibles*, to *Clitus*; in Four Books: of *Significations*, to *Philo*; one Book: *What Things are falſe*; in one Book.

The Second *Syntax:* of *Precepts*; Two Books: of *Interrogations*; in Two Books: of *Anſwers*; in Four Books An *Epitome of Anſwers*; in one Book: of *Queſtions* again; Two Books: of *Anſwers*, in One Book:

The Third *Syntax.* Of the *Predicaments*; to *Metrodorus*, in Ten Books: of *Right and Crooked Lines*, to *Philanthus*: of *Conjunctions*, to *Apollodorus*: of the *Predicaments*, to *Paſylus*, in Four Books.

The Fourth *Syntax.* Of the *Five Caſes*, in one Book: of *Enunciates defin'd according to the Subject*; in one Book: of *Appellatives:* of *Explanation*, to *Steſagoras*, in Two Books: A *Logical Argument concerning Words*; *and Speech, which conſiſts of Words.*

The Firſt *Syntaxis.* Of ſingle and compound *Enunciates*, in Six Books: of Expreſſions to *Soſigenes* and *Alexander*, in Five Books: of the Inequality of *Words*, to *Dio*, in Four Books: of ſome Queſtions: of *Solœciſms*, one Book: *Solœcizing* Orations, to *Dionyſius*: of Orations contrary to Cuſtom:

Cuſtom: Readings, to *Dionyſius*.

The Second *Syntax*. Of the Elements of Speech; five Books: Of the Order of Words in thoſe things which are ſpoken: Of the Order and Elements of thoſe things that are ſpoken; to *Philip*, in Three Books, Of the Elements, to *Nicias*; one Book: of what may be ſaid in reference to other things.

The Third *Syntax*. Againſt thoſe that never divide: of Ambiguities, one Book: of the Connexion of Tropic Amphibology: An Anſwer to *Panthoedus* concerning Ambiguities: of Introduction to Ambiguities, in Five Books: An Epitome of Ambiguities, to *Epicrates*: Additions to the Introduction of Ambiguities: Logical Places for Orations and Tropes.

The Firſt *Syntax*. The Art of weaving Orations and Tropes, to *Dioſcorides*: of Orations, three Books; Of the Stability of the Moods, in two Books, to *Steſagoras*: A Compariſon between Tropical *Enunciates*, in one Book: Of reciprocal and conjoyn'd Orations, in one Book, to *Agatho*: of conſequent Problems, in one Book: of Concluſions, to *Ariſtagoras*, in one Book: That the ſame Oration may conſiſt of ſeveral Moods. An Anſwer

ſwer to them that aver the ſame Oration may be Syllogiſtical, and not Syllogiſtical: An Anſwer to the Objections againſt Sillogiſtical Solutions: An Anſwer to *Philo*: Of Tropes, to *Timoſtratus*: *Logic* conjoyn'd, to *Timocrates* and *Philomathes*: Of Orationsand Tropicks, one Book.

The Second *Syntax*. Of concluding Orations, to *Zeno*, in one Book: of primary Sillogiſms wanting Demonſtration, to *Zeno*; one Book: of the Solution of Sillogiſms, one Book: of Fallacious Orations, to *Paſylus*: Of the Speculations of Syllogiſms, Of Introductory Sillogiſms, in Anſwer to *Zeno*, in three Books: Of the falſe Figures of Sillogiſms: Sillogiſtical Orations by way of *Analyſis*, in ſuch as wanted Demonſtration, that is, Tropical Queſtions, to *Zeno* & *Philomathes*.

The Third *Syntax*. Of incident Orations, to *Athenades*: In Anſwer to the Conjunctives of *Amenius*.

The Fourth *Syntax*. Of *Hypotheſes*, to *Meleager*: Hypothetical Orations, relating to Introduction; Hypothetical Speculations, falſly ſuperſcrib'd to *Alexander*: Of Expoſitions, to *Leodamus*.

The Fifth *Syntax*. Of Introduction to Falſhood: of Fallacy, to *Ariſtocreon*: In anſwer to thoſe, who believe True and Falſe

False to be the same thing, In answer to those that analize a false Oration by way of Division, to *Aristocreon*: Two Demonstrations that Infinities cannot be divided: An Answer to the Objections to the Divisions of *Infinite*: of the Solution of false Oration, to *Aristocreon*: A Solution of *Hedyllus Hypotheses's*, to *Aristocreon* and *Apellas*.

The Seventh *Syntax*. In answer to those that affirm a false Oration has false Assertions: of Negation, to *Aristocreon*: Negative Orations, to *Gymnasius*: of pitiful Oratory, to *Stesagoras*: of Orations against Suppositions, and of Quiescents: of Involv'd, to *Aristobulus*: of Latent, to *Athenades*.

The Eighth *Syntax*. Of *Profitable*, to *Menacrates*: of Orations consisting of Infinite and Finite, to *Passylus*: of the Argument call'd *Outis*, to *Epicrates*.

The Ninth *Syntax*. Of *Sophism*, to *Heraclides* and *Pollis*: of ambiguous Logical Orations, in five Books, to *Dioscorides*: In answer to the Art of *Arcesilaus*, to *Sphærus*.

The Tenth *Syntax*. Against Custom, to *Metrodorus*: of Custom, to *Gorgippides*: Logical *Places*, which contain the

the four Differences, and Logical Queſtions here & there diſpers'd, not reduc'd into one Body: Thirty nine Queſtions concerning *Enunciates*: In all, Three Hundred and Ten Logical Treatiſes.

His Moral Treatiſes were reduc'd under ſeveral *Syntaxes*:

Of which, the Firſt contain'd, A Deſcription of Reaſon; Moral Queſtions; Probable Queſtions; Definitions of Facetious; Definition of Ruſticity and Homlineſs of Style; Middle Definitions; Generical Definitions; and Definitions in ſeveral Arts.

The Second *Syntax* contain'd a Treatiſe of Similar Things, and of Definitions, to *Metrodorus*, in ſeven Books.

The Third *Syntax* comprehended an Enumeration of bad Obiections againſt Definitions; Probabilities for Definitions; of *Species* and *Genus*; of Diviſions of Contraries; of Probables, relating to to Definitions, *Genus's* and *Species's*.

The Fourth *Syntax*. Of Etymology.

The Fifth *Syntax*. Of Proverbs, of Poems; What Uſe to be made of Poems; Againſt Critics; Moral *Places*: For all manner of Oration, Arts and Vertues; of Utterance and Thinking; of Thoughts; of Doubting; An Anſwer to the Aſſertion, That a Wiſe Man never doubts; of Appre-

Apprehenſion, Knowledge and Ignorance; of Speech; of the Uſe of Speech; of Logic; of the Objections againſt Logic; of Rhetoric; of Habitude; of Diligence and Sloth; Of the Difference of Virtues; That the Virtues are equal; of the Virtues, to *Potis*; Moral *Places*; of Good and Evil; of Honeſty, Honour, and Pleaſure; That Virtue is not the End; That Virtue is not the chiefly ſought for Good; Of what Things are fit to be ſpoken.

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*FINIS.*

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Anal. pp. 283 & 297.

# THE LIVES, OPINIONS, AND REMARKABLE SAYINGS Of the Most Famous Ancient Philosophers.

Written in *Greek*, by

*DIOGENES LAERTIUS.*

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Gd 31.55

1857. May. 7.
Gift of
James Walker D.D.
of Cambridge.

# The NAMES of the TRANSLATORS.

THe Eighth Book, Tranſlated from the *Greek* by *T. Fetherſtone*, D. D.

The Ninth Book, *viz.* The Lives of *Heraclitus*, *Xenophanes*, *Parmenides*, *Miliſſus*, and *Zeno Eleates*, by *P. A.* Eſq.

The Lives of *Leucippus*, *Democritus*, *Protagoras*, *Anaxarchus* and *Pyrrho*, by *S. White*, M. D.

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The

The Lives of ſeveral other Ancient Philoſophers, Written in *Greek* by *Eunapius* of *Sardis*, and Tranſlated from the *Greek* by *E. Smith*, M. A.

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*Diogenes*

# *Diogenes Laertius*:

OF THE

Lives, Opinions, and Remarkable Sayings

Of the moſt Famous Ancient

# PHILOSOPHERS.

## The Eighth Book.

Tranſlated from the *Greek* by *T. Fetherſtone*, D. D.

THE

# LIFE

OF

# *PYTHAGORAS.*

HAving treated hitherto of the *Ionic* Philoſophy, from *Thales*, and of ſuch who have ſucceeded him, Men of Fame in the ſame Profeſſion, we now proceed to that which is called the *Italic*.

Of this *Pythagoras* was the founder, who as *Hermippus* ſays, was the Son of *Mneſarchus* a Graver of Seal-Rings; or, as *Ariſtoxenus* relates, a *Tuſcan*, and a Native of one of thoſe Iſlands which the *Athenians* poſſeſs'd after they had driven out the *Tyrrhenians*. Some ſay, he was the Son of *Marmacus*, the Son of *Hippaſus*, the Son of *Euthyphron*, the Son of *Cleonius*, who fled from *Phlius*. Now *Marmacus* dwelt at *Samos*, for which reaſon *Pythagoras* is call'd a *Samian*. Thence going to *Leſbos* he was recommended to *Pherecydes* by his Uncle *Zoilus*; and having caus'd three Silver Cups to be made, he carried them along with him into *Egypt*, and preſented 'em to each of the Chief Prieſts. There were in all three Brothers; the Eldeſt call'd *Eunomus*, the next *Tyrrhenus*, and himſelf the youngeſt; *Zamolxis* was his Servant, to whom the *Scythians* ſacrifice, believing him to be *Saturn*, as *Herodotus* teſtifies. He was at firſt (as we have ſaid before) a hearer of *Pherecydes* the *Syrian*. But after his Deceaſe, he came to *Samos*, where he was the Diſciple of *Hermodamas*, the Grandſon of *Creophilus*, who was at that time an old Man.

Being young, and eager after Learning, he left his native Soyl, reſolving to ſee fo-

foreign Countries, and was initiated in all the Myſteries of the *Greeks* and *Barbarians*. Afterwards he travell'd into *Egypt*; where he was recommended to the friendſhip of *Amaſis*, by a Letter from *Polycrates*, and learn'd their Language, as *Antiphon* ſays in his Treatiſe of thoſe who excell'd in Virtue. He viſited likewiſe the *Chaldeans* and *Magi*; and, after that, coming into *Crete*, he went down and ſurvey'd the Cave in Mount *Ida*, together with *Epimenides*; as before in *Egypt* he had been admitted into the moſt ſecret Retirements of their Temples, and had there been Taught the Myſtical Rites and *Arcana* of their Deities. After that returning to *Samos*, and finding his Country oppreſs'd by the Tyrant *Polycrates*, he paſs'd over unto *Croton*, a Town of *Italy*; where by reforming the Laws and Manners of the *Italians*, he became highly eſteem'd together with his Diſciples; who, being about Three hundred, govern'd the Commonwealth ſo prudently, that their Government was deſervedly call'd an *Ariſtocracy*.

*Heraclides* of *Pontus* relates, that he was wont to aſſert of himſelf, that he had been *Æthalides* of old, the reputed Son of *Mercury*, who gave him his choice to ask what he pleas'd, Immortality only

excepted; upon which he petition'd, that both during his Life and after his Death, he might exactly remember all manner of Accidents, and that thereupon in his Life-time he remember'd every thing, and after his Deceaſe retain'd the ſame Memory. With this Prerogative, ſome time after, this ſame *Æthalides* paſs'd into *Euphorbus*, and was wounded by *Menelaus*: *Euphorbus* alſo ſaid that he was the ſame *Æthalides* upon whom formerly *Mercury* had beſtow'd that bountiful Privilege, That he ſhould know all the Tranſmigrations of his Soul, *viz.* into what Beaſts and Plants, in what manner it paſs'd, and that he ſhould remember what his own Soul and the Souls of others ſuffer'd in Hell. But after that *Euphorbus* died, his Soul tranſmigrated into *Hermotimus*; who alſo deſirous to make People believe it, travell'd into the Country of the *Branchidæ*, and there entring into the Temple of *Apollo*, he pointed to the Buckler which *Menelaus* had hung up there; for he ſaid, That when *Menelaus* ſail'd from *Troy*, he conſecrated that Buckler to *Apollo*, which being overgrown with Ruſt, and half conſum'd with Age, there remain'd only the Ivory Ornament. But after that *Hermotimus* died, he became *Pyrrhus* the Fiſherman of *Delos*, and then he remember'd

al

all things that had befel him before; how he was first *Æthalides*, then *Euphorbus*, after that *Hermotimus*, and lastly, *Pyrrhus*; and after *Pyrrhus* died, he became *Pythagoras*, and remembred all things, as we have already related.

Some say, That *Pythagoras* committed nothing to Writing, but in that they are grosly mistaken: For *Heraclitus* the Natural Philosopher speaks of him thus: *Pythagoras*, says he, the Son of *Mnesarchus*, exercis'd himself in History beyond all other Men, and having pick'd up all the Books upon this Subject, he cull'd from thence his notions of Philosophy, Prudence, and Magical Sciences. And this he said, because *Pythagoras* in the beginning of his Treatise of *Natural Philosophy*, speaks in this manner; By the Air which I breathe, and Water which I drink, I'll suffer no Disgrace by this Discourse.

*Pythagoras* wrote Three Volumes, of *Education*, *Politicks*, and *Natural Philosophy*. But that which, bears the Name of *Pythagoras*, belongs to *Lysis* the *Tarentine*, a *Pythagorean*; who flying to *Thebes*, was there *Tutor* to *Epaminondas*. *Heraclides* the Son of *Serapion*, in his Epitome of *Sotion*, says, that he wrote Six Books, of which the first was as a Poem of the *Universe*, as

alſo a Second, entituled, *A Sacred Diſcourſe*, which begins thus;

——— *Young Men,*
*With awful Silence and attentive Ear*
*Unfolded Myſteries in ſacred numbers hear.*

He writ a Third Book of *the Soul*; a Fourth *of Piety*; a Fifth called *Helothales*, the Father of *Epicharmus* the *Coan*; The Sixth *Croton*, and others. However, 'tis ſaid that *Hippaſus* was the Author of that call'd the *Myſtical* Treatiſe, written in diſhonour of *Pythagoras*: And that many Books written by *Aſton* of *Croton*, are father'd on *Pythagoras*. *Ariſtoxenus* ſays alſo, That *Pythagoras* had many of his Moral Precepts from *Themiſtoclea* Prieſteſs of *Delphos*. *Ion* the *Chiot*, ſays in his *Triagini*, that having made a certain Poem, he prefix'd before it the Name of *Orpheus*. 'Tis reported alſo, that a Book intitl'd, The *Scopiadæ*, is his alſo, which begins thus, *Carry thy ſelf inſolently to no man.*

*Soſicrates* in his Book of *Succeſſions*, ſays, That being ask'd by *Leon* the King of the *Phliaſii*, who he was? He anſwer'd, A Philoſopher. He compar'd the life of Man to the Solemnities of the Publick Games; whither ſome repair to Wreſtle, others

others to Merchandiſe, and ſome, who are the beſt, to be Spectators only. So in this Life, ſome are born Slaves, Hunters after Vain-glory and Riches; while others, who are Philoſophers, ſeek after Truth: But ſo much for this.

Now the principal Points which *Pythagoras* taught, and his general Maxims contain'd in the three Books before mention'd, were theſe. He allow'd not any Body to Pray for himſelf, becauſe he knew not what was convenient for himſelf. Drunkenneſs he calls a Miſchief by itſelf, and diſapproves of all manner of Exceſs; affirming, that we ought not to tranſgreſs the bounds of Mediocrity, neither in Labour, nor Drinking or Eating. Concerning Venereal Pleaſures, he ſays thus. That they were more convenient to be enjoy'd in Winter then in Summer; That in the Autumn and Spring they might be moderately us'd, tho' grievous at all times, and prejudicial to Health. Being ask'd, when was the moſt proper time to Procreate? He anſwer'd, Whenever you would be weaker then your ſelf. He diſtinguiſh'd the Life of Man thus: Childhood takes up Twenty Years, Youth Twenty, Manhood Twenty, and Old-age Twenty. Theſe Ages he alſo compar'd to the Seaſons of the Year, Childhood to

the Spring, Youth to Summer, Manhood to Autumn, Old-age to Winter.

By *Adoleſcency* he means thoſe Years when firſt the Beard ſhoots forth, and Youth he call'd Manhood. He was the firſt who averr'd, That all things were to be in common among Friends, as *Timæus* relates, and that Friendſhip ought to make an Equality.

For this reaſon his Diſciples made a common Stock of all they had. They were alſo to keep ſilence for Five Years, during which time they were to be Hearers only of their Maſter's Leſſons; neither were they to ſee *Pythagoras*, till upon tryal they were found to be well grounded in his Diſcipline. After which they were of his Houſhould, and were admitted into his preſence. They forbare the uſe of Cypreſs Coffins, becauſe the Scepter of *Jupiter* was made of that Wood; as *Hermippus* teſtifies in his Second Book of *Pythagoras*.

He is ſaid to have been ſo lovely a Perſon, that his Scholars had that Opinion of him, that he was *Apollo* come from the *Hyperborean* Regions. It is alſo reported of him, that when his Thigh was one day by accident diſcover'd bare, it appear'd to be like fine Gold. And ſome there are who aſſert, That the River

*Neſſus*

*Neſſus* ſaluted him by his Name as he croſ'd the Stream. *Timæus* alſo in the Tenth Book of his Hiſtory, affirms, that *Pythagoras* was wont to ſay, That thoſe Damſels who preſerv'd their Virginity among Men deſerv'd the name of Nymphs and Goddeſſes till they marry'd, and then they were to be call'd Mothers. *Mœris* alſo being the firſt who invented Geometry, he brought his imperfect Notions to perfection; as *Anticlides* reports in his Second Book of *Alexander*. But he beſtow'd moſt Pains upon the Arithmetical part of it; and the Canon of the Line, which is call'd the *Hypotenuſe*, was his own Invention.

Therefore *Apollodorus* the *Arithmetician* ſays, That he Sacrific'd a Hecatomb when he found out that the *Hypotenuſe* of a Rectangular Triangle was equal to the other two Sides; which produc'd the following Epigram.

*When firſt* Pythagoras *found out the Uſe*
*Of celebrated Line* Hypotenuſe,
*To ſhew his Thanks a Sacrifice he made,*
*And with a pompous Hecatomb the Gods repay'd.*

In the midſt of theſe Studies he was not neglectful of Phyſick; and he is firſt repor-

reported to have fed the Wreſtlers with Fleſh, whereas before (as *Phavorinus* ſays in his Third Book of Commentaries) they were fed with dry'd Figs, moiſt Cheeſe, and Wheaten Bread; as the ſame *Phavorinus* ſays in his Eighth Book of Hiſtory. But ſome ſay, That it was one *Pythagoras*, whoſe Employment it was to anoint the Wreſtlers, who us'd 'em to that ſort of Dyet firſt, and not our *Pythagoras*. For ours forbade to Kill, much more to Eat living Creatures that had the ſame Prerogative of Souls with our ſelves: This indeed was his pretence. For, the truth is, he forbade Men to Eat of things that had Life, but to accuſtome themſelves to Meats that were eaſily prepar'd, quickly at hand, and ſoon got ready without the help of Fire, and that they ſhould drink fair Water; for that from thence proceeded the health of the Body, and acuteneſs of the Mind. For which reaſon he never Worſhip'd before any other Altar but that of *Apollo Genitor*, which is behind *Ceratinum*; becauſe there they offer'd only Wheat, and Barley, and large Cakes that had never been bak'd by the Fire; but no Sacrifice of Living Creatures (as *Ariſtotle* teſtifies in his Hiſtory of *Delos*). He is alſo ſaid to be the firſt who was of opinion, That the Soul exchang'd

Ha-

Habitations from one living Creature to another, conſtrain'd thereto by a certain Wheel of Neceſſity. He was the firſt Inventer alſo of Weights and Meaſures among the *Grecians*, as *Ariſtoxenus* the Muſician averr'd; and firſt diſcover'd the Evening and the Morning Star to be the ſame; as *Parmenides* relates.

He was ſo much the Admiration of all men, that his familiar Acquaintance were wont to ſay, His Words were like the Words of the Gods. And he himſelf in one of his Writings declares, He ſhould again return from the other World, and converſe with Men, after the expiration of Two hundred and ſeven years. And therefore People flock'd to him from all parts, and cleav'd to him with an extraordinary aſſiduity for the ſake of his Learning, *Lucanians* and *Picentins*, *Meſſapians* and *Romans*. But the Opinions and Sentences of *Pythagoras* were not divulg'd to the World till the time of *Philolaus*. For he firſt brought to light thoſe three far-fam'd Books which *Plato* ſent to purchaſe at the price of a Hundred Marks. He had no fewer then Six hundred that came to hear him every Night; and they who were thought worthy to be admitted into his preſence, wrote to their Friends and Relations as if they had met with ſome extra-

ordinary

ordinary good Fortune. The *Metapontins* call'd his Houſe, The Temple of *Ceres*; and look'd upon the Street in which he liv'd as ſacred to the Muſes: So *Phavorinus* recounts in his *Univerſal Hiſtory*. It was the Opinion of other *Pythagoreans*, That all things were not to be diſcover'd to all Men; as *Ariſtoxenus* relates in his Tenth Book of the *Inſtitutions of Youth*, where the ſame Author relates, That *Xenophilus* a *Pythagorean* being ask'd by a certain Perſon, How he might give his Son the beſt Education? made anſwer, That he ſhould breed and ſettle him in a well-govern'd State. He made many good and famous Men all over *Italy*. Among whom were *Saleucus* and *Charondas*, both Legiſlators. He had an excellent Faculty of procuring Friends. And if he heard of any one that ſimpathiz'd with him in his deep and pithy Sentences, he forthwith ſought him out to make him his Companion and Friend.

His pithy Sayings were theſe: *Poak not in the Fire with a Sword*; *ſtride not over the beam of a Ballance*; *ſit not upon a Buſhel*; *eat not the Heart*; *take up your burthen with help*; *eaſe your ſelf of it without aſſiſtance*; *have always your Bed-cloaths well tuck'd up*; *carry not the Image of God about you in a Ring*. *Deface the print of the*

*the Pot in the Aſhes; rub not your Stool with Oil; never make Water with your Face to the Sun; go not out of the High-way; lay not your right hand haſtily upon any man; ſuffer not Swallows under the ſame roof with you; feed not Birds with crooked Talons; neither piſs nor ſtand upon the parings of your Nails, or the cuttings of your Hair. A ſharp Sword turn from you; having once left a Country, never look back toward the Frontiers of it.*

The meaning of all theſe was this; *Poak not in the Fire with a Sword,* i. e. *provoke not the Anger and Swelling Indignation of Superiours. Stride not over the beam of a Ballance,* i. e. *tranſgreſs not the bounds of Reaſon and Juſtice. Sit not upon a Buſhel,* that is, *take the ſame care for the future as for the time preſent; for the Buſhel was the Meaſure of many days proviſion. Eat not the Heart; waſte not the Mind with Anxiety and Cares.* By admoniſhing Travellers *never to return,* he meant, *that they who are going out of the World, ſhould not be over-deſirous of Life, nor too much in love with the Pleaſures of our preſent Being.*

It remains, that next to theſe we unfold ſome other of his Precepts, leſt we ſhould be ſaid to have omitted any thing. He moſt ſtrictly forbade, above all things, the

the eating two ſorts of Fiſh, the *Rotchet* and the *Cuttle-fiſh*; as alſo to abſtain from the Heart of all Creatures, and Beans: And, as *Ariſtotle* adds, he forbade his Diſciples to eat the Matrixes of Animals, and the Fiſh call'd a *Barbel*.

Some ſay, That he contented himſelf with Bread and a piece of a Honey-comb, or ſingly ſometimes with the one or the other. He never taſted Wine in the day-time; he often fed on Pot-herbs, boyl'd or raw; but on thoſe Sallads that grow near the Sea, very ſeldom. He wore a pure white Robe, made of Wool, and lay in fine white Woollen, for at that time the uſe of Linen Sheets was not known in thoſe Parts. He was never known to Surfeit, to be Drunk, or to uſe Preternatural Wantonneſs. He abſtain'd from Laughter, and all manner of diſtaſtful Mirth, as Flouts, and Gibes, and Affrontive Reflections; when he was Angry, he never beat a domeſtick Servant, or a Freeman. He call'd reproving an Act of Charity, ſuch as the young Storks ſhew to the old ones, in feeding 'em. He us'd Divination by the obſervation of *Omens* and Flights of Birds only, leaſt of all that which is made by *Fire*, ſave that of *Incenſe* only. He offer'd to the Gods Oblations that had no life:

life: Tho' ſome ſay, that he ſacrific'd Cocks and ſucking Kids, ſeldom any Lambs. *Ariſtoxenus* ſays, That he allow'd the feeding on all things that had life, except Oxen that Plow'd the Ground, and Rams. He alſo ſays, (as we mention'd before) That he learnt his Moral Precepts from *Themiſtoclea* at *Delphos*. *Hieronymus* ſays, That when he went down to Hell, he ſaw the Soul of *Heſiod* ty'd to a Braſs Pillar, and gnaſhing his Teeth; but that *Homer's* Soul was hung upon a Tree and ſurrounded with Serpents, for the *fabulous Stories* he had feign'd of the Gods; and that ſuch alſo were puniſh'd who deny'd due Benevolence to their Wives: for which Reaſon he was honour'd by the Women of *Croton*. *Ariſtippus* the *Cyrenian*, in his Philoſophy, ſays, he was call'd *Pythagoras*, becauſe his Oracular Anſwers were no leſs true then thoſe of *Apollo Pythius* himſelf. He is reported to have preſſingly exhorted his Diſciples, that when they enter'd their houſes they ſhould repeat theſe words:

*Where went I?*
*What did I do there?*
*What did I leave undone?*

He

He forbad the offering of bloody Sacrifices to the Gods, ſaying, That thoſe Altars only where no Blood was ſhed, were to be approach'd with pious Adoration. He forbad alſo Swearing by the Gods; for that it became every Man to ſhow himſelf, by his virtuous living, worthy of being believ'd. That it was our duty to honour our Seniors, as reputing that which precedes in time moſt venerable. As in the World, the *Eaſt* is more noble then the *Weſt*; in the Life of Man, the *Beginning* then the *End*, and *Generation* then *Corruption*. In like manner, the Gods are more worſhipful then the Demi-gods, *Heroes* then Men, and then other Men our Parents. Our Converſation with one another ſhould be ſuch, as not to make our Friends our Enemies; but rather, our Enemies our Friends. He allow'd no man to poſſeſs any thing as his peculiar Property; however, he exhorted all men to ſupport the Laws and combat Injuſtice. He would not have any ſpoil or harm done to Fruit-Trees, nor to any living Creature that was not hurtful to Mankind. Modeſty and Piety (he ſaid) were to be cheriſh'd. He admitted neither of exceſſive Laughter, nor ſowre Moroſeneſs. He adviſ'd the avoiding an unwieldy Corpulency. Journeys he bid Men take,

ſome

ſome for Buſineſs, ſome for Pleaſure, the one in haſt, the other more at leiſure. Further, ſaid he, exerciſe the Memory; In Anger, neither do nor ſay any thing; honour all manner of Divination; Sing to the Harp the Praiſes of God and good Men, in Teſtimony of acknowledgment for the Benefits we receive from both. He forbad the uſe of Beans, becauſe they had ſomething Spirituous, and therefore ſeem to partake of Life. But others give another reaſon, becauſe they make the guts uneaſie and ponderouſly-flatulent even to breach of Decency, and render the dreams of thoſe that eat 'em more unquiet and diſorderly.

*Alexander* alſo ſays, in his Book of the Succeſſion of the Philoſphers, That he obſerv'd the following Documents of the *Pythagoreans*. That the Unit or number One was the beginningof all things; That from theNumber One proceeded Indefinite Two,which was ſubject to the Unit as the Matter to the Cauſe. That all Numbers came from One and Indefinite Two; that from Numbers proceeded Points, and from Points Lines; from which Plain Figures,and from thence ſolid Bodys; whoſe Elements were Four. *Fire, Water, Earth* and *Air*; which be-

ing variouſly blended and intermixt, produc'd that Living Creature call'd the World, indu'd with underſtanding, Circular, & comprehending the Earth in the midſt of it, being alſo round and inhabited on every ſide. That there were alſo *Antipodes*, to whom, what is underneath to us, is to them, above: And that Light and Darkneſs, Heat and Cold, Dry and Moiſt, were equally diſtributed; of which, when Heat prevail'd it was Summer, and when Cold prevail'd it was Winter; and when they were Equal it was the beſt time of the Year; that the Seaſon wherein all things flouriſh'd was the healthful Spring, and that in which things declin'd was the unhealthy Autumn. Moreover, in the Morning of the Day things flouriſh, in the Evening they decay'd; upon which account it was more unwholſom. They alſo made two parts of the Air, of which that part which was next the Earth was immoveable and full of diſeaſes, ſo that all things in it were Mortal. But the Air above was in conſtant motion, therefore Pure and Wholſom. And all things in it were Immortal, and conſequently Divine. That the Sun, the Moon and Stars were Deities; for that in them Heat was predominant, which is the cauſe of Life. That the Moon ſhone by a Light borrow'd from

from the Sun; and that it was apparent that there was a neere Relation between the Gods and Men, becauſe that Man participated of Heat: For which Reaſon it was that God took care of us. That Fate alſo was the Cauſe of the Diſpoſal, and Government, as well of the Whole as of the Parts. That a Beam proceeding from the Sun, pierc'd through the Air which was Cold, and the Air which was Thick: Now they call the Region of the Sky cold Air; but the Sea and whatever is moiſt and liquid thick Air; to the moſt hidden Profundities of which this Beam penetrates, and by that means infuſes Life into all things, for all things live that partake of Heat: And therefore Plants are a ſort of living Animals; but all of 'em have not a Soul. Now the Soul is a Part diſmember'd as well from the Cold as the Hot Air, in regard it participates of the Cold Air; wherein the the Soul differs from Life, for that the Soul it ſelf is immortal, becauſe that the Air from whence it was diſmember'd is Immortal: But Animals are generated one from another by Seminal Procreation. Now it is Impoſſible that any thing ſhould be generated out of Earth. For the Seed is a Diſtillation from the Brain, including within it a Hot Vapour. Which diſtil-

lation being conveigh'd into the Womb from the Brain, produces a Mattry Substance, Moisture and Blood, from whence proceed the Flesh and Nerves, the Bones, the Hair, and the whole Body; but the Soul and Sence from the Vapour. The First thing form'd is the Concrete Mass of Gelly, which is done in forty days, and then in seven, nine or ten Months at most, according to the proportion of Harmony, the Infant is perfected and brought into the World. Now the Seed contains in it self, all the proportions and foundations of Life, which being connex'd together, comprehend all the Congruities and Lineaments of Harmonie, which approach and take place in their due and prefix'd Times. As for Sence in General, and the Sight in Particular, it is a Vapour extreamly Hot. And therefore we are said to see through fire and water, because the Heat is open'd by the Cold: Otherwise if the Vapour which is in the Eyes were Cold, it would separate it self and avoid the Hot Air. There are also some Men who call the Eyes the Gates of the Sun. The same may be said concerning the Hearing. As for the Soul of Man it is distinguish'd into three Parts, νῦν, φρένας, and θυμόν *Understanding Reason*, and *Desire* or *Anger*. Understanding and Desire,

ſire, or Anger, are common to other Creatures;but Reaſon or Mind is particular only to Man. Now the Dominion of the Soul begins in the Heart, and Extends it ſelf to the Brain; and that Part of it which is call'd θυμὸς Deſire or Anger lyes in the Heart, but Reaſon and Underſtanding in theBrain;from all which as *Pythagoras* ſaid,the Senſes were Diſtillations, the Prudential Part of which was Immortal, the reſt Mortal. He affirm'd, that the Soul was nouriſh'd by the Blood, and that Speech and Words were the Gales or Winds of the Soul; as alſo, that both the Soul and Words were Inviſible, becauſe the Air is inviſible: Moreover that the Veins, Nerves and Arteries are the Bonds of the Soul; but when it gather'd ſtrength, and ſubſiſting of it ſelf became ſedate and quiet, then words and operations were the chains that bound it. That when it was firſt darted from above to the Earth, or ſeparated by Death, it wander'd through the Air, in the likeneſs of the Body. That *Mercury* was the Guardian of Souls: For which Reaſon he was called the *Conductor*, Πομπαῖος the Door keeper πυλαῖος, and Subterraneal or χθόνιος. For that he conducts the Souls out of the Bodys, as well from the Land, as from the Sea: That the pure and im-

maculate Souls were carry'd to the High Cœleſtial Manſions, whither Souls defil'd were never permitted to approach, nor to come near one another; but lay bound by the *Furies* in Chains, not to be broken. That all the Air was full of Souls; and that theſe were they who were thought to be *Demons* and *Heroes*: That by them Dreams were ſent to Men, as alſo the ſigns of ſickneſs and health; and not only to Men, but to Sheep and other Cattle. To theſe alſo are attributed Luſtrations, Propitiations, all ſorts of Prophetic Divination, Omens and the like. Farther, he ſaid, that the greateſt thing in reference to the Soul of Man was this, that it perſwaded him to Good, or tempted him to Evil, and that, that Man was happy who lighted upon a good Soul. That it never lay quiet, or held the ſame Courſe. That the Name of a juſt Man might be made uſe of in an Oath; for that *Jupiter* was ſirnam'd ὅρκιος becauſe Men Swore by his Name. That Vertue was Harmony, as was alſo Health, all good whatever, and even God himſelf; and therefore all things ſubſiſted by Harmony. That Friendſhip was an Enharmonic Congruity of two Souls. And that we ought to give honours to the Gods and Heroes, but not to all alike. To the Gods always, with

with venerable Appellations, in white Garments, and Bodys unpolluted; but to the Heroes after Mid-day. That Chaſtity conſiſted in Expiations, bathings and ſprinklings of Water; for that theſe things purify'd Men from the Inquinations of Funerals, Coition, and all Defilements; withal abſtaining from the Fleſh of all Creatures dying a Natural Death, from Barbels, Cuttle Fiſh and Eggs, and all Creatures that lay Eggs; from Beans, and other Things forbidden by thoſe that perform the ſacred Ceremonies in the Temples of the Gods.

*Ariſtotle* ſays, That as for Beans, *Pythagoras* enjoyn'd abſtaining from 'em, either becauſe they reſembl'd the Nut of the Yard, or the Gates of Hell, as wanting Knees, the Symbols of Mercy and Compaſſion; or becauſe they corrupt the Seed by reaſon of their windineſs, or becauſe they are like the Nature of the Univerſe, as being greatly Prolific; or becauſe they are made uſe of in all Goverments, by many Perſons, where the Magiſtrates are choſen by Lots. That ſcraps which fell from the Table were not to be pickt up again, that People might be accuſtom'd not to eat intemperately. However *Ariſtophanes* tells us, that whatever meat fell from the Table belong'd to the Heroes,

saying in his Heroics, *Taste not what falls under the Table within side.* He bids us abstain from White Cocks, as being sacred to *Jupiter*, whose suppliant Servants they are, and devoted to the Month, because they give notice of the Houres: Besides, that White is the Embleme of good Luck. He forbids, the touching of consecrated Fish; for that it was not reasonable that the same Viands should be set before the Gods and Men, no more then before Masters and Servants.——— Then again, That White belong'd to the Nature of Good, and Black to the Nature of Evil.

He forbid the breaking of Bread (for that the Ancients, as now the *Barbarians*, were wont to meet together at a friends House) therefore that was not to be divided that unites Society. Some refer this to the Sentences given in Hell; others to the Fear of Famin, which Souldiers in War infer from the dividing of Bread: Others to the beginning, which the whole substance of Man takes from this, and that round form of it, a Sphere, or Globe, being the most beautiful Figure of all solid Bodies; and a Circle, of Plain Superficies's. That old Age and whatever suffers Decay were alike, as Youth and whatever increas'd were the same. That Health was the Permanence of the Individuum, in the same

ſame Form and Shape; Sickneſs, the Decreaſe and Ruin of both.——As for Salt, that it ought to be ſet before us in remembrance of Juſtice; for that it preſerves from Corruption thoſe things that are rubb'd and ſeaſon'd with it; and becauſe it is made by and out of the Pureſt of things the Sun and Sea-water.

Theſe things *Alexander* in his Pythagorical Commentaries reports him to have ſaid, little differing from thoſe which *Ariſtotle* alſo confirms. As for the Majeſtic Countenance and Gravity which *Pythagoras* affected, *Timon* in his *Silli*, has not paſt it by, tho he takes notice of it in very nipping Terms, ſaying thus of him.

Pythagoras *embracing Magic Art*
*Hunted for Praiſe of Men, without Deſert,*
*But all he Did, was only to bewitch*
*Th' adoring Croud with Gravity of Speech.*

That he was Sometimes of one Opinion, ſometimes of another, *Xenophanes* teſtifies in his Elegy, which begins thus,

*Another Subject now I undertake,*
*And meant to ſhew the Way.*——

And

And then ſpeaking of *Pythagoras* himſelf, he thus proceeds,

*Paſſing along the Street, as he beheld*
*A Man correct his Dog that houl'd & yeld,*
*In pity of the Beaſt, ſaid He, forbear;*
*Thou beat'ſt the Soul of my dear friend, I fear*
*Nothing more certain; for his voice I hear.*

* Both theſe Fables are mention'd by Suidas.

* Thus much *Zenophanes*. *Cratinus* alſo derides him in his *Pythagorizuſa*; and *Alexis* in his *Tarentines*, thus plays upon him,

*If they diſcover any Simple Oof,*
*That craves Admittance, then for ſuddain proof*
*How ſtrong his Brains, they puzzle and confound,*
*His Sences, which Heav'n knows are quickly ſtund,*
*With Oppoſites, Concluſions, Adæquates,*
*Fallatious Terms, and a Tumultuous noiſe*
*Of Juglers Jargon, and Scholaſtic Toys;*
*The prudent Stratagems of Towring Pates.*

Thus alſo writes *Mneſimachus* to *Alcmæon*;

*Like the* Pythagoreans *fondly wiſe*
*We to the Great* Apollo *ſacrifice,*
*But we permit our Stomach to digeſt*
*No living Creature, whither Foul or Beaſt.*

*Ariſtophon* in his Comedy call'd the *Pythagoriſt*, has this Paſſage, *He*

*He told us, that descending down below,*
*That he might the Converse and Dyet know*
*Of the Deceas'd, he saw 'em every one,*
*But like the great Pythagoreans none;*
*For with those only* Pluto *supp'd and dind',*
*As being th' only Pious to his mind:*
An. *Oh, term him then an Easie Deity,*
*That with such nasty Souls kept Company,*

And in another place of the same Comedy,

*Pot-herbs they eat, their drowth with water quench,*
*And wear about 'em an Eternal stench.*
*But when you find*
*Their thread-bare Gowns all cover'd o're with Lice,*
*And Paws unwash'd with Dirt and Ordure lin'd;*
*They must be great Admirers sure,*
*Of their profound Conceits, that can endure*
*With nasty Vermin to Philisophize.*

Now the Death of *Pythagoras* happen'd after this manner. As he was sitting in *Milo*'s House together with some of His familiar Acquaintance, some Persons that were not thought worthy to be admitted into the Society, set fire to the House out of Malice. Some say, that the *Crotoniates*

*toniates* were themſelves the Authors of his Ruin, fearing he was deſigning a Tyrannical Invaſion upon their Liberties. However *Pythagoras* made his Eſcape, but coming to a field of Beans, tho purſu'd, he made a ſtop, ſaying, that 'twas better to be taken, then to trample 'ore the Beans, and better to be kill'd, then to wander up and down in continual Fear and Miſery; and ſo was murther'd by thoſe that purſu'd him. In like manner ſeveral of his Friends were put to death, to the number of Forty. Nevertheleſs ſome few made their Eſcapes, and among the reſt, *Archytas* the *Tarentine*, and *Lyſis*, of whom we have already ſpoken.

*Dicearchus* however aſſerts, That *Pythagoras* fled to the Temple of the *Muſes* in *Metapont*, and was there ſlain, after that he had held out without any Food for forty days together. Yet *Heraclides* in his Epitome of the Lives of *Satyrus* tells us, that after he had been at the Funeral of *Pherecydes* in *Delos*, he return'd into *Italy*, but finding *Milo* buſily taken up with feaſting his Friends, he went to *Metopontum*, and there ſtarv'd himſelf to death, as being not willing to live any longer. Again, *Hermippus* reports, that the *Agragentines* and *Syracuſians* being at Wars, *Pythagoras* with his Acquaintance, and

and Followers assisted the *Agrigentines*; who being put to the Rout, *Pythagoras* was slain by the *Syracusians* as he was fetching a Compass to avoid a field of Beans. As for the rest of his Followers, to the number of Five and Thirty, they were burnt in *Tarentum*, for going about to obstruct the Magistrates in the Administration of the Government. The same *Hermippus* relates another Story also of *Pythagoras*: For, he says, that when he come into *Italy*, he made himself a Habitation under Ground, and sent to his Mother to write down in a Table-Book whatever Accidents should happen, together with all the Public Affairs that were transacted in the City, and punctually to set down the Time when every Thing was done; after which he shut himself up in his Subterraneal Den; his Mother all the while following his Instructions exactly, and conveighing her observations to her Son. At length, after he had stay'd so long a time, *Pythagoras* crept out of his Cave, meager, and looking like a meer Skeleton, and entring into the Public Assembly of Magistrates and People, told 'em, that he came from Hell. For Confirmation of which he repeated to 'em whatever had fallen out during his Absence; who then amaz'd and deeply touch'd with his

his Relations, brake forth into Tears and Lamentations, and believ'd *Pythagoras* to be ſomething of a Deity: So that the Women became his Scholars, as being willing to learn ſomething of him; for which reaſon they were call'd *Female Pythagorics*. Thus far *Hermippus*.

*Pythagoras* had alſo a Wife, whoſe name was *Theano*, the Daughter of *Brontinus* the *Crotoniate*. Others ſay, ſhe was the Wife of *Brontinus*, but *Pythagoras*'s Diſciple. He had alſo a daughter whoſe name was *Damo*, as *Lyſis* relates in his Epiſtle to *Hipparchus*, ſpeaking thus concerning *Pythagoras* reprimanding his daughter. *Many People report that thou teacheſt Philoſophy in Public. Which* Pythagoras *did not think became her; for when he deliver'd his Memoirs and private Collections to his Daughter* Damo, *he enjoyn'd her not to Part with them to any Perſon whatever out of the Houſe; for which tho ſhe could have had a great Sum of Mony, ſhe would never do; believing Poverty and the Dying Speeches of her Father to be more Precious then Gold; and this tho ſhe were a Woman.*

He had a Son alſo, whoſe Name was *Telauges*, who ſucceeded his Father, and as ſome ſay, was *Empedocles*'s Maſter. *Hippobotus* alſo cites a Verſe of *Empedocles* to *Telauges*.

*Telauges*, in these words, *Renowned Son* of *Theano*, and *Pythagoras*. However there is nothing extent written by *Telauges*; only some Pieces compos'd by his Mother *Theano*: and 'tis reported that she being ask'd, *How many days a Woman remains Clean from a Man?* Made answer, *From her own Husband, immediately, from another Man, never.* She exhorted Women when they went to Bed with their Husbands, *to put off their Modesty with their Cloaths, but to put it on again with their Garments when they Rose.* Being ask'd, *what Garments?* She answer'd, *Those by which a Woman is distinguish'd, and call'd a Woman, because she wears 'em.*

As to his Age, as *Heraclides* the Son of *Serapion* testifies, *Pythagoras* liv'd to be Fourscore years Old. Thereby fulfilling his own Description of the four Ages of Man; tho some there be who say he reckon'd Fourscore and Ten. There are also extant the following Epigrams which we our selves made upon him at our leisure Hours.

*No* Pythagore, *thou art not th' only Man,*
*That dost from living Animals abstain;*
*We do the same, for who did Animals*
*'Ere eat alive? We're no such Canibals;*
*But*

*But when they're roaſted, bak'd or boyl'd, then we fall on,*
*And then thou may'ſt be ſure the Soul is gon.*

Another upon the ſame,

*Pythagoras in wiſdom ſo Sublime,*
*Would eat no Fleſh, becauſe it was a Crime*
*To others he gave leave on Fleſh to feed;*
*A wonderful Philoſopher indeed!*
*Who in a Pious Fit*
*Suffer'd the Schollars to commit*
*The Monſtrous Crime the Maſter had forbid:*

At another time thus,

*If thou would'ſt underſtand the various flights,*
*Of great* Pythagoras's *rambling Soul;*
*Behold where* Omphalus *thy eye invites,*
*To view the Sheild ſo ruſty and ſo Foul.*
*I am the mortal Man that hung it there,*
*Said He, who when he was not, yet would ſweare,*
*He was, but when he was, no Man could tell,*
*What he was then; nay he himſelf not well.*

And

And thus upon his Death;

*Woe's me, unhappy* Pythagore,
*Why didſt thou poor ridiculous Beans adore,*
*Yet by thy worſhip't Beans unſuccor'd dye?*
*It was a field of Beans; nor wouldſt thou flye,*
*For fear of trampling o're their Sacred Heads;*
*So* Syracuſian *Rage,*
*O'retook and ſent thee to th' Elyſian ſhades,*
*And thus thy Soul once more diſmiſt,*
*From it's Corporeal Cage:*
*May ramble, ramble, ramble where it liſt.*

He flouriſh'd in the ſixtieth Olympiad, & his School continu'd for nineteen Generations. For the laſt of the *Pythagoreans*, whom *Ariſtoxenes* had alſo ſeen, were *Xenophilus* of *Chalcis* in *Thrace*, *Phanto* the *Phliaſian*, *Echecrates*, *Diocles*, and *Polymnaſtus*, a *Phliaſian* alſo. They were the Hearers likewiſe of *Philolaus* and *Eurytus*, both *Tarentines*.

Now there were Four *Pythagoras*'s, much about the ſame time, little diſtant one from the other. One a *Crotoniate*,

a Perſon addicted to Tyranny. The Second a *Phliaſian*, an Exerciſer and Anointer of the Wreſtlers. A Third of *Zacinthus*, who is ſaid to be the Author of the Myſteries of Phyloſophy, and Maſter to the Reſt, from whom the Proverb of *Ipſe dixit*, firſt deriv'd it's Original. And the Fourth the Perſon whoſe Life we write. Others make mention of another *Pythagoras*, who was a Statuary of *Rheginum*, and ſeems to have been the firſt Inventor of Proportion and Symmetry. A Second who was a Statuary of *Samos*; another an Impertinent Rhetorician; one more who was a Phyſician, who wrote of Tumours in the *Scrotum* and *Burſtneſs*, and ſome Exercitations upon *Homer*; and a Fourth who made uſe of the *Doric Dialect* altogether, as *Dionyſius* reports. And this Perſon as *Eratoſthenes* relates (by the Teſtimony of *Favorinus*, in his eighth Book of *Varicus*'s Hiſtory,) was the Firſt that box'd with Skill and Art, a great Cheriſher of his Hair, which was long and buſhy, and always apparell'd in Purple. Being rejected and derided by the Boys, he betook himſelf to the Company of Men, and prov'd Victorious. There is extant a plain Epigram which was made upon him by *Theætetus*, as follows,

*If't be thy Lot, kind Friend, to entertain*
Pythagoras, *I mean a certain Man*
*So call'd, with Bushy hair and dangling locks,*
*The famous He, whom no Man could outbox;*
*I'me that* Pythagoras; *ask* Elis *Town,*
*They'l tell ye Stories past belief, well known,*
*Of Teeth and Head-akes cur'd by my strong Fist,*
*That Brains or Teeth at one blow never mist.*

This Man, as *Favorinus* reports, made use of Definitions fetch'd from Mathematical Subjects; tho *Socrates*, and they that follow'd his Footsteps after him did it more frequently. Afterwards *Aristotle* and the *Stoics* did the same. The same Author also tells us, that this *Pythagoras* was the first that gave the name of Κοσμος to the whole Circumference of the Universe, to signify the Ornamental structure of it; and who asserted, that the Earth was round. Tho *Theophrastus* ascribes all this to *Parmenides*; and *Zeno* to *Hesiod*.

'Tis also said, that *Cydon* fought against this Man, as *Antidocus* contended against

*Socrates*: And therefore there was this Epigram made upon *Pythagoras* the Wraſtler.

Pythagoras, *of Samos I'le, the Son*
*Of* Crateus, *ſoon the Boxing Trade begun,*
*For 'ere the Hair appear'd upon his chin*
*He at th'* Olympics *with the Boys fell in:*
*And from the Scholars little Prizes won.*

There is alſo extant an Epiſtle written by the Philoſopher in theſe words.

* *Pythagoras* to *Anaximenes.*

* *See l. 3. in the Life of Anaximenes.*

AND thou, O Beſt of Men, didſt thou not exceed *Pythagoras* in Birth and Fame, travelling from *Miletum* thou wouldſt have given me a Viſit. But thy ſplendor deriv'd from thy Father, now detains thee; and it would have detain'd me alſo, had I bin like *Anaximenes*. For if you uſeful Men deſert the Citys, they looſe their Grace and Ornament; and you give the *Meades* an opportunity to fall upon 'em more impetuouſly. 'Tis not always ſo proper for a Man, to abandon himſelf to the Stars and their Motions, 'tis ſometimes more noble to employ himſelf for the Good of his Country. Neither do I ſpend my whole

whole Time in my Studies, but ſometimes in the Wars, that ſet the *Italians* at Variance one with another.

Having thus diſcours'd of *Pythagoras*, there is ſomething to be ſaid concerning the moſt Illuſtrious *Pythagoreans*: Which done, we ſhall ſpeak of ſome things which others have left diſperſedly related here and there. And by this means purſue in order the Succeſſion of memorable Perſons to *Epicurus*, as we propos'd to our ſelves before. As for *Theano*, and *Telauges* we have already ſaid ſufficient: Now therefore we ſhall begin with *Empedocles*; for that, as ſome report, He was a Hearer of *Pythagoras*.

# THE LIEF OF *EMPEDOCLES.*

*Tranſlated from the* Greek *by the ſame* HAND.

*Empedocles*, as *Hippobotus* relates, was the Son of *Meto*, the Son of *Empedocles*, of the City of *Agrigentum*. The ſame Thing *Timæus* alſo teſtifies in the 15*th*. Book of his Hiſtories, that *Empedocles*, the Grand-Father of the Poet, was a Perſon of Note. *Hermippus* alſo gives us very neer the ſame Account. In like manner, *Heraclides* in his Book of Diſeaſes, declares, that the Grand-father of *Empedocles*, was deſcended of a Noble Family, and that he kept a Breed of Horſes.

ſes. *Eratoſthenes* likewiſe in his *Olympionics*, aſſures us, that in the 71*ſt. Olympiad*, *Meto*'s Father won a Horſe-race, for which he brings the Teſtimony of *Ariſtotle*. *Apollodorus* the Grammarian, in his Chronicles affirms, that he was indeed the Son of *Meto*; however *Glaucus* reports, that he went and dwelt among the *Thurij*, a Colony of the *Athenians* newly remov'd to *Sybaris*: And a little lower in the ſame Book, they who report, that *Empedocles* fled from his own Home to *Syracuſe*, and with them fought againſt the *Athenians*, ſeem to me to be altogether ignorant of the Time: For either he was already dead, or elſe he was extreamly Old; which is not probable. For *Ariſtotle* ſays, that both he and *Heraclitus* dy'd in the ſixtieth year of their Age. The reaſon of which difference may proceed from hence, becauſe that *Empedocles*, who won the Race-match in the 71. *Olympiad* was of the ſame Name, and thus *Apollodorus* tells us, the Time muſt be diſtinguiſh'd. All this while, *Satyrus* in his Book of Lives, tells us that *Empedocles* was the Son of *Exenetus*, and that he left a Son, whoſe Name was *Exenetus*; moreover, that in the ſame *Olympiad* he won a Horſe-race, and that his Son came off Victor in a Wreſtling-match, or as *Heraclides*

in his Epitome relates, in a Foot-Race. Nevertheleſs I find in *Favorinus*'s Commentaries, how that *Empedocles* after his Victory made a Bull of Myrrh, Frankincenſe and other coſtly Gums, and Sacrifis'd it with Meal and Honey before all the Spectators; and that he had a Brother whoſe Name was *Callicratides*. *Telauges* alſo, the Son of *Pythagoras*, in an Epiſtle to *Philolaus*, reports, that *Empedocles* was the Son of *Archinomus*. But that he was a Native of *Agrigentum* in *Sicily*, he likewiſe teſtifies at the Beginning of his Luſtrations.

*O Friends, Inhabitants of thoſe veſt Towers,*
*Where flows the Yellow* Agragas *bedeckt with Flowers.*

And thus much concerning his Parentage.

Now that he was a Hearer of *Pythagoras*, is aſſerted by *Timæus* in his Ninth Book, where, he ſays, that being found tardy in ſtealing an Oration, which *Plato* alſo confirms, he was prohibited from being a Partaker of their Diſcourſes. He himſelf alſo makes mention of *Pythagoras* in the following Lines.

*Highly*

*Highly accompliſh'd one among the Reſt,*
*With Learning's Wealth was to a wonder*
*bleſt.*

Others are of Opinion, that he gave this *Encomium* to *Parmenides*.

*Neanthis* reports, that till the Time of *Philolaus* and *Empedocles*, the *Pythagoreans* were accuſtom'd to impart their Diſcourſes in Common. But becauſe he made 'em Public in his Poems, they made a Law among themſelves, to Admit no more Poets into their private Communications. A Severity, which *Plato* by report was forc'd to endure: For that he was prohibited from partaking of their Serious Confabulations; But of which of 'em *Empedocles* was a Hearer, he does not ſay. For *Telauges*'s Epiſtle, publickly ſpread abroad, wherein it is ſaid, that he was a Hearer of *Hippaſus* and *Brontinus*, is not acknowledg'd to be Authentic. *Theophraſtes*, therefore ſays, that he was an Admirer of *Parmenides*, and that he affected to Imitate him in his Poems. For that He alſo wrote a Diſcourſe in Verſe concerning Nature. On the other ſide, *Hermippus* affirms, that he was not an Admirer of *Parmenides* but of *Xenophanes*, with whom he liv'd, and imitated his ſtrain of Poetry; but that

at

at last he fell in among the *Pythagoreans*. Nevertheless, *Alcidamus* in his Book of Physics, reports that *Zeno* the *Eleate*, and *Empedocles* were both at the same time Hearers of *Parmenides*; that afterwards they parted; *Zeno* to set up for a Philosopher by himself; the other, to hear *Anaxagoras* and *Pythagoras*, with a Purpose to Imitate the Gravity of Life and Deportment of the One, and the Other in his Study of Nature.

*Aristotle* in his *Sophistes* tells us, that *Empedocles* was the First Inventor of Rhetoric, and *Zeno* of Logic: And in his Book of the Poets he asserts, that *Empedocles* affected *Homer's* Graces, and that he was very accurate in his Expressions, full of Metaphors, and other Poetical Figures. And therefore when he had wrote several other Poems, and the March of *Xerxes* into *Greece*, a Hymn to *Apollo*, either a Sister or a Daughter of his burnt the Latter; as *Hieronymus* reports; The Hymn, by accident and unwillingly; but the *Persian* Poem, willingly; because it was left imperfect. In short, he is also said to have wrote several Tragedys, and a Treatise of Politics: Tho' *Heraclides* affirms, that the Tragedies were Written by another; and that *Heraclides* asserts, that he lit upon Thirty Three.

Three. However *Neanthes* says, that he wrote his Tragedys when he was a Young Man; and after that, they fell into his Hands. *Satyrus* in his Lives observes, that he was a Physician, and an Extraordinary Rhetorician; in which Science *Gorgias Leontinus* was his Master, a Person excelling in Rhetoric, and who left a System of Rhetoric behind him: And moreover, as *Apollodorus* testifies in his Chronicles, liv'd a Hundred and Nine Years. This Man, according to the Relation of *Satyrus*, was wont to say, that he us'd to be present at *Empedocles*'s Magical Exercises: As, he himself declares in his Poems, together with many other Things, as may be seen by the following Verses.

*The Remedys that strength to Age grown Old*
*Restore, and our insulting Pains subdue,*
*These Things to thee alone will I unfold.*
*Thou when the Restless Winds their Force renew,*
*Tear up the Corn, and gloomy Woods lay bare,*
*Shalt cease their Fury and enjoyn 'em Fear.*

*Wouldst*

*Wouldſt Thou excite their Rage, their Rage Command,*
*And let 'em then diſorder Sea and Land;*
*Black Rain thou ſhalt remove, and clear the Sky,*
*While the Dark Clouds rebuk'd, before thee Fly;*
*If wanted more, Thou ſhalt from Heav'n bring down*
*Kind Showers of Dew to coole the Sultry Sun:*
*Thy Powerful Charms ſhall reach Infernal Night,*
*And Souls long ſince deceas'd bring back to Light.*

*Timæus* alſo in his 18*th.* Book of Hiſtory ſays, that this Great Man was admired for many things; for that one time among the reſt, the *Eteſian* Winds blowing ſo very hard, that they much endamag'd the Fruits of the Earth; he commanded ſeveral Aſſes to be flea'd, and cauſing Bags to be made of their Skins, he order'd 'em to be lay'd upon the Hills and Tops of the Mountains to receive the Impetuous Guſts of the Wind; upon which the Wind ceaſing, he was call'd Κωλυανέμας, or the *Wind-Layer.* *Heraclides* alſo in his Book of Diſeaſes, aſſerts,

asserts, That he dictated to *Pausanias* the Book which he set forth concerning the Man, that liv'd thirty Days without Respiration. Now he had an extraordinary Affection for this *Pausanias*, to whom he therefore dedicated his Treatise of Nature, in these words;

*Give Ear* Pausanias, *to my Sayings, Thou*
*The Worthy Son of Prudent* Anchytas.

He also made the following Epigram upon him;

Pausanias *here, the Great Physician lyes,*
*The Noble Son of* Anchytas *the Wise;*
*Whom* Phœbus *taught his Art, and taught so well,*
*That Time long spent would not suffice to tell*
*How many Men by tedious Pains subdu'd*
*His Skill preserv'd from early Servitude*
*To Proserpine, and from untimely Fate;*
*Such his Experience, and so Fortunate.*

Now *Heraclides* tells us, that this breathless Person was one who kept his Body free from * Corruption without Pulses, and without Respiration for thirty Days: For which Reason, he call'd him both

* *Some Greek Copies made* ἄσηπτον *instead of* ἀσηπτίον, *and* ἄσφυκτον *without Pulses, and the Commentator judges* ἄσφυκτον *to be the best, tho he does not reject* ἀσηπ- *without Vitles,*

both a Priest and a Prophet: Which he grounds upon the following Verses;

*O Friends, Inhabitants of those High Towers,*
*Where flows the Yellow* Agragas, *bedeckt with Flowers;*
*Who in applauded Works prolong your Days,*
*All Haile and Prosper, still acquiring Praise.*
*I an Immortal God, my self behold*
*Circl'd with Honour, as 'tis fit I should,*
*I walk your Streets rever'd, and highly Fam'd,*
*With Crowns and Summer Garlands Diadem'd.*
*Women and Men with Acclamation Loud*
*Follow my Footsteps and about me Crowd;*
*Inquisitive some to know their future Fate*
*Whether unlucky, whether Fortunate:*
*While Others by their Lingring Pains distrest*
*My certain Aid implore to be releast.*
*Thus Interest drives 'em to adore the Man,*
*That all their wants Supplys, rejecting gain.*

*Potamilla*

*Potamilla* also relates, that he might well call *Agrigentum*, a great City; for that it contain'd 800000 Inhabitants. Of whom *Empedocles* was wont to say, that the *Agrigentines* liv'd so luxuriously and voluptuously, as if they were to dy to Morrow; but that they built their Houses, as if they were to live for ever. As for his Expiations themselves, compil'd in a Book together, *Cleomenes*, the Singer of Rhapsodies is said to have sung 'em at *Olympia*, as *Phavorinus* testifies in his Commentaries. *Aristotle* says of him, that he was a great Lover of Liberty, and free from all Ambition of Rule; seeing that he refus'd the Kingdom, which was offer'd him, as *Xanthus* witnesses in his Applauses of him, loving Frugality and a private Life much better. The same thing *Timæus* testifies of him, withal alledging for the Cause of his being too popular the following Story: For, he says, that being once invited to a Feast by one of the Rulers, when Supper time was come, there appear'd no Preparation for it; upon which, when others were quiet and said nothing, he not enduring such an ill favour'd Action, commanded Supper to be brought in; thereupon the Master of the House told him, that he stay'd for an Officer of the Court; who, when he came, was consti-

conſtituted Prince of the Feaſt, the Maſter of the Houſe being deſirous it ſhould be ſo, who ſo behav'd himſelf, that the Gueſts began to ſuſpect him of affecting the Tyrannical Government. For he commanded the Gueſts to drink their Wine unmixt, or elſe to powre it upon the Refuſers Head. *Empedocles* ſaid nothing at that time. However calling a Court the next day, he condemn'd and put to Death both the Maſter and Prince of the Feaſt. And this was the occaſion of his writing concerning Politics.

* *Signifying a high Tower, or the Top of a high Tower.*

Another time * *Acro* the Phyſitian petitioning the Senate for a Place, wherein to build his Fathers Monument, by reaſon of his topping Excellency in Phyſic, *Empedocles*, entring into the Aſſembly, forbid it; and after he had ſpoken many things to him about Equality, Pray, Sir, ſaid he, what Inſcription ſhall we write upon your Father's Monument? what think you of this?

*This towring Tomb, high as the towring Walls,*
*Where* Towrs *in Phyſic ſpent his ſedulous Hours,*
*Secures the Bones of towring Doctor* Towrs.

Some

Some affirm theſe Verſes to have bin made by *Simonides*.

Moreover, *Empedocles* diſſolv'd that Throng of a thouſand Rulers, conſtituting a Magiſtracy, that held from three Years, to three Years; ſo that he made Room not only for the Wealthy, but for ſuch as ſhould take care of the Plebeians. *Timæus* alſo in his firſt and ſecond Book, (for he frequently makes mention of him) ſays, that he ſeem'd to have an Opinion Contrary to a *Republican* Government: And indeed he was a great Boaſter and Lover of Himſelf, as any Man may perceive in his Poetry, where he ſays.

*All Haile, and proſper, ſtill acquiring*
*Praiſe,*
*I, like a God, no mortal Man, behold*
*My ſelf by you rever'd, as fit I ſhould;*
&c.

But at what time he was preſent at the *Olympic* Games, he drew the Eyes of all Men ſo intently, that there was mention made of no body ſo much as of *Empedocles*, among the People, in their Familiar Diſcourſes. Laſtly, when *Agrigentum* was rebuilt, the Poſterity of his Enemies ſo violently withſtood his Return, that retiring into the *Peloponneſus*, He there dy'd.

Neither did *Timæus* pass him by, but girds him in the following manner.

> Empedocles, *who overflow'd with words,*
> *Such as the loud litigious Bar affords,*
> *As if he had had a Rupture in his Jaws,*
> *Where he prevail'd ſtill overrul'd the Laws;*
> *And Chief in Power, ſets up a ſort of Men,*
> *That Others rather want to govern Them.*

As to his Death, the reports are various. For *Heraclides* explaining the Story of the breathleſs Woman, and what Fame *Empedocles* acquir'd by reſtoring the dead Woman from Death to Life, tells us, That he offer'd a Sacrifice in in the Field of *Peiſianax*, to which certain of his Friends were invited, and *Pauſanias* among the reſt. After the Feaſt was over, ſome walk'd one way, ſome another to repoſe themſelves, ſome under the Trees of a neighbouring Meadow, others, where they thought moſt Convenient, only *Empedocles* remain'd in the ſame place where he lay down to eat. The next Morning when they met again, *Empedocles* alone was miſſing: Thereupon a ſtrict Inquiry was made after him, and

and all the Servants anſwer'd, they knew not where he was, excepting one, who ſaid, that about Midnight he heard a very loud Voice call *Empedocles*; then getting up, he ſaw a Celeſtial Brightneſs, and the light of many Flambeaux, but nothing elſe. While his Friends ſtood all aſtoniſh'd at this Accident, *Pauſanias* comes down and hearing the Relation, ſends away ſeveral People to ſee what was become of him; but being reſtrain'd by ſome inward awe of Religion, and, as it were, commanded not to buſie himſelf, 'Tis worthily ſaid he fallen out, as he was wont to boaſt of himſelf, and therefore he was to be worſhipt with Sacrifices, as being become a God.

*Hermippus* relates, that he cur'd one *Panthea*, a Woman of *Agrigentum*, whoſe Life was deſpair'd of by the Phyſicians; and that, for that Reaſon, he offer'd the Sacrifice, to which he invited about eighty Gueſts. *Hippobotus* affirms, that when he got up the next morning, he went to the Mountain *Ætna*; where when he arriv'd, he flung himſelf into one of the gaping fiery *Orifices* of that Mountain, and was never ſeen more: Deſirous to confirm the Report that was ſpread abroad concerning him, that he was become a God. But that afterwards it was

known what Fate befel him, one of his Shoes being thrown up again by the force of the Flames: For that in thoſe days they were wont to make their ſhoes of Copper. This Report was contradicted by *Pauſanias*. *Diodorus* alſo the *Epheſian*, writing of *Anaximander*, tells us, that he was an Imitator of Him, practiſing a *Tragic Oſtentation*, and always ſumptuouſly apparell'd. There is alſo this farther Story recited of him, That the *Seliuntines* being diſtreſt with frequent Peſtilences, by reaſon of the noiſom Vapours aſcending from the River which environs it, and cauſing not only great Mortality among the Men, but carrying off the Women with difficult Labours, *Empedocles* bethought himſelf of a Remedy, by cutting and letting into the ſaid River at his own charges, ſeveral other not far diſtant Rivulets, in hopes by the intermixture of their Streams to dulcify and attenuate the infectious viſcoſity of the greater and more ſtagnant Flood. Which prov'd ſo ſucceſsful, that the Peſtilence ceas'd: At what time the *Seliuntines* being abroad and banqueting upon the banks of the River, *Empedocles* appear'd to 'em immediately, but then, ſo ſoon as they beheld him, they all roſe up, and paid him Divine Honours

nours of Adoration and Prayers as to a Deity: And he being willing to confirm this Opinion, threw himſelf into the Flames.

But *Timæus* contradicts all this, poſitively aſſerting, that he retir'd into *Peloponneſus*, and never afterwards return'd: So that the Place and manner of his Death are very uncertain. Moreover, he contradicts *Heraclides* by Name in his fourth Book, affirming, *Peiſianax* to be a Village belonging to *Syracuſe*, and that *Empedocles* never had any Land nere *Agrigentum*; only a Monument, which *Pauſanias* erected in his memory. For he having given out the Report of his *Apotheoſis*, made him a little Image and built him a Chappel which he conſecrated to him as a God; for he was very wealthy. I would fain know then, ſays *Timæus*, how he ſhould come to throw himſelf into the *Orifices* of *Ætna*, of which he never made the leaſt mention, tho he liv'd ſo near 'em? He dy'd therefore in *Peloponneſus*——————Nor is it ſuch a wonder, that the Place of his Sepulcher ſhould never be known: For the Sepulchers of many other great Men are unknown. *Timæus* having gi-

ven his reaſons in this manner, farther adds, But 'tis the Cuſtom of *Heraclides* to feign a Company of Miracles; as when he talks of a Man that fell out of the Moon.

*Hippobotus* obſerves, that formerly the Statue of *Empedocles* ſtood cover'd with a Vail in *Agrigentum*, but that afterwards, it was ſet up uncover'd before the *Senate* Houſe in *Rome*, the *Romans* having remov'd it thither: And there are ſome Copys of it Engraven, which are now carry'd about and put to Sale. *Neanthes* tells us, that when *Meto* dy'd, Tyranny firſt began to ſhew its Head: And that then it was, that *Empedocles* perſwaded the *Agragentines* to embrace a *Republican* Equality. And therefore, as it were, to ſhare his own Eſtate among 'em, he devided his wealth among ſeveral of his fellow Citizens Daughters, giving Portions in Marriage to ſeveral of thoſe that had none. For which reaſon he aſſum'd to himſelf the Priviledge of wearing a Purple Robe, and a Gold Shaſh upon his Head, as *Favorinus* witneſſes in the firſt of his Commentaries. He alſo wore Copper Buskins and a Delphic Garland: He was attended by Boys, for his Lacquies; but as for himſelf he always appear'd with a grave moroſe Coun-

Countenance, and always obſerv'd one Gate, which he never alter'd; ſo that when his fellow Citizens met him in this Poſture and Habit, they look't upon it as a Mark of Royalty, and pay'd him a Reſpect accordingly. At length, going to ſome ſolemn Aſſembly held at *Meſſana*, in his Chariot, he got a fall and broke his Thigh; which caſting him into a Feaver, he dy'd in the *77th.* year of his Age, and had a Tomb erected for him in *Megara.*

But *Ariſtotle* differs as to his Age; for, he ſays, that he dy'd in his *60th.* year: Tho there be ſome, who will have him to have liv'd a Hunder'd and Nine Years. He was in his Prime about the *84th. Olympiad*: Nevertheleſs, *Demetrius* the *Troizenian* gives this account of him in his Book againſt the Sophiſter, in *Homers* Verſes, as follows,

*A Rope he faſten'd to a Dog-berry Tree,*
*So crackt his Neck and down to Hell went He.*

Yet, in the forementiond Epiſtle of *Telauges*, 'tis ſaid, that being weaken'd with old Age and his foot ſliping he fell into the Sea, and was drown'd: And ſo let this ſuffice for his Death.

We ſhall here inſert a joking Epigram or two of our own, ſet forth in our *Pammeters*. The firſt runs thus,

*I cannot ſay, what ail'd* Empedocles,
*He in a firey Bagno ſeeks his Eaſe;*
*To purge his Soul, for there is droſs in Souls,*
*He quaffs moiſt fire from deep immortal Bowls.*
*I'le not report, that he for want of Wit,*
*Did plunge himſelf in Ætna's burning Pit;*
*But this I'le ſay, that willing to lye hid,*
*Unwillingly he Hid himſelf indeed.*

Another runs in theſe Words.

*Fame tells us that* Empedocles *did dye,*
*After his Chariot wheel had broke his Thigh;*
*His right Thigh too, the Poet ſo exact,*
*Tho twas no matter which, ſo one were crackt;*
*For, if he leapt into the Fire, and there*
*Drank Brimmers of Life's Elements I fear,*
*They Lye, who ſhew his Tomb, and ſay he dy'd,*
*When every Inch of him was deify'd.*

Among

Among the reſt of his Opinions, theſe were ſome: That there were four Elements of all things; *Fire*, *Water*, *Earth*, and *Air*; that Friendſhip and Concord united 'em together, and that Enmity and Diſcord kept 'em from Aſſociation. For thus he ſings;

Jupiter *White, and* Juno *giving Life,*
*Next Sooty* Pluto, *he the God Strife;*
*And* Neſtis *ſhe that with corroding Tears*
*Fills mortal Eyes, and ſtill augments our Cares.*

Meaning thereby, that *Jupiter* is *Fire*, *Juno* the *Earth*; *Pluto* the *Air*; and *Neſtis* the *Water*: Which are always circling in continual Changes, and never lye ſtill, the Government and Interchangeable Order of all things being ſempiternal.

*By Friendſhip all Things thus ſometimes cement,*
*Sometimes by Diſcord and Confuſion rent.*

The Sun he held to be a vaſt Heap or Conglomeration of Fire, but the Body of the Moon leſſer, and made in the Form of a Diſh; and that the Heavens were of

a

a Chriſtal Subſtance. Moreover, that the Soul enliven'd all manner of Animals and Plants. And therefore it is, that he ſays,

*I knew the ſeveral Times, when I became*
*A Youth, a Maid, and a Fruit bearing Tree,*
*And when confin'd to the unruly Sea;*
*A living Dolphin in the Deep I Swam.*

What he wrote of Nature and of Expiations amounts to no leſs then five thouſand Verſes: What of Phyſic to ſix Hundred. Of his Tragedys we have already ſpoken.

THE

# THE LIFE OF *EMPICHARMUS.*

*Translated from the* Greek *by the same* HAND.

*Empicharmus* the Son of *Helothales*, was a Native of * *Cos*, and a Hearer of *Pythagoras*. When he was but three months Old, he was carry'd to *Megara* in *Sicily*, and from thence to *Syracuse*, as he testifies himself in his Writings: And there is also this Inscription upon his Statue.

*Now Lange, formerly under the jurisdiction of the Knights of Rhodes, after that taken by the Turks.

So

*So much as* Phaeton *the Stars out ſhines,*
*And th' Ocean Rivers far ſurmounts in fame,*
*So much my Wiſdom and my charming Lines*
*Ore* Epicharmus *high Advantage claim's.*
*Great* Epicharm, *who for his learned Muſe*
*Was crown'd of old in Native Syracuſe.*

He has left Commentaries behind him, wherein he treats of Nature, and Phyſic, and ſome Gnomonic Inſtructions; and has perfix'd Contents to the moſt of his Commentaries, by which it plainly appears, that he was the Author. He dy'd in the fourſcore and tenth Year of his Age.

THE

# THE LIFE OF *ARCHYTAS.*

*Tranſlated from the* Greek *by the ſame* HAND.

*Archytas*, the Son of *Mneſagoras*, a Native of *Tarentum*; but as *Ariſtoxenus* ſays, the Son of *Heſtiæus* was of the Number alſo of the *Pythagoreans*. This is he, who prevail'd ſo far with *Dionyſius* by means of an Epiſtle, that the Tyrant ſet *Plato*, whom he deſign'd to have put to death, at liberty: For he was admir'd by moſt People for all manner of Virtues. He was ſeven times choſen General of the Army in his

his own Country, whereas others could never be elected but once, the Law prohibiting. To this Man *Plato* wrote two Epiſtles; for that he had written firſt to *Plato* in theſe words.

*Archytas* to *Plato*, Health.

THOU doſt well to let me know by an Epiſtle from thy ſelf of thy recover'd Health, which *Dameſcus* alſo inform'd me off. As for the Commentaries we have taken care of 'em; to which purpoſe, we took a Journy to the *Lucans*, in order to meeet the Grand-Children of *Ocellus*. We have ſeveral excellent Treatiſes of Law, of Regal Government, of Piety, and the Generation of all things; ſome of which we have ſent; the reſt cannot as yet be found: So ſoon as we meet with 'em, they ſhall be conveigh'd to thee.

Thus *Architas*; to whom *Plato* return'd this Anſwer.

*Plato* to *Archytas*, Proſperity.

IT is not to be expreſs'd in words, how joyfully we accepted the Commentaries ſent from thy hands; nor could I forbear admiring in the firſt place, the Exactneſs

Exactneſs of him that wrote 'em. For aſſur'dly the Author ſhews himſelf moſt worthy of his ancient Progenitors, all Men of worth and excelling Parts, Natives of *Myræ* in *Lycia*, and deſcended from thoſe *Trojans* who chang'd their Habitations following *Laomedon*, according to the common Tradition. As for the Commentaries which I have by me, and concerning which you wrote to me, I have not yet put my laſt poliſhing hand to 'em; however, though as they are, I have ſent 'em to y'e. As to the keeping of the Commentaries we both agree: Therefore there is no need of ſaying any more concerning that matter: Farewel.

Such were the Epiſtles which they wrote one to another.

Now there were *Four* Perſons, who were call'd by the Name of *Archytas*. The *Firſt* was He of whom we have already given a brief Account; the *Second*, by Birth a *Mytelenæan*, and a Muſitian; the *Third*, who wrote of Husbandry; the *Fourth* a Poet, a Writer of Epigrams. And ſome alſo reck'n a *Firſt* who was an Architect, under whoſe Name there is a Book that goes about which Treats of *Macheens*, beginning Thus, *Theſe things I heard from* Teuces *the* Car-

Carthaginian. As for the Muſitian, there is this reported alſo of him, that being upbraided, becauſe he could not be heard, he anſwer'd, *The Inſtrument ſpeaks contending for me.* *Ariſtoxemus* relates, that the *Pythagorean*, when he lead the Army, was never vanquiſh'd. But being envy'd by his Fellow-Citizens, he voluntary quitted his Command, and then they were beaten.

He was the Firſt, who brought Mechanics into a Method by the uſe of Mechanic Principles: And the Firſt who apply'd Organic Motions to Geometrical Figures; ſeeking to take the two Halves according to Proportion by dividing the Semi-Cylinder in two, by that means to double the Cube: And was the Firſt, who found out the doubling of the Cube in Geometry.

THE

# THE LIFE OF *ALCMÆON.*

*Tranſlated from the* Greek *by the ſame* HAND.

ALCMÆON, a Native of *Crotona*, was alſo a Hearer of *Plato*, tho' his Cheifeſt Study was Phyſic. However he ſometimes treats of Nature, affirming, That the number Two comprehends the greateſt part of Human Things. He alſo ſeems to have bin the Firſt, who wrote of the Reaſon of Nature, as *Favorinus* teſtifies in his Various Hiſtory,

asſerting, that the Sempiternal Adminiſtration of all Nature, depended upon the Moon. He was the Son of *Pirithus*, as he ſays himſelf at the beginning of his work. Alcmæon *of* Crotona, *the Son of* Pirithus, *wrote theſe things to* Brontinus, Leo, *and* Bathyllus. *As for things Inviſible and Immortal, the Gods have a perfect knowledg of 'em; but they are only hinted to Men by Conjecture,* &c. He alſo held the Soul to be Immortal, and that it was in perpetual Motion like the Sun.

THE

# THE LIFE OF *HIPPASUS*.

*Tranſlated from the* Greek *by the ſame* HAND.

*HIPPASUS* of *Metapontum* was a *Pythagorean* alſo. He held that there was a perfix'd time for the Change of the World, and that the Whole was Finite and in perpetual Motion: He left no Works behind him, as *Demetrius* teſtifies in his *Equivocals*. However, there were two of the Name; this Man, and another, who wrote of the Republic of the *Lacedemonians* in five Books, He himſelf being a *Spartan*.

# THE LIFE OF PHILOLAUS.

*Translated from the* Greek *by the same* HAND.

PHILOLAUS of *Crotona*, was another *Pythagorean*; and *Plato* wrote to *Dio*, that he would take care to purchase *Pythagoras*'s Works of this Man. He was suspected of a design to have invaded the Liberties of his Fellow Citizens; which cost him his Life. Which gave us an occasion to make the following Epigram upon him.

*Suspition is a dangerous thing, neglected,*
*For tho thou didst not act, if once suspected,*
*'Tis still the same as if the Thing were don.*
Crotona *thus afraid and jealous grown,*
*Fain'd*

*Faim'd* Philolaus *in her anger ſlew,*
*As one that did Tyrannic Rule purſue.*
*Not that the Thing was true, but her Miſtruſt*
*Lay'd Harmleſs* Philolaus *in the Duſt.*

He was of Opinion, that the Cauſes of all things were Neceſſity and Harmony; and was the Firſt, who taught, that the Earth mov'd in a Circular Motion: Tho' others affirm *Hicetas*, the *Syracuſian*, to have bin the Author of this Paradox. He wrote one Book, which, as *Hermippus* ſays, upon the Authority of a certain Author, *Plato* going into *Sicily* to wait upon *Dionyſius*, purchas'd of *Philolaus*'s relations for *Forty Silver Mina's of *Alexandria*, and from thence tranſcrib'd his *Timæus*. Tho others ſay, that *Plato* got thoſe Writings of a young Man who was one of *Philolaus*'s Diſciples, whoſe Pardon he obtain'd of *Dionyſius*, after he had receiv'd Sentence of Death, and was carry'd away to Execution. *Demetrius* alſo teſtifies in his Equivocals, that *Philolaus* was the Firſt, who publiſh'd the Writings of *Pythagoras* concerning Nature, which begin thus, *Nature was fram'd in the World by the Copulation of things Infinite and Finite, as were alſo the whole World, and all things therein contain'd.*

* 400 German *Crowns in Gold.*

# THE LIFE OF EUDOXUS.

*Tranſlated from the* Greek *by the ſame* HAND.

EUDOXUS, the Son of *Æſchines*, a *Knidian*, was an Aſtrologer, a Geometrician, a Phyſitian, and a Legiſlator. He learnt his Geometry from *Archytas*, his Phyſic from *Philiſtio* the *Sicilian*, as *Callimachus* witneſſes in his Tables. But *Sotion* in his *Succeſſions* tells us, that he was a Hearer of *Plato*. For that being about three and twenty years of Age, and in a very low Condition, yet excited by the Fame of the *Socratic* Phi-

loſophers, he took ſhipping for *Athens* with *Theomedon* a Phyſitian, who maintain'd him, and lov'd him, as ſome reported, more intimately then became him; and being lodg'd in the *Pyreum*, or Wapping of *Athens*, he went every day to the City, and after he had heard the Sophiſters diſcourſe, return'd to his Lodging.

In this manner, after he had ſpent his time at *Athens* for two Months, he return'd home to his Native Country; from thence being farther aſſiſted by his Friends, he ſail'd into *Ægypt* with *Chryſippus* the Phyſician, who carry'd Letters of Recommendation from *Ageſilaus* King of *Lacedæmon* to *Nectanabis* King of *Ægypt*, who recommended him to the Prieſts, with whom he ſtay'd one Year and four Months, keeping his Beard and his Eyebrows ſhavd all the while: during which time, he wrote a Hiſtory including the Tranſactions of eight Years, as ſome Authors teſtifie. Which done, away he went for *Cizicum* and *Propontis*, where he profeſs'd and taught both Rhetoric and Philoſophy. After which, he betook himſelf to *Mauſolus* King of *Caria*; and leaving him, he return'd to *Athens*, carrying along with him a great many Scholars, on purpoſe, as it was ſaid, to vex

*Plato*, who, it ſeems, had formerly ſlighted him, and diſmiſs'd him his Service. Others ſay, that coming to *Plato*, when he had a great Feaſt at his Houſe and many Gueſts, he introduc'd a Semicircular manner of Lying at the Table to avoid Diſguſts about Precedency.

*Nicomachus* the Son of *Ariſtotle* reports of *Eudoxus*, that he held Pleaſure to be the Supream Good. His Country therefore gave him a moſt ſplendid Reception, as the Decree that was made in his Favour makes manifeſt, nor, was he leſs Famous among the *Greeks* then among his own fellow Citizens, to whom he preſcrib'd Laws, as *Hermippus* obſerves in his Seventh Book of the Seven Wiſe Men, beſides what he wrote of Aſtrology and Geometry, and ſeveral other excellent Treatiſes upon ſundry other Subjects.

*Eratoſthenes*, in his Books dedicated to *Hecato*, tell us that he wrote certain Dialogues, which were call'd the Dialogues of the *Cynics* (the Text has it Dialogues of the Doggs) tho others ſay, that the *Ægyptians* wrote thoſe Dialogues in their own Language, but that, he both tranſlated and publiſh'd 'em in *Greece*. *Chryſippus* the Son of *Erineus*, a *Cnidian* alſo, was one of his Hearers, as to thoſe things

things which he taught of the Gods of the World, and *Meteors*; but for his Inſtructions in Phyſic, he made uſe of *Philiſtio* the *Sicilian* for his Maſter: And he left moſt lovely Commentaries behind him, and one Son, whoſe Name was *Ariſtagoras*, whoſe Diſciple was *Chryſippus*, the Son of *Aethlius*; and under whoſe Name are publiſh'd abroad ſeveral Remedys for the Eyes, according as Natural Theorems came into his thoughts.

He had alſo three Daughters, *Actis*, *Philtis* and *Delphis*. We alſo find, that there were Three *Eudoxus*'s all at the ſame time. One the Perſon already mention'd: The other a Native of *Rhodes* and a Hiſtoriographer: The Third, a *Sicylian*, the Son of *Agathocles*, a Comic Poet, who won the Prizes propos'd in the City thrice, and prov'd five times Victorious at the Lenaic Feſtivals, which are conſecrated to *Bacchus*; as *Apollodorus* teſtifies in his Chronicles. We alſo meet with another, who a was Phyſician of *Cnidos*, who, as *Eudoxus* witneſſes in his Treatiſe of the Compaſs of the Earth, was wont to adviſe all People continually to ſtir the joints by all manner of Exerciſes, as alſo the Sences in like manner upon all ſorts of Objects. The ſame Perſon tells us, That the *Cnidian Eudoxus* flou-

flouriſh'd about the Hunder'd and Third *Olimpiad*, and that he was the firſt, who found out the Doctrin of crooked Lines.

He dy'd in the 53*d*. year of his Age: and when he abode with *Ichonuphis* of *Heliopolis*, this was particularly related of him, that the God *Apis* lickt his Garment, upon which the Prieſts made this Obſervation, that he ſhould be very Famous, but not long Liv'd; as *Favorinus* reports in his Commentaries. Which being an extraordinary Accident produc'd the following Epigram of our own.

*In* Memphis *when* Eudoxus *went to know,*
*What Fate his Life attended here below,*
Apis *he asks, the Bull with Silver'd Horns,*
*Which he with Roſie Garlands and freſh Flowers Adorns.*
*But then the Calf ſtood mute; a ſilly Gaffer,*
*T' expect an Anſwer from a Speechleſs Heifer;*
*For Nature nere taught Ox Poetic Song,*
*Nor 'ere endu'd with Words his huge Neats Tongue.*

*How-*

*How'ere the well bred Beaſt, ſo gaily trickt,*
*As he ſtood by, th' Adorers Garment lickt;*
*Then Prieſts that knew what th' Ox's licking meant,*
Eudoxus *told, his Days were almoſt ſpent.*
*He liv'd till Fifty three, and one* Lick *more,*
*'Tis thought, had lickt away his Life before.*

This Man, inſtead of *Eudoxus*, was call'd *Endoxus*, which ſignifies Illuſtrious, by reaſon of the Splendors of his celebrated Fame and Renown. And having ſpoken of the moſt remarkable *Pythagoreans*, we are to ſay ſomething briefly of thoſe who are mention'd diſperſedly, and at random, as adhering to no particular Sect; and Firſt of *Heraclitus*.

*The end of the Eight Book.*

*Diogenes Laertius*:

OF THE

Lives, Opinions, and Remarkable Sayings
Of the moſt Famous Ancient

# PHILOSOPHERS.

## The Ninth Book.

## THE LIFE OF *HERACLITUS.*

Tranſlated from the *Greek* by *P. A. Eſq.*

*Heraclitus*, the Son of *Blyſo*, or, as ſome ſay, of *Heracion*, was by Birth an *Epheſian*, who flouriſhed about the ſixty ninth *Olympiad*. He was beyond all others, of a moſt arrogant Spirit, deſpiſing all Men in

in compariſon of himſelf, as may be obſerv'd in his own Book, wherein he affirms, that *Much Learning cannot inform the Mind*, for thus, ſays he, would it have inform'd the Minds of *Heſiod*, and of *Pythagoras*, as alſo of *Xenophanes* and *Hecatæus*: But there is one wiſe Leſſon to be Learnt, How all things are govern'd by all. Of *Homer* he alſo ſaid, that he deſerved to be thrown out of the Schools, and ſoundly beaten; and the like of *Archilochus*.

He was accuſtom'd to ſay, that we ſhould be more careful to ſuppreſs Wrong and Injuſtice, then to extinguiſh the moſt devouring Fires. And that the People ought as much to ſtand up for Preſervation of their Laws, as they would in Defence of their City Walls. He would often inveigh againſt the *Epheſians*, for having expell'd his Friend *Hermodorus* from amongſt them; declaring that the *Epheſians* deſerv'd to dye young, and to leave their City to Novices; becauſe they had driven *Hermodorus*, the moſt worthy Perſon they had, into Exile; only with this Expreſſion; We muſt not, ſaid they, ſuffer any one amongſt us, that endeavours to be more excellent then his Fellows; for if ſuch there be, let him go to ſome other Place, and live with other People.

When

When he was desired by the Citizens, to undertake the Government of them; He scornfully told them, that the City had now degenerated into very ill Methods of Administration, and refused it. And walking to the celebrated Temple of *Diana*, which was there; he entred into Play with the Boys; where observing the *Ephesians* to gather about him, What, said he, do ye wonder at, the worst of Men, is it not better to spend my time here than with you to be governing the Affairs of the Commonwealth?

At the last growing into an obstinate Hatred of Mankind, he withdrew from their Society to the Mountains, where he liv'd on Roots and Herbs; by which ill Diet, he was seized with a watry Distemper, or Dropsey, that forced him to return to the City; were he, of the Physitians, demanded ænigmatically, if they of a Shower were able to make a Drought? This Question they not understanding; he shut up himself in an Ox-Stall, hoping that the Heat of their Dung, in which he rowled himself, might probably draw from him that hurtful Moisture: But he found no Benefit by the Tryal, and ended his Life in the Sixtyeth Year of his Age. And we find this Epitaph made on him.

*At* Heraclytus *Fate I oft admir'd,*
*Who liv'd in Miſery, and in Pain expir'd,*
*A lingring Dropſy clos'd at laſt his Eyes,*
*And like his Works, he now in Darkneſs*
*lyes.*

But *Hermippus* tells us, that he plainly asked his Phyſitians, If they could force out the Water that lay within his Body, and they acknowledging, they could not; He laid himſelf down in the Sun, bidding the Boys to daub him over with Cow-dung, and lying in this Condition, he dyed the Day following. From whence he was carryed into the *Forum*, and there buryed.

And yet *Neanches*, the *Cyzicenian* relates, that not being able to get off the Cow-dung; he was left there, and no Body minding him in his Diſguiſe, he was torn in pieces and devoured by Dogs.

He was admired for his Pregnancy of Wit and Parts from his very Childhood; and whilſt he was young it was his common Saying, *That he knew Nothing*; But when grown up to be a Man, he boaſted, *There was not any thing that he was ignorant of.* He attended not the Readings of Philoſophers, but uſed to ſay, that he enquired of himſelf, and from himſelf had

had learnt all Things. But *Sotion* tells us, that ſome have affirm'd, he was a frequent Auditor of *Xenophanes*. *Ariſton*, in his Diſcourſe of *Heraclitus*, aſſures us, he was cur'd of that Hydropic Diſtemper, and afterwards ended his Life by ſome other Sickneſs; which thing *Hippobotus* alſo teſtifies.

He that Reads his Work will find, it chiefly treats of Nature, and that it is divided into Three Parts; in the *Firſt*, of which he Speaks of the Univerſe; In the *Second*, of Policy, or Government; And in the *Third*, of Theology. This Book, he depoſited in *Diana*'s Temple, and as ſome Suggeſt, he, of meer deſign, writ it obſcurely, that none but ſuch as were Learned, might be able to Read it, leſt it being ſeen by the Vulgar, it might by them be diſpis'd. Which *Timon* has confirm'd, where he ſays,

*With theſe the Ill-Tongu'd* Heraclitus *ſate,*
*Who Darkneſs lov'd, as he the Croud did hate.*

*Theophraſtus* relates, that by reaſon of his Melancholly Temper, he left ſome of his Peices imperfect; and that others of them were contradictory to his firſt

Aſſertions. *Antiſthenes*, in his Book of Succeſſions, gives this, as another Inſtance, of the Greatneſs of his Mind, That he reſign'd his Station in the Government to his Brother. And ſo great Honour, did he by his Writings obtain in the World, That his Followers were from him, call'd Ἡρακλειτείοι, *Heraclitiſts*, or *Heraclitians*.

Theſe following are the moſt Eminent Notions, or Principles, which he taught. That all Things are made by Fire, and into Fire ſhall be all reſolv'd again. That every Thing is order'd by Fate, and what Things ſoever are contrary, yet by Converſion, they are made to Agree and Submit to it. That all Places are fill'd with *Souls*, and *Dæmons*, or *Spirits*. And of ſuch Things, as are ſubject to Various Mutations, he ſaid to this purpoſe. The Sun is of that very Bigneſs, which to one's Sight it ſeems to be. And this was his Opinion of the Nature of the *Soul*, that its Reaſon was ſo profound, it was not poſſible to fathom the Depth of it. He would often call Honour and Reputation a Sacred Diſeaſe; and affirm'd, that the Face was deceitful, and not to be credited. He was obſcure, but would, many times, Expreſs himſelf ſo clearly in his Writings, That any Man of an ordinary Capacity,

ty, might eaſily underſtand him, and admire the Greatneſs of his *Soul*: But for the moſt Part, his Brevity and Weightineſs of his *Stile* was incomparable.

To Speak more particularly of his Opinions: He taught that Fire was the *Eeiment*, and that the Viceſſitude of Fire conſiſted in it's Rarefaction, and it's Condenſation, whereby all Things were made. But he omits to Explain theſe Aſſertions. He further ſays, That all Things were made by Contrariety; That they all run on in a Courſe like a River; & that this Great τὸ πᾶν, this whole Vniverſe have an End. He affirms, there is but one World, which World was generated by Fire, and ſhall again be ſet on Fire, and then, after certain Periods ſhall be totally conſum'd, for all Ages: But this is to be brought to paſs by Fate.

Now concerning thoſe Things which are Contrarys, he tells us, That that which conduceth to Generation, is term'd, War and Contention: And that which tends to Combuſtion, is Vnity and Peace. Likewiſe, That Mutation is a Way leading up and down, by which it may be ſuppos'd the World was made. That Fire when condenſed becometh Liquid or Humid, and afterward diſſolves into Water. That Waters when it is made Concrete, is

turn'd into Earth: And this is the way downward. Again this very Earth is alſo diſſolv'd, and thereof is the Water made, and from Water are almoſt all other Things produced. In this he alludes to the Evaporations, or Exhalations made out of the Sea: And this is the Way upward. There are alſo certain Exhalations, drawn as well out of the Earth, as out of the Sea; of which ſome are Perſpicuous and Liquid, others are Thick and Obſcure: The Fire receives Nouriſhment and Increaſe from the Thing that is Liquid, and the Water from the others which are not.

What his Notion of the Air is, which includes all theſe, he tells us not, but adds, that there are many *Scaphæ*, Things like Boats or Tubs, with their Concave Sides turn'd downward towards us, wherein are certain bright Exhalations contain'd, ſending forth Flames of Light, which, ſays he, are Stars. Of all which Flames, That of the Sun is the moſt Ardent, and moſt Bright and Glorious. For thoſe other Lights, the Stars being more Remote, and not ſo near the Earth, do therefore Shine leſs and yeild but little Warmth. That the Moon, which is neareſt the Earth is not carryed about in ſo pure a Sphere: But that the Sun moving

moving in a clearer Air, being Obnoxious to no dull Mixture, and keeping in a more due Proportion of Diſtance from the Earth, for that Reaſon, Heats and Shines more than the Moon. That the Sun, as alſo the Moon are Eclipſed, when the Concave Parts of their σκάφαι or Tubs are turned upwards, and the Convex is downward towards us. That the various monthly Figures of the Moon, in her Increaſe and Decreaſe, are ſo faſhion'd by the gradual Turnings of her Boat or Tub.

That Day, Night, Months, Hours and Years, alſo Rains, Wind and the like, are ſo made and diſtinguiſh'd, by the different Exhalations from the Earth: For a Bright Exhalation, flaming in the Circle of the Sun, maketh Day, and when the Contrary obtains the Place, it cauſeth Night. That the Heat, being augmented by the Flame, makes the Summer; and the Moiſture, from Darkneſs abounding, is the Cauſe of Winter. And on this manner he gives his Opinion of other Cauſes. But concerning the Earth, what it's Nature is, and what theſe *Scaphæ*, he is altogether Silent: Such as theſe, I ſay, were his Notions.

As to *Socrates* his Opinion of *Heraclitus*, when he had Read his Book, that was brought to him by *Euripides*, as *Ariſto* relates, we have already told it in *Socrates*'s Life, but ſhall repeat here. The Things, ſaid he, which I underſtand in it, are very Excellent, and ſo far as I can Conjecture, are thoſe, which I underſtand not, for they require a *Delian* Expounder of *Oracles*, to dive into the Meaning of them.

But *Seleucus* the Grammarian Speaks of a certain Writer call'd *Crato*, who in his Treatiſe, Entituled *Catacolymbite*, affirms, that it was one *Crates*, who, Firſt brought the Works of *Heraclitus* into *Greece*, and that he ſhould ſay, the Book wanted a *Delian* Expoſitor, leſt he that ſhould dive into it's Obſcure Notions, ſhould be drowned amongſt them. Some have given it the Title of THE *MUSES*; Others of *NATURE*; but *Diodotus* nams it, *A Sure and Infallibe Direction to Stear the Courſe of Life by*; And many have call'd it, *The Standard of Manners*; *and the Ornament of an Inſtitution excelling all others.*

They report of him, that, being ask'd in Company, Why he was ſo Silent? That you, anſwer'd he, might Talk.

*Darius* King of *Perſia* was very deſirous of his Converſation, and Writ the fol-

following Letter, inviting him to his Court.

*King* Darius *Son of* Hyſtaſpes, *to that Wiſe Man*
Heraclitus *the* Epheſian, *wiſheth Health.*

YOu have publiſh'd a Work concerning Nature, which, in Some Places, is very Obſcure and Difficult to be underſtood; but by ſo far as one may pry into the Subject of it, it ſeems by the Words to contain, a Theory of the whole World; and of all the Things appertaining to it, conſtituted in their Divine Order and Motion. At the Reading of which, many have been extreamly puzzl'd, and others have run into Error; when perchance the whole, by your ſelf, may be made out very plain. For this Reaſon, King *Darius* Son of *Hyſtaſpes*, deſires to be your Auditor, and by your Aſſiſtance be made to partake of the *Greek* Learning. Come therefore as ſoon as you can, to my Preſence and to my Royal Palace: Since the *Greeks*, for the moſt part, do not only ſet a ſlight Value on Wiſe Men, but deſpiſe the Writings, which they take Pains to Publiſh to the World, altho' they want not their due Erudion and Wiſdom. Here with me, you ſhall have the higheſt Honors, be

placed in the first Rank about me, and have all due Respect paid you daily; so that your Manner of Living shall be made as Delightful to you, as your Learning will be Grateful to me.

To which he returned this Answer.

Heraclitus, *the* Ephesian, *Saluteth*
*King* Darius *Son of* Hystaspes.

ALL Men, living in this World, abstain from Truth and Justice, and most insatiably pursue Avarice and vain Glory, which Disposition proceeds from the Folly and Madness of their Nature. But I, having now laid aside the Thoughts of Wickedness, and avoiding all Ambition, with the Domestic Envy and Emulation which are wont to accompany Greatness, shall never travel to the Court of *Persia*, being resolved to content my self with a Little, that is managed after my own Fancy.

This is what passed betwixt the King and Him.

*Demetrius*, in his Book of *Æquivocs*, assures us, that the *Athenians*, who had a great Opinion of his Wisdom, were also slighted on this Manner by him. And he adds, that when he himself became Disrespected, and was held in Contempt by

by the *Epheſians*, he never more cared to converſe with any of them.

*Demetrius Phalerius* alſo, in his Defence of *Socrates*, takes Notice of him, and ſays, there were many, who undertook to write Gloſſes or Commentaries on his Works, of whom were *Antiſthenes*, alſo *Heraclides* and *Cleanthes* both of *Pontus*, and *Sphærus* the *Stoic*, likewiſe *Pauſanias*, who is called the *Heraclitiſt*, with *Nichomedes* and *Dionyſius*: And of the Grammarians, *Diodotus*, who affirms that the Subject of his Book, was not Περὶ Φύσεως, Of *Nature*, but Περὶ Πολιτείας, Of *Government*, and alledges, that what he ſaid of Nature in it, was only inſerted by way of Example.

*Hieronymus* ſaith, that one *Scythinus*, an Iambic Poet, has wittily abuſed him in his Book of Poems.

There were many Epigrams made on him, of which were theſe following.

*I'me* Heraclitus, *Go ye ſenceleſs Crew*;
*My Works are for the Learned, not made for you.*
*Amongſt Wiſe Men to croud you ſhould not dare,*
*One's of more Worth than Thouſand Blockheads are*;

*Which*

*Which Truth 'tis fit* Perſephone *ſhould know,*
*And I'le declare it to the Shades below.*

And another Poet Writ on to this Effect.

*Proceed with Leaſure, make not too much haſt,*
*Dark* Heraclitus, *is not Read ſo faſt.*
*His Thoughts are weighty, but obſcure as Night;*
*To find him, needs a more than common Light:*
*If ſolid Learning guide thee in the Way,*
*That will the Beautys of his Work Diſplay.*

We find Five Perſons, who had this Name of *Heraclitus.* The *Firſt,* was this our Philoſopher; the *Second,* a Lyric Poet, Author of the *Encomium* upon the twelve Gods; the *Third* was an *Elegiac* Poet of the City *Halicarnaſſus* in *Caria,* on whom his Friend *Callimachus* writ this Epigram,

*When,* Heraclytus, *Men thy Death relate,*
*I grieve my Loſs, and thy untimely Fate:*
*Then*

*Then call to Mind the Days and Nights we ſpent,*
*Mixing our ſerious Talk with Merriment:*
*But from the Grave, thou wilt return no more;*
*Leaving for thee all* Caria *to deplore,*
Pluto *alone rejoyces at his Price,*
*Yet lives thy Muſe, and* Pluto's *Rage defyes.*

The *Fourth* was of the Iſle *Lesbos*, and the ſame who writ the *Macedonian* Hiſtory: And the *Fifth* a witty Mymic, delighting in ridiculous Poſtures.

This *Heraclitus* our Philoſopher was always troubled to conſider the Wicked Lives of Men, and as often as, he came abroad amongſt them, would fall a weeping to behold their Extravagancies and the Miſeries to which they reduced themſelves by their Madneſs and Folly; and from hence was called *The Weeping Philoſopher.*

THE,

# THE LIFE OF *XENOPHANES.*

*Done out of the* Greek *by* P. A. *Esq.*

*Xenophanes* the Son of *Dexius*, or (as *Apollodorus* says) of *Orthomenes*, was Native of the City *Colophon* in *Ionia*; He is mentioned by *Timon*, who stiles him,

——Xenophanes *the Wise,*
*Censurer of proud* Homer's *Vanities.*

Being banished his own Country, he went into *Sicilia*, and there resided sometime in the City *Xancla*, but afterwards in *Catania.*

*tania.* Some Writers will not allow him to have been the Diſciple of any Man, but many affirm, that he was an Auditor of *Boton* the *Athenian*, and others ſay of *Archelaus*. And *Sotion* tells us, he was contemporary with the Philoſopher *Anaximander* of *Miletum*. He writ in both Elegiac and Iambic Verſe againſt *Homer* and *Heſiod*, deriding all the Fables, which they relate of the Gods; and afterwards he reviſed and polliſhed thoſe his Poems. He is alſo reported to have taught certain Notions in Philoſophy, oppoſite to thoſe of *Thales* the *Miletian*, and of *Pythagoras* the *Samian*, and to have cenſured the Writings of *Epimenides*. He lived to a very great Age, as in his Works he expreſſes, where he ſays,

*No leſs than ſeven and ſeventy Years I ſtrive,*
*Here in a foreign Soyl with Care to live,*
*When I enjoy'd my own, but twenty five.*

His Opinions were, That there are four Elements of all Things, and Worlds without Number, which are unchangable, That the Clouds conſiſted of Vapours, exhal'd from the Earth, by the Sun's Heat, and carry'd up into the Air, That the Subſtance or Figure of God was Spherical, ha-

having nothing in him of the Similitude of a Man; yet, That he beheld and heard all things, but did not breath. That he was in himſelf all Things, Soul, Wiſdom and Eternity. He was the firſt, who taught, that what thing ſoever was created, was ſubject to corruption, He alſo defined the Soul to be a Spirit, and ſaid, that there were many Things worſe than the Soul, He adviſed us to be careful to keep out of the reach of *Tyrants* as much as we could; but when, not to be avoided, that we ſhould be flexible to their Humours. When *Empedocles* told him, it was a difficult thing to find out a *Wiſe Man*. 'Tis true (anſwered he) for he himſelf muſt be very Wiſe, who is able to diſtinguiſh the proper Character of a Wiſe Man. *Sotion* affirms him the firſt, who declared, that all things were incomprehenſible; but he is miſtaken in him.

He writ a Poem of near Two Thouſand Verſes, declaring the Original of the City *Colophon*; and of the ſending a Colony into *Elea* in *Italy*; and flouriſh'd about the Sixtyeth *Olympiad*.

*Demetrius Phalerius* in his Treatiſe, Περὶ Γήρως of Old Age, and *Panætius* the Stoic in his Book entituled, Περὶ Εὐθυμίας, Of Tranquility, ſay, That he buryed his Sons with his own Hands; after the Example

ample of the Philoſopher *Anaxagoras* of *Clazomene*. He ſeemed to have quitted the Opinions of the two *Pythagoreans Parmeniſcus* and *Oreſtades*, as *Phavorinus* in the firſt Book of his Commentaries ſays of him.

There was alſo another *Xenophanes* an Iambic Poet of the Iſle of *Lesbos*; and ſome others likewiſe of the ſame Name, of whom we have on occaſion made mention in ſeveral Places of this Work.

THE

# THE LIFE OF *PARMENIDES.*

*Done out of the* Greek *by* P. A. *Esq.*

*Parmenides* the Son of *Pyrrhetes* of the City *Elea*, in that Part of *Italy* called *Magna Grecia*, was an Auditor of *Xenophanes*. And yet *Theophraſtus*, in his Epitome, tells us, That he attended the Philoſophic Lectures of *Anaximander*. But altho he was *Xenophanes*'s Scholar, yet did he not maintain his Opinions. For he adher'd to one *Amineias* (and as *Sotion* relates, with *Diochætes* the *Pythagorean*) This *Ameinias* was a poor Man indeed, but very good and vertuous, for which reaſon

*Parmenides*

*Parmenides* choſe to follow him, and when he dyed, built a Temple to him as to a *Hero*. And notwithſtanding our Philoſopher was deſcended of an Honourable Family; and was very wealthy, yet he would not be induced to a retired Philoſophic Life, by the Arguments of *Xenophanes*, but of *Ameinias*.

*Parmenides* was the firſt who affirmed, that the Earth was round, and that it was placed in the Middle of the World, That there were two Elements, namely of Fire and of Earth; and that the one was, as it were, the Workman, and the other the Matter, That the Generation of Men was firſt made by the Influence of the Sun, which is both hot and cold; and that of thoſe two Qualities or Principles all Things were made, That the Soul and the Mind were the ſame Thing, as *Theophraſtus* alſo aſſerts in his Phyſics, where he has expoſed the Opinions of moſt of the Philoſophers. He alſo taught, That there was a twofold Philoſophy, one of which was according to Truth, and the other according to Fancy. Therefore in his Book, he ſays,

*A general Knowledg we ſhould ſtill purſue,*
*As well of Things, which Truth it ſelf doth ſhew,*
*As vulgar Fancies which are ſeldom true.*

He writ of Philoſophy in a Poem, as *Heſiod* had done before, as alſo *Xenophanes* and *Empedocles*. He was accuſtomed to ſay, that Reaſon was the true Judge, and that the Senſes were not ſo exact, and ſo fit to judge aright. And he expreſſes himſelf thus;

*Let not thy Senſe miſguide thee; for thy Eyes*
*And Ears do oft delude by Falacies,*
*And nothing's ſo unruly as the Tongue,*
*But Reaſon chooſes Right, and ſhuns the Wrong.*

And hence it is, That *Timon* gives this Character of him.

*Wiſdom in all his Life and Honour ſhone,*
*No Fancies could his Reaſon 'ere dethrone.*

To

To his Name did *Plato* inſcribe one of his Dialogues, and call'd it, Παρμενίδης, ἢ περὶ Ἰδεῶν *Parmenides*, or, Of *Ideas*. He flouriſh'd about the Sixty Ninth Olympiad; and ſeems to have been the firſt, who obſerved, that the Morning-Star, called Φωσφόρος or *Lucifer*, and Ἕσπερος, *Heſperus*, the Evening-Star were the ſame; as *Phavorinus* ſays of him in the *Fifth* Book of his Commentaries: Tho ſome aſcribe this to *Pythagoras*: And *Callimachus* denyes the Poem to be his. He is reported to have made Laws for his Countrymen; as *Speucippus* relates in his Hiſtory of Philoſophers: And is ſaid to have been the firſt, who introduced that Method of Argument called *Achilles*, as *Phavorinus* tells us in his various Hiſtory.

There was alſo another *Parmenides*, an Orator, who writ a Treatiſe of Oratory.

# THE LIFE OF *MELISSUS.*

*Done out of the* Greek *by* P. A. *Esq.*

*Meliſſus*, the Son of *Ithagenes*, was Native of the City *Samos* in the Iſle of *Samos*. He was the Scholar of *Parmenides*, and came alſo to *Heraclytus* to hear and to confer with him, and at that time he preſented him to the ignorant *Epheſians*, who were inſenſible of his worth; in the ſame manner, as *Hippocrates* had been recommended by *Democritus* to the Citizens of *Abdera*.

He

He was a Man well experienced in State-Government, and very much beloved and reſpected by his Fellow Citizens; for which reaſon he was by them choſen to command their Fleet at Sea, where he gave admirable Proofs of his Valour.

His Opinions were, That the Univerſe was without Beginning or End; that it was unchangable and immovable; was entire only like it ſelf, and full; that it had no Motion, and that it only ſeemed ſo to move. He declared, there was no Definition to be given of the Gods, becauſe he ſaid we had no certain Knowledg of them.

*Apollodorus* relates, That he flouriſh'd about the *Eighty Fourth Olympiad.*

# THE LIFE OF *ZENO ELEATES.*

*Done out of the* Greek *by* P. A. *Esq.*

*ZENO Eleates*, or of the *Eleatic* Sect of Philosophers, was of the City *Elea* in *Italy*, whence that Sect took it's Denomination; as *Apollodorus* affirms in his Chronicle; and was the Son of *Pyrrhetus*; But some Authors say, that he was by Nature the Son of *Telentagoras*, and only by Adoption *Pyrrhetus*'s Son. Of this Philosopher, and of *Melissus*, *Timon* gives this Character, which he had from *Plato*.

In

*In two fam'd Languages had* Zeno *Skill,*
*Both which he underſtood and Spake at Will.*
*Scoffing* Meliſſus *many Fancies knew,*
*Did moſt reject, and entertain but few.*

This *Zeno* was the Schollar of *Parmenides*, and is taxed by ſome Writers with being his Catamite. He was a comly Perſon, as *Plato* diſcribes him in his Dialogue intituled *Parmenides*; and in his *Sophiſta*, he calls him, for the Subtilty of his Wit, the *Elean Palamedes*. *Ariſtotle* tells us, That he was the firſt Inventor of *Logic*, as *Empedocles* was of *Rhetoric*. He was a Man of great Abilitys both in *Philoſophy*, and in *Policy* or *Government*. And his Books have gain'd the Reputation of being full fraught with Wiſdom and Learning.

He having laid a deſign of ſeizing the Tyrant *Nearchus* (ſome will have it to be *Diomedon*,) was himſelf diſcover'd and taken by him; as *Heraclides* gives the Account in his Epitome of *Satyrus*. And when he was examined about his Accomplices, and concerning the Arms, which he had prepared at *Lipara*; He, willing to make the Tyrant imagin himſelf hated and forſaken by all, gave him

the Names of his own moſt intimate Friends, as if they were concerned in the Conſpiracy. Afterwards, pretending to whiſper with the Tyrant, he caught him by the Ear, and would not let go his hold, till he had bit it quite through with his Teeth: In this, imitating *Ariſtogiton*, who ſlew the Tyrant *Hipparchus* at *Athens*. But *Demetrius* in his Book of Equivocal Sayings, will have it, that it was the Tyrants Noſe which he ſo bit off. And *Antiſthenes* in his Treatiſe of Succeſſions, tells us, That after he had thus nominated the Tyrants own Friends, when he preſſed him to diſcover, if there were no other Traitor concerned? Yes, anſwered *Zeno*, 'tis thou thy ſelf, that art the greateſt Traitor and Plague to this City. And turning to the By-ſtanders, I wonder, ſaid he, at your Cowardize, that for fear of what you now ſee me ſuffer, can truckle ſo baſely to this Tyrant. At laſt, biting off his own Tongue, he ſpit it into the Tyrant's Face. Whereupon the Citizens ſetting furiouſly upon the Tyrant, ſtoned him to Death. This Account do moſt Authors give of the Thing. But *Hermippus* relates it, that he by the Tyrant was thrown into a Stone-Mortar, and there pounded to death. Upon whom I have made this Epigram;

Zeno

*Zeno thou thought'ſt a Tyrant to deſtroy;*
*And to have gain'd thy Country's Liberty,*
*But failing, thou thy ſelf wert overcome,*
*And from that Tyrant did'ſt receive thy Doom;*
*He, in a Mortar bruis'd thee for the ſame,*
*Yet only kill'd thy Body, not thy Fame.*

This Philoſopher *Zeno* was excellent in many things, but was of a haughty Spirit, much like to *Heraclytus*, always deſpiſing his Superiors: For he dwelt at that which had been antient *Hyle*, called afterwards *Elea*, being at firſt a Colony of the *Phoceans*, and the Place of his Birth; An inconſiderable City indeed, but accuſtomed to produce many Wiſe and Brave Men. Here he more contented himſelf, than amidſt all the Grandeur and Magnificence of *Athens*, to which City, he very ſeldom travelled, chooſing rather to ſtay at home.

He firſt invented that Way of laying an Argument called *Achilles*, altho *Phavorinus* tells this of *Parmenides*, and of ſome others.

His Opinions are reported to have been, that there were many Worlds, that there was no *Vacuum*, or Vacuity, That the Nature of all things proceeded from Heat

Heat and Cold, from Drineſs and Moiſture, being interchangably mixt one with another, That Man was made of the Earth, and That the Soul was a Mixture of the ſeveral Elements afore-mentioned; no one of them prevailing above the other.

They reported of him, That he would be provoked to Anger, when any one ſpake ill of him; for which, when he was reproved by ſome of his Acquaintance, he anſwered, ſhould I patiently ſuffer ill Language, then ſhould I not be ſenſible of Men's Praiſes of me.

There were *Eight Zeno's*, as we have obſerved before, when we ſpake of *Citieus*. This *Zeno* flouriſh'd about the *Seventy Ninth Olympiad*.

THE

# THE LIFE OF *LEUCIPPUS.*

*Translated from the* Greek, *by* S. White, *M. D.*

*Leucippus*, a Native of *Elea*, as others will have it, an *Abderite*, or, according to others, a *Mileſian*, ſome ſay a *Melian* was a Hearer of *Zeno*.

His Opinions were, That all things were Infinite, and Interchangable one into another, That the Univerſe was a vaſt Vacuity, fill'd up with Bodies; and, That the Worlds were compos'd of Bodies, meeting together and lighting into the Vacuity, where they interclaſps'd and grabl'd

grapl'd one with another, That the Nature of the Stars proceeded from Motion, according to the Increaſe and Acceſs of Matter, That the Sun mov'd about the Moon in a larger Circle, That the Earth is carry'd as it were in a Charriot, and moves about the Center of it; in ſhape reſembling the Form of a Drum. He was alſo the Firſt, who held Atoms to be the Principles of all things. Thus much in General, his more particular Opinions were as follow;

He held the whole to be infinite, as has bin ſaid before: But he held moreover that one Part of it was Empty, the other Full. He allows the Elements, out of which, he ſays that Infinite Worlds are generated, and rediſſolv'd into the ſame: That the Worlds were generated after this Manner. He affirms, that many Bodys being cut off from the Infinite Whole, of all ſorts and forms, tumble too and fro, in the vaſt Vacuity, which being crouded and heap'd confuſedly into one Maſs, make one Rotation; by which means meeting altogether, and being variouſly agitated, their tumultuary Motions become regulated, by the ſeparation of like to like. But in regard, the ſubſtances equally poiz'd, and which have the ſame tendency, cannot be whirl'd about

bout, the ſmall and ſlender Bodys skip forth to the outermoſt Vacuum; the reſt remain, and being enter'd and jumbl'd one within another, in the *Firſt* Place, conſtitute a Spherical Body, which ſtands off at a diſtance, like a Membrane, and encloſes within it all ſorts of Bodys; the Circumvolution of which, according to the Reſiſtance of the Middle, forms the Thin Circumambient Membrane, while the Contiguous Bodys ruſh together, as the Motion cauſes 'em to touch one another: And thus the Earth is made while thoſe things that remain together, are carry'd to the Center, or Middle. Then again, the Circumambient Membrane, is encreas'd acording to the Expulſion of the Bodys outward; for that being whirl'd about with a ſwift Motion, whatever that Motion cauſes it to touch, thoſe things ſtick, as new Acquiſitions to it. Some of which things being interjumbl'd and confounded one within another, make a Coagulation or Conſiſtency, firſt of all, moiſt and ſlimy but afterwards being dry'd and carry'd about with the Circumvolution of of the whole, and then ſet on Fire, compleats the Compoſition of the Stars.

He holds, That the Circle of the Sun is the outermoſt, That the Circle of the Moon

Moon is the neareſt to us, and that the Sphears of the reſt are between thoſe two. That the Stars are kindl'd by the ſwiftneſs of their Motion, and the Sun by the Motion of the Stars; of which Fire, the Moon partakes ſome ſmall ſhare. That the Sun and Moon were Ecclips'd, by the Declination of the Sun to the *South*, That the moſt *Northern* Parts are always very Cold, and cover'd with *Ice* and *Snow*: That the Sun was rarely Ecclips'd, the Moon continually, becauſe of the Inequality of their Circles. That as there were Generations of the World, ſo there were Grouths, Increaſes, Diminutions and Corruptions of it; according to the Laws of a certain Neceſſity, which what it is, he does not explain.

THE

# THE LIFE OF *DEMOCRITUS.*

*Tranſlated from the* Greek, *by* S. White, *M. D.*

*Democritus* the Son of *Hegeſiſtratus*; as others ſay of *Athenocritus*; or as ſome will have it, of *Damaſippus*, was a Native of *Abdera*, or elſe a *Mileſian*, as ſome affirm. He was a Hearer of the *Magi* or *Chaldæans*; *Xerxes* leaving Governours, to look after him with his Father, at what time he reſided in his Court (as *Herodotus* relates,) by them, when he was but a Child, he was taught *Theology* and *Aſtrology*. At length he apply'd himſelf to *Leucippus* and

and *Anaxagoras*, being as yet under Forty Years of Age. *Favorinus* in his Various Hiſtory, relates, that *Democritus* ſhould ſay concerning *Anaxagoras*, That the Opinions which he wrought concerning the Sun and Moon, were none of His, but far more Ancient and conſequently ſtollen. He alſo detracted from what he wrote concerning the Conſtitution of the World, and the Mind, as having an Enmity againſt him, becauſe he refus'd to admit him into his Company. How then, as ſome report, ſhould he be ſaid to be a Hearer of his.

But *Demetrius* in his *Equivocals*, and *Antiſthenes* in his *Succeſſions*, both aſſert, That he Travell'd alſo into *Ægypt*, to learn Geometry of the Preiſts there: Moreover that he went into *Perſia*, to Converſe with the *Chaldæans*, and that he alſo went as far as the *Red-Sea*. Some aſſert alſo, That he undertook a long Journey into *India*, to be acquainted with the *Gymnoſophiſts*, and that he viſited *Ethiopia* alſo.

Having two Brothers more beſides himſelf, when the Eſtate came to be divided, moſt People ſay, That he choſe the leaſt Share, which was in ready Mony, as being moſt uſeful to him, deſigning

as

as he did to Travel; which made his other Brothers ſuſpect he had ſome Knavery in his Thoughts. However *Demetrius* tells us, that his ſhare came to above a hunder'd Talents, and that he ſpent it all. He ſays further, that he was ſo great a Lover of his Studys, That he confin'd himſelf to a little Lodge in the Garden, where he kept himſelf lockt up. Inſomuch, that his Father having prepar'd an Ox for a Sacrifice, and having ty'd the Ox to his little Apartment, he knew nothing of it for a long Time, till his Father rowſing him out of his Meditations, told him of the Sacrifice, and ſhew'd him the *Victim* ready for the *Altar*. Certain it is, ſays the foremention'd *Demetrius*, that coming to *Athens*, he would not make himſelf known, becauſe he contemn'd Honour; and that he ſaw *Socrates*, but that *Socrates* knew not him. For, ſays he, of himſelf, I went to *Athens*, where no Body knew me.

Yet, if the *Rivals* are one of *Plato*'s Dialogues, ſays *Thraſyllus*, this muſt be the *Anonymous* Perſon, and not *Oenopides*, nor *Anaxagoras*, who diſputes with *Socrates* about Friendſhip. Of which Philoſopher *Plato* ſays, *That he was like an* Olympic *Gameſter, That was a Maſter of*

*Five Sorts of Exerciſes*. For indeed he was a Philoſopher, who might well be nam'd πενταθλὸς, or a Maſter of Five ſorts of Exerciſes. For he was well exercis'd in Natural Philoſophy, and Ethics, underſtood the Mathematics, the Liberal, and all other Arts and Sciences. And he was the Author of this Saying, *Speech is the ſhadow of Deeds*.

On the other ſide, *Demetrius Phalereus*, in his Defence of *Socrates*, affirms, *That* Democritus, *never ſo much as went to* Athens. And this, indeed, looks ſo much the greater, that he ſhould deſpiſe ſo Famous a City; not in refuſing to accept of Honour from it, but rather in Scorning to confer an Honour upon it.

'Tis manifeſt alſo by his Writings, what ſort of Perſon he was: *Thraſyllus* alſo declares, that he ſeem'd to be an Emulator of the *Pythagoreans*; for that he himſelf makes mention of *Pythagoras*, admiring him in his Treatiſe of *Equivocals*; from which he ſeems to have borrow'd all Things, from One End to the Other: and to have bin his Hearer, if the Order of Time did not Contradict it. But *Glaucus* of *Rheginum* affirms, That he was altogether a Hearer of ſome One of the *Pythagoreans*; and he was one of

of his Contemporaries. *Apollodorus* alſo of *Cyzicum* obſerves, that he was acquainted with *Philolaus*. And *Antiſthenes* reports, That he exercis'd himſelf very much in the Examination of Imaginations and Ideas, ſecluding himſelf from all Company, and ſhutting himſelf up in Tombs and Monuments, Writing and Compoſing day and night.

When he return'd from his Travels, 'tis reported, that he liv'd very meanly, as having ſpent all his Eſtate; ſo that he was kept by his Brother *Damaſtes*. At what time having foretold ſome Things that came to paſs, he grew into ſuch Credit, That he was by moſt People deem'd worthy of Divine Honour. But there being a Law, That he who ſpent his Paternal Subſtance, ſhould not be thought to deſerve a Burying Place in his own Country, *Antiſthenes* tells, that *Democritus* not being ignorant of this Law, that he might not be obnoxious to his Detractors, and thoſe that bore him a Spleen, Read to 'em his Book, which he call'd Μέγαν Διακόσμον, or *Grand Order of the World*, which is the moſt Excellent of all his Works; and for this he was not only honour'd with * Five Hunder'd Talents, but with Statues of Braſs; and when he dy'd, was adjudg'd worthy of a

* 310000 *Crowns.*

Public Funeral, after he had liv'd abo a hunder'd Years. Tho *Demetrius* affirms, that his Kindred were they who read his *Great Diacoſmon*, and judg'd him to deſerve no more then a Hundr'd Talents; which is alſo confirm'd by *Hippobotus*.

Moreover *Ariſtoxenus*, in his Hiſtorical *Memoirs* relates, That *Plato* would have burnt all *Democritus*'s Writings, as many as he could get together, but was hinder'd by *Amyclas* and *Clinias*, Both *Pythagoreans*, who told him he would get no Advantage by it: For that the Books were already in ſeveral hands. And this, there is great Reaſon to believe: For that *Plato*, who makes mention of almoſt all the reſt of the Ancient Authors, never ſpeaks one Word of *Democritus*, No, not in thoſe Places, where it behov'd him to have Contradicted him: Well knowing, that thereby he ſhould Engage himſelf in a Conteſt with the Beſt of *Philoſophers*: Againſt whom, even *Timon* himſelf has nothing to ſay but in his Praiſe, in theſe words;

——*Such was* Democritus,

*The Witty and Wiſe, and Grace of* Elis *City*
*Delightfully Auſtere, auſterely Witty;*
*Whoſe*

*Whoſe words obey'd the Fancies of his Wit,*
*As to their Shepherd willing Sheep Submit;*
*Where Grave and Pleaſant kept ſo true a Poyſe,*
*That Each to other proud reciprocal Alloys.*
*The Firſt that e're I read who could at once Supply,*
*Serious Delight and Sportive Gravity.*

He was a Youth, as he ſays himſelf in his *Grand Diacoſm*, when *Anaxagoras* was ſtricken in Years; being forty years Younger then He. But he Compos'd his *Leſſer Diacoſm*, as he himſelf teſtifies, Seven Hunder'd and Thirty Years after the Deſtruction of *Troy*. He was therefore born, as *Apollodorus* witneſſes in his *Chronicles*, in the Fourſcorth *Olympiad:* But as *Thraſyllus*, writes in his Treatiſe Entitl'd, *Of thoſe Things which are to be Read before the Reading of* Democritus's *Books*, he came into the World, in the Third Year of the Seventy Seventh *Olympiad*; ſo that he was one Year Older then *Socrates*. He was therefore much about the Age of *Archelaus*, the Diſciple of *Anaxagoras*, and the Diſciples of *Oenopides*, of whom he

makes Mention. He alſo ſpeaks of th Opinion concerning One, held by *Parmenides* and *Zeno*, as being the moſt Celebrated Perſons in his Time: And by *Protagoras* of *Abdera*, who is acknowledg'd to have bin Contemporary with *Socrates*.

*Athenodorus* in his Eight Book of *Deambulations*, recounts, That *Hippocrates* coming to him, when he was Sick, order'd ſome Milk to be fetch'd: Which when *Hippocrates* ſaw, This Milk, ſaid He, is the Milk of a Black Goat, That has had no more then her Firſt Kidd: Which *Hippocrates* admir'd, as an extraordinary Peice of Accurateneſs in him. At the ſame Time, he Saluted the Young Maid that came along with *Hipocrates*, the Firſt Day thus, *Good Morrow Virgin*, the next that ſhe came again, *Good Morrow Woman*: For ſhe had bin Deflour'd the Night before.

He dy'd as *Hermippus* relates, after the following manner. When he was now grown very Old, and every moment in Expectation of Death, he perceiv'd his Siſter bewayling his being ſo near his End, and that he was like to dye in the Middle of the Solemn Feſtivals Celebrated in Honour of *Ceres*; ſo that ſhe ſhould not be able to perform

m her Duty to the Goddeſs. Thereupon bid her be of good Comfort,& bring him hot Bread every day, which he held to his Noſtrils, and by that means prolong'd his Life, till the Concluſion of the Feſtival, which laſted three days: At the End of which, he peaceably and quietly ſurrender'd his Life, as *Hipparchus* ſays, in the Hunder'd and ninth Year of his Age, which gave us an occaſion, to make the following Epigram upon him;

*Where ſhall we find ſo Great a Man? or who*
*For wonders could* Democritus *out-do?*
*Death came reſolv'd to make a ſpeedy Seizure,*
*But he cry'd, Hold, I am not yet at Leiſure;*
*Till* Ceres *Feaſt be over, thou muſt ſtay;*
*Death ſtai'd accordingly, and every day*
*By morning Light the Old Man gave the Sloven,*
*Hot Rowles and white Loaves reaking from the Oven;*
*Now was not he Profoundly Wiſe and Able,*
*That knew ſo well to Pleaſe th' Inexerable?*

Thus he Liv'd, and thus he Dy'd.

His Tenents and Opinions were theſe. That *Atoms* and *Vacuums*, were the Firſt Principles of all Things, and that we are to beleive all other Things, to be made out of them: That there were Infinite Worlds, ſubject to Generation and Corruption. That Nothing can be Created out of Nothing, nor be rediſſolv'd into Nothing; That *Atoms* are Infinite, both in Bigneſs and Number, and that their Motion is ſwift, like that of a Whirlpool. That all Coagulations, Jumblings and Concurrences of Various Bodys, Generate in the ſame Manner, *Fire*, *VVater*, *Air* and *Earth*; which are Conſiſtences out of *Atoms*, yet not ſubject to Paſſion nor Change by reaſon of their Solidity: That the Sun and Moon were compounded of theſe Maſſes, whirl'd about by a ſwift Rotation; and the Soul in like Manner alſo; which is the ſame thing with νῦς, or the Mind: That we ſee by the falling of Images into the Eyes, and their Reception there: That all things are produc'd by Neceſſity; Whirlings, Circumrotation, being the Cauſe of the Generation of all Things. That the End

is Tranquillity of Mind, not the ſame thing with Pleaſure, as ſome have maintain'd by miſtake, but that which bleſſes the Soul with Serenity and Security, neither diſturb'd with fear, nor ſuperſtition, nor any other Paſſions. This he calls εὐεστὼ a calm and quiet State or Condition of Mind; tho' he gives it alſo ſeveral other Names. Moreover, he held, that *Atoms* and *Vacuums*, had a real Exiſtence according to Truth. And thus much for his Tenents,

As for his Writings, *Thraſyllus* Enumerates 'em in the ſame Order, and after the ſame Method, as he does thoſe of *Plato*, dividing 'em into four Sorts of Diſcourſes, upon four ſeveral Subjects. The *Firſt* Moral, his *Pythagoras*, treating of the Affections and Inclinations of a *Wiſe Man*. His Book entituled, *Of the Things in Hell*. His *Tritogenia*, or *Pallas*, (becauſe from Her, proceed the three Things that comprehend all human Actions) Thinking, Speaking, and Doing Well. His Treatiſe of *Vertue*; *Amaltheas Horn*; of *Tranquility* of *Mind*; *Memoirs* concerning *Family-Diſcipline*; For, as for his Book Entitul'd Εὐεστὼ it is not to be found. Theſe were his Ethical Diſcourſes. His *Philoſophical* Treatiſes were theſe. His *Grand Diacoſm*, which

which *Theophraſtus* attributes to *Leucippus*. His *Leſſer Diacoſm*; his *Coſmographic*; his Treatiſe of the *Planets*. One Book, of *Nature*; of *Human Nature*; or of the *Fleſh*, Two Books Of the *Mind*; of the *Senſes*; which ſome joyn together, under the Title, of the *Soul*. Of *Humours*; of *Colours*; of Different *Forms*, and *Figures*. Of the *Alteration* of *Figures*. *Cratunteria*, or Critics upon the forementionʼd Book. Of *Images*, or of *Providence*. Three Rules concerning *Peſtilences*, or *Peſtilential Diſeaſes*. Of *Secrets*: And theſe were his Books of *Phyloſophical* Works. His *Undigeſted* Works are theſe: His *Cæleſtial Cauſes*; *Aereal Cauſes*; *Cauſes* relating to the *Superficies* of the *Earth*; *Cauſes* relating to *Fire*, and Things in the *Fire*; *Cauſes* relating to *Sounds*; *Cauſes* relating to *Seeds*, *Plants*, and *Fruit*. *Cauſes* relating to *Animals* in three Books: *Mixt Cauſes*; of the *Touchſtone*: Theſe were his *Undigeſted* Writings. His *Mathematical* Writings were theſe. Of the *Difference* of *Sentences*; of the *Tangency* of the *Circle* and *Sphear*: Of *Geometry*. His *Geometritian*. His *Numbers*. Of *Abſurd*, and *Solid Lines*, in two Books. His *Ecpetaſmata*, or *Explication* of *Mathematical Terms*. His *Great Year*, or *Aſtronomic*. His *Paradigma*,

*pegma*, or Tables containing the Risings and Settings of the *Planets*, the Ecclipses of the *Sun* and *Moon*, &c. which he Compos'd on purpose to be fix'd up for Public Use. His *Examinations* of the *Clepsydra*, with the *Motion* of the *Heaven*. His *Uranography*. His *Geography*, *Pelography*, and *Actinography*. These were his *Mathematical* Treatises. His *Musical* Writings were as follow. Of *Measures* and *Harmony*: Of *Poetry*: Of the *Neatness* of *Words*. Of *Concords*, and *Discords*. Of *Homer*; or of right *Elocution*, and diversity of *Dialects*. Of Singing. Of *Words*. A *Vocabulary*. Thus much for his *Musical* Writings. His Treatises of *Arts* and *Sciences*, were these. One Book of *Prenotion*, or *Prejudgment* of *Diseases*. Of Diet or *Dietetics*, or the *Method* of *Cure*. Of *Husbandry*, or *Georgics*. *Causes* referring to Things *Seasonable*, and out of *Season*. Of *Painting*. *Tactic*, and the *Use* of *Arms*. There are also some Persons, who set a Part the following Peices, from the rest of his Works. Of the *Sacred Letter* in *Babylon*. Of the *Sacred Letter* in *Meroe*. Of *History*. A *Chaldaic*, and *Phrygian Discourse*. Of a *Fever*; and of those who are troubl'd with *Coughing*. *Causes* relating to the *Law*, *Chirocmeta*, *Experiments*

*riments* try'd and ſeal'd with his own Seal, together with *Problems*. And ſome Others, which are attributed to him; of which ſome are taken out of his Works: Others acknowledg'd to be none of his. Thus much concerning his Books.

Now there were no leſs then *Six* of the ſame Name. The *Firſt*, the Perſon here mention'd: The *Second*, a *Muſician* of *Chius*. The *Third* a *Statuary*, of whom *Antigonus* takes Notice: A *Fourth*, who wrote of the Temple of *Epheſus*, and the City *Samothraca*: The *Fifth* a Famous and Florid *Epigrammic* Poet: The *Sixth*, a *Pergamenian* Orator.

THE

# THE LIFE OF PROTAGORAS.

*Tranſlated from the* Greek, *by* S. White, *M. D.*

PRotagoras, the Son of *Artemon*, or (as *Apollodorus* and *Dio*, in his *Perſian* Hiſtory) of *Meander*, was a Native of *Abdera*, as *Heraclides* of *Pontus* aſſerts, in his Treatiſes of Law, who ſays, That he preſcrib'd Laws to the *Thurians*. But *Eupolis*, in his *Sycophants*, will have him to be a *Teian*, where he ſays.

*Protagoras*

*Protagoras* the *Teian* is now within.

THIS *Eupholis*, and *Prodicus* the *Cean*, got a Lively-hood by Reading of Books, and intruding themſelves to Teach young Gentlemen. *Plato* alſo in *Protagoras*, ſays, that *Prodicus* had a deep and unpleaſant Voice. As for *Protagoras*, he was a Hearer of *Democritus*, as *Phavorinus* ſays, in his Various Hiſtory. He was the Firſt, who held, That there were two Reaſons of every thing, Oppoſite one to another: And which Argument or Queſtion he firſt propounded, That he went on with. And therefore in ſome Place or other, he began thus. *Man is the Meaſure of all Things; of Things in Being, as they are; of Things not in Being, as they are not.* He held that the Soul was nothing elſe but the Sences (as *Plato* witneſſes in his *Theætetus*,) and that all things were true; That is, whatever ſeem'd to a Man to be true, was Truth. And in another Place, he began after this Manner. *As for the Gods I have nothing to ſay, neither do I know whether they are, or whether they are not; for there are many Impediments of our Knowledge, the Obſcurity of the Matter, and the Shortneſs of Man's Life.* For this Begin-

Beginning of his Book, he was expell'd out of *Athens*, and his Books being publicly demanded by the Cryer of thoſe that had purchas'd 'em, were burnt in the Market Place.

He was the Firſt, who Exacted a Reward of a Hunder'd *Minas* for Teaching; he was alſo the Firſt, who diſtinguiſh'd the Parts of Time, and explain'd the Power of Time; and the Firſt, who ſet up Combats of Words, or Contentious Diſputes; and furniſh'd thoſe that lov'd Wrangling with Sophiſms. To which purpoſe he would leave the Material Sence of the Matter, and jangle about a Word; which begat that ſame ſuperficial way of Diſputing now in faſhion: As *Timon* ſays of him,

Protagoras, *that Mixture of a Man,*
*VVhoſe Buſineſs 'tis, to Puzzle all he can;*
*And of two Friends to make embitter'd Foes,*
*About the meaning of a VVord in Proſe.*

He was alſo the Firſt, that mov'd the *Socratic* manner of Diſcourſe, and the Argument of *Antiſthenes*, by which he endeavours to ſhew, That no Man ought to Contradict

tradict another; as *Plato* teſtifies, in his *Euthydemus*. He was the Firſt that ſhew'd the Proper Arguments for Logical *Theſis*'s, as *Artemidorus* the Logician teſtifies, in his Book againſt *Chryſippus*. He was the Firſt, who Invented the Circle, or Hoop, that Women put upon their Heads, for the more eaſie Carriage of Burdens, call'd τύλη, as *Ariſtotle* affirms, in his Book of *Education*. For he was a Porter, as *Epicurus* tells us. And in that Equipage, he was rais'd and taken in by *Democritus*, who ſaw him binding up a Bundle of Wood.

He divided *Oration* into four Parts; the Prayers, the Interrogation, the Anſwer, and the Precept. Others ſay, That he divided it into ſeven Parts. The Explanation, the Queſtion, the Anſwers, the Precept, the Enunciation, the Prayer, or Wiſh, and the Appeal; which he call'd the Bottoms of *Orations*. *Alcidamas* made but four Parts of *Oration*, The Affirmation, Negation, Queſtion and the Salutation. The Firſt *Oration*, which he recited was that concerning the Gods, the Beginning of which, we repeated above. This he recited at *Athens* in *Euripides*'s Houſe; or, as others ſay, in *Megaclides*'s. Others affirm, That it

was

was rehears'd in the *Lycæum* by *Archagoras*, the Son of *Theodotus*; his Diſciple, who lent him his Voice. But the Perſon that accus'd him, was *Pythodorus*, the Son of *Polyzelus*, one of the Four Hundred; though *Ariſtotle* ſays, it was *Euathlus*.

His Writings that were ſav'd are theſe, *The Art of Contentious Diſputes. Of Wreſtling. Of the Mathematicks. Of the Government of a Common-wealth. Of Ambition. Of the Vertues. Of the State of Things at the Beginning. Of what is done in Hell. Of things not rightly acted by Men. Proſtacticks. Of the Juſtice of Rewarding. Of Contradictions*, in Two Books. Theſe were all his * Works. *Plato* alſo wrote a Dialogue under his Name.

* Laertius omits his *Treatiſe*, De Ente, *which was extant in the time of* Porphyrius.

*Philochorus* affirms, that being bound for *Sicily*, the Ship wherein he was, unfortunately ſunk; and this *Euripides* ſeems to intimate in his *Ixion*. Others ſay, that he died by the way, after he had liv'd about Ninety Years; or as *Apollodorus* witneſſes, about Seventy. However, he was a Profeſſor and Teacher of *Sophiſtry* for Forty Years together, and flouriſh'd about the Seventy Fourth *Olympiad*. We alſo beſtow'd the following Epitaph upon him.

*'Tis the Report of Fame,* Protagoras,
*And Fame thou know'ſt is Miſtreſs Prate-apace,*
*That leaving* Athens, *old and nothing fleet,*
*Purſuing Death o'ertook thy ſtumbling Feet.*
*'Twas boldly done,* Cecropian *Walls to ſlight,*
*Tho they conniv'd in pity at thy Flight:*
*But ſince thou hadſt* Minerva's *Towers eſcap'd,*
*'Twas too ſevere by* Pluto *to be ſnapp'd.*

'Tis reported of him, that upon his ſuing his Scholar *Euathlus*, for the Remainder of his Bargain, for teaching him Oratory, he was foil'd by his Diſciple at his own Weapon. For he having bargain'd with his Scholar for one half of a very conſiderable Sum of Money down, and the other upon his getting the firſt Cauſe when he came to plead at the Bar; and finding that the Scholar made no haſte, *Protagoras* eager after his Money, ſummon'd him before the Judges, and put this Dilemma upon him: *Fooliſh Young Man*, ſaid he, *I ſhall be paid this Money whether the Cauſe go for me or againſt me; for if the Court pronounce for me, then the Law gives me the Money; if it give Sentence againſt me, then thou art*

*art bound to pay me by thy Contract, becauſe thou haſt got the better.* To which the Scholar anſwer'd, *Moſt Wiſe Maſter, neither way ſhall I be forc'd to pay this Money; for if the Court pronounce for me, then I am diſcharg'd, becauſe I have got the better; if againſt me, then the Contract is void, becauſe I have not got the better.* Which ſo puzzl'd the Judges, that they left the Cauſe undetermin'd

This Story is intricately hinted at by *Laertius*, that I thought it requiſite to abreviate it out of *Gellius*, by the Directions of *Menagius*, for the better underſtanding of the Reader.

There was another *Protagoras*, an Aſtrologer, upon whom *Euphorion* wrote a Funeral Oration; and a Third who was a Stoick Philoſopher.

# THE LIFE OF *Diogenes Apolloniates.*

*Tranſlated from the* Greek, *by* S. White, *M. D.*

*Diogenes* the Son of *Apollothemis*, a Native of *Apollonias*, was a Natural Philoſopher, and very Famous. *Antiſthenes* alſo tells us, that he was a Hearer of *Anaximenes*, and that he liv'd in *Anaxagoras*'s time. *Demetrius Phalereus* moreover relates in his Defence of *Socrates*, that he was in ſome Danger at *Athens*, as being very much envy'd in that City.

His

His Tenents were theſe, That the Air was an Element; that there were infinite Worlds; and that there was an infinite Vacuum; that the Air, as it was condens'd or rarify'd, was the Generative Matter of the Worlds; but that Nothing could be generated out of Nothing, nor be diſſolv'd again into Nothing. That the Earth was Round, fix'd upon its Baſis in the middle, receiving Coagmentation and Solidity from the Cold, and Subſiſtence from the Heat that environs it. He begins his Treatiſe thus, *It ſeems neceſſary to me, that whoever undertakes to publiſh any conſiderable Work to the World, ſhould lay ſuch a Foundation, as ſhould not admit of any Doubt or Contradiction; and that his Stile ſhould be plain and Majeſtick.*

# THE LIFE OF *ANAXARCHUS.*

*Tranſlated from the* Greek, *by* S. White, *M. D.*

*Anaxarchus* of *Abdera*, was a Hearer of *Diomenes* the *Smyrnæan*, tho others ſay of *Metrodorus* of *Chios*, whoſe Saying it was, that he knew not whether he knew any thing or no. *Metrodorus* tells us, that he was a Hearer of *Niſſus* of *Chios*, others of *Democritus*. He was contemporary with *Alexander*, and flouriſh'd in the Hundred and Tenth Olympiad: At what time *Nicocreon* the Tyrant

Tyrant of *Cyprus* was his Mortal Enemy. And therefore, one time among the reſt, *Alexander* at a ſplendid Entertainment, asking him what he thought of the Supper: *All things*, ſaid he, *O King, are moſt Sumptuous and Magnificent, only there wants the Head of a certain great Ruler to be brought to the Table*; meaning the Head of *Nicocreon*. Which the Tyrant laying up in his Breaſt, after the Death of the King, when *Anaxarchus* was unwillingly driv'd by a Tempeſt into *Cyprus*, he caus'd him to be apprehended, and throwing him into a Mortar, commanded him to be pounded to death with Iron Peſtles: At what time the Philoſopher is reported to have uttered this Saying, now common in the Mouths of all People; *Pound* Anaxarchus's *Bag*; *thou pound'ſt not* Anaxarchus. And at the ſame time *Nicocreon* commanding his Tongue to be cut out, 'tis reported that he bit it off himſelf, and ſpit it in the Tyrant's Face. Upon which occaſion we made the following Epigram.

*Pound on, pound harder yet the Bag of Skin,*
*He's gone to* Jove, *that was wrapt up within.*

*But Tyrant be assur'd the Time will come,*
*When Horrid Fiends shall thy distended Back,*
*Stretch forth on* Proserpine's *Infernal Rack,*
*And the Relentless Queen pronounce thy Doom;*
*And cry, Go cruel Pounder go,*
*Where thou shalt soon the painful difference know,*
*'Twixt pounding upon Earth, and pounding here below.*

This Man by reason of his Contempt of Torment, and for his sedate and facile manner of Living, was sirnam'd Εὐδαιμονικὸς, or *Happy*; and this same easiness and evenness of his own Temper, gave him a great authority and priviledge to correct the exorbitant manners of others. Insomuch, that when nothing would serve *Alexander* but to be thought a God, he turn'd him from that vain Presumption, shewing him his Blood that trickl'd from a Wound which he had newly receiv'd.

*This, this is Blood, he cry'd, and turns to Matter,*
*The Gods breed Balsom, ne'er the worse for Slaughter.*

Yet

Yet *Plutarch* reports, that *Alexander* ſpoke this himſelf to his Friends that ſtood by. Another time *Alexander* throwing Apples at *Anaxarchus* toward the latter end of a Banquet, the Philoſopher drinking to him, and then ſhewing him the Cup, repeated out of *Euripides*'s *Oreſtes*,

*He ſhall be wounded by the Mortal Hand*
*Of God's Immortal; who can them withſtand?*

THE

# THE LIFE OF PYRRHO.

*Tranſlated from the* Greek, *by* S. White, *M. D.*

PYrrho, a Native of *Elis*, was the Son of *Pliſtarchus*, as *Drocles* relates. This Man, as *Diodorus* tells us in his Chronicles, was a Painter at firſt, and a Hearer of *Druſo*, the Son of *Stilpo*, by the Teſtimony of *Alexander* in his Succeſſions; then following *Anaxarchus* where e're he went, he came at length to converſe with the *Gymnoſophiſts* in *India*, and the *Magi*; and by this means he

he became a moſt notable Philoſopher, introducing a Sect which denied the certainty of Underſtanding, and queſtioned every thing: For he denied that there was any thing Honeſt or Ignominious, nothing Juſt or Unjuſt. In like manner, as to all other things, that there was nothing really true, but that all things were true or falſe, according to Law and Cuſtom, for that there was not any thing which was more This than it was That. His manner of Life alſo was agreeable to his Opinions; for he never turn'd out of the way, never avoided any Danger, neither Carts, Precipices, Dogs, nor any thing of that nature, entruſting nothing to the care of his Senſes; only as *Antigonus* the *Caryſtian* reports of him, he was ſtill preſerv'd by the kindneſs of his Friends that follow'd him. *Aineſidemus* alſo tells us, that his Philoſophical Diſcourſes were all upon refraining from giving our Aſſent to the Dictates of our Senſes; yet was he not ſo imprudent, as to do things without conſideration.

He liv'd till very near Ninety Years of Age; and *Antigonus* the *Caryſtian*, in his Life of *Pyrrho*, relates theſe things concerning him: That at firſt he was unknown to the World, Poor, and a Painter;

Painter; and that there are ſome Pieces of his ſtill preſerv'd in the Exerciſing place at *Elis*, call'd the *Lampadiſtæ*, or the *Torch-bearers*, indifferently well done. However, that he wander'd about, avoiding Company, and ſeldom appearing to his Family at Home. And this he did, upon a Reprimand which an *Indian* gave *Anaxarchus*, that he could never teach another to be a good Man, who was himſelf always haunting the Courts of Princes. He always continu'd alſo in the ſame Poſture, ſo that if any body left him in the middle of his Diſcourſe, he went on to the end of what he had to ſay, even in his Youth, when he was more active and airy. Many times when he travell'd into Foreign Countries, he never told any body whether he went, nor was he cautious with whom he travell'd. One time among the reſt, *Anaxarchus* falling into a Quagmire, he paſs'd by, without ever offering to lend him his Hand; for which, when ſome blam'd him, *Anaxarchus* himſelf commended his Careleſſneſs and want of Civility. Being once ſurpris'd, Diſcourſing to himſelf, and being ask'd the Reaſon, he made anſwer, *that he was practiſing to be good.* In the ſtating of Queſtions, there was no Body who would not gladly repair

repair to him; for that his Anſwers were always plain, and to the Matter. Inſomuch that *Nauſiphanes* was extreamly taken with him, and was wont to ſay, *that we were to imitate the Qualities of* Pyrrho, *but his own Words.* And often declar'd, that *Epicurus* admiring *Pyrrho*'s Inſtitutes, as odd and prepoſterous as they were, would often enquire after him. Moreover, he was ſo highly eſteem'd and honour'd in his own Country, that they made him their High Prieſt, and for his ſake, decreed Immunity from paying any Taxes to all the Philoſophers. Yet there were many that emulated his Tranquility of Mind, and Contempt of outward things. For which reaſon *Timon* ſpeaks wonderful kindly of him, both in his *Pytho* and his *Silli.*

*Rever'd Old* Pyrrho, *how cam'ſt thou to ſcape*
*The pride of Dogmatizing Fool and Ape?*
*How ſhun the Charms of Fluſtring Sophiſters,*
*That mount their Oſtentation to the Stars?*
*How camſt thou to diſplay the hidden Cheat,*
*Of all that this fond World admires as great?*

*Nor*

*Nor doſt thou make it thy Deſign or Care,*
*To dive into theſe Peſts of* Grecian *Air;*
*Thou know'ſt how all their Slights are carried on,*
*To fool the Country, and cajole the Town.*

And again in his *Idalmi*,

*And this, O* Pyrrho, *I deſire to know,*
*By what ſtrange Art, with ſo much eaſe of Mind,*
*Thou, th'only Man, 'mong Mortals here below,*
*So like a God ſurmounteſt all Mankind.*

The *Athenians* honour'd him with the freedom of their City, as *Drocles* relates, becauſe he * kill'd *Cotys* the Tyrant of *Thrace*. He liv'd very religiouſly and vertuouſly with his Siſter, who was a Midwife, as *Eraſtoſthenes* relates in his Book of Wealth and Poverty; at what time he was wont to carry Chickens and Pigs to ſell in the Market, while things at Home were but indifferently cleanly; of which he was ſo careleſs, that

* Menagius *will not allow this to be true, either in* Laertius *or* Diocles, *but believes it's a miſtake in both, occaſion'd by the nearneſs of ſound between* Pyrrho *and* Pytho, *who is by* Plutarch *made the Author of that Aſſaſſination.*

that he is reported to have often waſh'd the Sow himſelf. Being vex'd about the Breach of a Promiſe which had been made his Siſter, to him that reprehended him for acting contrary to the Leſſons which he taught, and unbecomming his Doctrine of Indifferency, he made anſwer, that a poor Silly Woman was not a proper ſubject for Trials of Indifferency. Another time *Pyrrho* being purſu'd by a Dog, he fled for Refuge to a Tree; for which being laught at by his Friends, he reply'd, *'Twas a difficult thing quite and clean to put off Man. For we muſt firſt of all, as much as in us lies, ſtrive and contend by Deeds; and if that will not do, by Reaſon, againſt things.* It is alſo reported of him, that upon the application of any ſuppurating Plaiſter or Cauſtic, or upon any Inciſion, he never ſo much as knit his Brow. And *Timon* deſcribes his noble Inclinations in his Verſes to *Pytho*. *Philo* alſo the *Athenian*, an Acquaintance of his reports, that he was an Admirer of *Democritus* in the firſt Place, and of *Homer* in the next; repeating frequently that Verſe of his,

*As Leaves ſhoot forth, ſuch is the Birth of Man;*
*For they ſhoot forth and bloſſom, and then fall again.*

And

And lov'd him, becauſe he compares Men to Flies and Birds, and would frequently have the following Verſes of the ſame Poet in his Mouth,

Iliad 19. v. 106 *Come Friend, Dye alſo thou, why all theſe Tears,*
*Theſe Lamentations and Complaints in vain?*
Patrocles *fell, by far the Braver Man.*

and many other Places, wherein the Author inveighs againſt the Inconſtancy, Vanity and Childiſh Imprudence of Men.

*Poſidonius* alſo relates a Story of him much to this purpoſe: That being on Board a Veſſel bound to ſome place or other; and his Friends beginning to be very much caſt down, out of an Apprehenſion that a Storm was coming, he ſtill kept his uſual Serenity of Countenance, and ſhewing them a little Pig that was at the ſame time feeding in the Ship, not at all minding any thing of a Tempeſt, *Look ye,* ſaid he, *a Wiſe Man ought to have the ſame Aſſurance and quiet in his Mind as that Pig.*

As for his Tenents, *Numenius* is the only Perſon that ſays he ever held any.

But

But among many other Celebrated Diſciples which he had, *Eurylochus* was one; of whom there is this reported to his Diſparagement, that he ſuffer'd himſelf once to be provok'd into ſuch a Paſſion, that he took the Spit, Meat and all from the Fire, and ran with it after the Cook into the Market-place. Another time, being tir'd by thoſe People that came to put him Queſtions, he threw off his Garment, and ſwam croſs the River *Alphoeus*. He was therefore a profeſs'd Enemy of the Sophiſters, as *Timon* witneſſes. But as for *Philo*, he was much more frequent at their Diſputes; For which *Timon* ſays thus of him,

*From Noiſe and all Society remote,*
*Still with himſelf in Diſputation hot;*
*Contemning Fame by loud Contention won,*
*This* Philo *was; that Man of true Renown.*

Moreover *Hecatæus* the *Abderite*, and *Timon* the *Phliaſian* Author of the *Sylli*, were both Hearers of *Pyrrho*; as alſo *Nauſiphanes* the *Teian*, who was likewiſe a Hearer of *Epicurus*. All theſe were *Pyrrhoneans*, ſo call'd from the Name of their Maſter, *Doubters* and *Sceptics*,

as alſo *Ephectics* or *Heſitators*, *Zetetics*, or *Seekers*, from this ſame ſort of Tenent, if it may be ſo call'd, which they held. It was alſo call'd *Zetetic* Philoſophy, as being always buſi'd in ſearch of Truth; and *Skeptic*, becauſe it was always enquiring after, but never found it. *Ephectic*, becauſe after Enquiry made, they ſuſpended their Judgment; and *Aporetic*, becauſe the Profeſſors of this Philoſophy were always in doubt, and never certain of any thing. Laſtly, *Pyrrhonic*, from *Pyrrho*. However *Theodoſius* in his *Sceptic* Chapters aſſerts, that a *Pyrhonean* ought not to be call'd a *Sceptic*: For if the motion of the Mind either way be not to be underſtood, we ſhall never be able to know *Pyrrho*'s meaning; which if we are ignorant of, we cannot be call'd *Pyrrhoneans*: Beſides, that *Pyrrho* was never the firſt Inventor of *Scepticiſm*; nor has he any Precept for the Foundation of his Doctrine. A *Pyrrhonean* therefore may be ſaid to be like the *Sceptic*; of which Sect *Homer* was the Founder, as ſome ſay, becauſe he ſpeaks of the ſame things variouſly in ſeveral places, but determines nothing definitely of any thing. Moreover the Sayings of the Seven Wiſe Men, ſeem to be *Sceptic*, as *Nothing to Exceſs*

*Exceſs. Miſchief attends Suretiſhip.* By which it is certainly confirm'd, that Miſchief follows the heels of him that becomes bound for another. Nay, it appears, that *Archilochus* and *Euripides* were in ſome meaſure *Sceptics*; *Archilochus*, by the following Lines,

*Believe me*, Glaucus, *Great* Leptinous *Son*,
*Such as the Day encircling* Jove's *bright Throne*,
*Such is the Mind, the Lamp of Human Wit*,
*For from that Day this Lamp receives its Light.*

And *Euripides*, where he ſays,

*Oh* Jupiter, *why do Men vainly boaſt*,
*Poor wretched Animals, that they are Wiſe?*
*For we on thee depend, to Reaſon loſt*,
*And as thy Pleaſure is, we fall or riſe.*

And it may be ſaid, that *Xenophanes*, and *Zeno* of *Elea*, together with *Democritus*, were *Sceptics*; for, ſays *Zenophanes*

*To know the Truth, in vain we under-*
*take,*
*Nor lives the Man who ſhall that great*
*Diſcovery make.*

*Zeno* alſo denies Motion, where he aſſerts, that the thing mov'd, is neither in the place where it is mov'd, nor in the Place where it is not. *Democritus* alſo we find excluding Qualities, where he ſays, *By Cuſtom Hot, by Cuſtom Cold.* Sometimes he aſcribes the Cauſes of things to *Atoms* and *Vacuum*; ſometimes he ſays, *We know nothing of the Cauſes; for Truth lies in deep Concealment.* Plato alſo yields the knowledge of the Truth, to the Gods, and the Children of the Gods, hunting only after the Probable Reaſon. And *Euripides* farther ſays,

*Who knows, whither that thing we dying*
*call,*
*May not be Living term'd, and what*
*we all*
*Call Dying, may not Life be rather*
*thought?*
*So vainly is the Truth by Mortals ſought.*

Even *Empedocles* in like manner, *Since they can neither be expreſs'd by Man, nor heard,*

*heard, nor conceived in the Mind.* And a little before, *Men are only to be perſwaded to that which approaches neareſt to their Fancies and particular Opinions. Heraclitus* alſo further adds, *Let us not raſhly conclude concerning the greateſt Things. Hippocrates* alſo expreſſes himſelf dubiouſly, *and after the manner of Men.* And before him, *Homer:*

*Moſt voluble the Tongues of Mortals are,*
*And many Fables utter——*

And again,

*For from the Lips of Men ſo talkative*
*Words in abundance flow——*

And again,

*Speak ne're ſo much of great or little weight,*
*Thou ſhalt receive a ready Anſwer ſtreight,*

Intimating thereby the equal Force and Oppoſition of Words and Arguments in Diſcourſe.

Thus the *Scepticks* ſtill overturn'd the Tenents of all Sects, but aſſerted nothing Dogmatically themſelves. Nay, they

produc'd the Opinions of others, and ſifted them in their Diſputations, but concluded nothing; not ſo much as that they would not conclude any thing: For they ſuppreſs'd their *determining any thing*, by ſaying, *we determine nothing*; alledging, that the one was as uncertain to them as the other; (and yet in truth, they did determine ſomething, in concluding that they *determin'd nothing*;) however, ſay they, *we propoſe the Sentences of others, to ſhew our own Infirmity*: As if it were poſſible to comprehend what they mean by intimating this. So that by this Saying, *We determine nothing*, they manifeſt that they have no propenſity either one way or other. In like manner by that Saying, *Nothing more then another*; and by that other, *There is no Reaſon which has not a Reaſon contrary to it*, they ſignify the ſame thing. Now, *nothing more then another*, is ſpoken poſitively, as of ſuch things as theſe, *A Pyrate is no more wicked then a Lyar*. But by the *Scepticks*, it is not ſpoken Poſitively but Negatively; *There was never a* Scylla, *any more then a Chymera*; which *more* is ſometimes pronounc'd by way of Compariſon; as when we ſay, *nothing more ſweet then Honey or a Grape*. Sometimes poſitively and Negatively, *Vertue*

*does*

*does more good then harm*; by which we ſignifie that Vertue does Good, but no Harm. But the *Sceptics* deny that Saying, *Nothing more then another*: As for Example, Providence is no more than it is not; ſo that *Nothing more then another, is no more then it is not.* Therefore as *Timon* has it in his *Pytho*, that Expreſſion implies a *defining nothing*, but a being ſtill in doubt. And that other, that every Reaſon has its Contradiction, hinders a Man from giving his Aſſent to any thing.

Now if there be a diſagreement and difference between things, though the Words be of equal force, ignorance of the Truth muſt of neceſſity follow; and yet there is a Reaſon which oppoſes this Reaſon it ſelf; which after it has confounded the other Reaſons, is tripp'd up, and confounded by it ſelf. Like Purging Remedies, which after they have carry'd off the Peccant Matter, are them ſelves by the force of Nature, expell'd and quite evacuated.

Otherwiſe, like the *Dogmatics*, they muſt affirm that they do not only take away Reaſon, but ſtrengthen and confirm it; who therefore only make uſe of Reaſons. For it were impoſſible but that Reaſon muſt be taken away by

Reaſon, according as we uſually ſay, *that there is no place*, and yet we muſt ſtill be forc'd to ſpeak the word *Place*; though not Dogmatically, but by way of Demonſtration. And then again, to aſſert, that *nothing comes to paſs by Neceſſity*, and yet make uſe of the Word *Neceſſity*. They alſo made uſe of ſuch a manner of Expreſſion, *That things are not ſuch as they appear by Nature, only they appear to be ſo.* And they ſay beſides, that they do not enquire after what they underſtand (for what they underſtand is apparent) but after what is imparted to their Senſes.

*Pyrrhoniſm* therefore is a certain remembrance of things appearing, or underſtood after a manner, according to which all things are compar'd with all things; and being compar'd, are found to be very troubleſom and uſeleſs; as *Aineſimus* ſays in his Deſcription of *Pyrrhoniſm*.

As for the Oppoſitions or Antitheſes's in Speculation, after they have in the firſt place, ſhewn by what means they perſwade things, by the ſame ways they ſuppreſs all Belief concerning 'em. Now they perſwade us to thoſe things which appear always after the ſame manner to the Senſes, or to ſuch as never, or very rarely

rarely fall out otherwiſe; to ſuch things as are cuſtomary; to ſuch things as are ordain'd by the Law; to things delightful or wonderful. On the other ſide, they endeavour to keep the Ballance of Perſwaſion equal between theſe perſwaſive Reaſons and their Contraries.

But the Doubts which they ſtarted, according to the Agreements of things appearing or underſtood, were after Ten Manners, according to which the different Subjects appear. The firſt of theſe Ten Manners proceeds from the different Diſpoſitions and Sentiments of Men concerning the Creatures, as to Pleaſure, Pain, Miſchief or Profit. Whence it is collected, that they have not the ſame Fancies of the ſame things, and therefore that Doubt and Uncertainty muſt needs be the Conſequence of this Contention. For of the Creatures, ſome are generated without Coition; ſuch are thoſe Creatures that are generated in the Fire, the *Arabian* Phœnix, and Worms that breed in the Body. Some by Copulation, as Men and other Creatures; and all theſe conſiſt of great variety of Mixtures. And therefore Hawks are moſt quick ſighted; Dogs have the moſt exquiſite Scent. Therefore 'tis moſt conſentaneous to Reaſon,

Reaſon, that our Fancies ſhould differ according to the variety of Objects that preſent themſelves to the Eyes. Thus a Goat will eat green Boughs and Leaves which are bitter to Human Taſte; and Hemlock nouriſhes a Quail, which is poyſon to a Man; and Swine will eat Human Excrement, which a Horſe will not touch.

The Second way is deduc'd from the Natures of Men, according to their ſeveral Nations and Temperaments. Thus *Demophon* who was *Alexander*'s Gentleman Sewer, was hot in the Shade, and cold in the Sun. And *Andro* of *Argos*, as *Ariſtotle* relates, travell'd through the Aduſt Deſerts of *Lybia* without Drinking. Thus one Man applies himſelf to Phyſick, another to Husbandry, another to Merchandizing; and the ſame things that are baneful to ſome, are uſeful to others; which cauſes reſtraint of our Aſſent.

The Third way is drawn ftom the Difference of the Senſitive Pores: Thus an Apple that looks pale, ſhall be ſweet to the Taſte, and fragrant to the Smell. The ſame form alſo ſhall be varied by the variety of Glaſſes; whence it appears, that what appears in one Glaſs, is no truer then what appears in another.

The

The Fourth is taken from the common Mutability of the Affections of this Life; as Health, Sickneſs, Sleep, Watchfulneſs, Joy, Sorrow, Youth, Old Age, Courage, Fear, Want, Fulneſs, Friendſhip, Hatred, Heat and Cold; from the exhaling or contraction of the Pores. Various alſo are thoſe things that happen from certain Diſpoſitions of the Mind. Thus Madmen are in a preternatural Diſorder; yet wherein are they more out of order then we? ſeeing that when we both gaze upon the Sun, we think it ſtands ſtill as well as they. *Theo*, the *Tithorean*, a Stoic, walk'd in his Sleep; and the Servant of *Pericles* in the ſame Condition, upon the Top of the Tiles.

A Fifth is taken from Education, Laws, Cuſtoms, Fabulous Perſwaſions, Artificial Contracts, and Dogmatical Opinions. Under this Head are comprehended all Diſputes about Honeſt and Diſhoneſt, Truth and Falſhood, Good and Bad, concerning the Gods, of Generation and Corruption; and the ſeveral Phœnomena's concerning theſe things. That which ſome believe Juſt, others think unjuſt; whom others think Good, others believe to be Bad. The *Perſians* deem it not unlawful to copulate with

with their Sisters; the *Greeks* look upon it as a Hainous Crime. The *Messagetæ* (as *Eudoxus* relates in his First Book, entitul'd *Periodus*) make use of their Wives in common; the *Greeks* abominate the Custom. The *Cilicians* delight in Robbing and Thievery, but not the *Grecians*. Some think one thing, others another of the Gods; some acknowledge, others deny their Providence. The *Egyptians* Embalm and Bury their Dead, the *Romans* burn 'em: The *Paones* throw their Dead into Lakes. From whence a Hesitation which is the Truth.

The Sixth proceeds from Mixture and Participation, which is the reason that nothing appears pure and Simple of it self, but is subject to the Alterations of Air, Light, Moisture, Solid, Hot, Cold, Motion, Exhalation, and other Virtual Qualities. Thus Purple appears a different Colour by the Light of the Sun, from what it shews by Moon-light or Candle-light: Our own Colour varies from what it is in the North, or the Southern parts of the World; for that the Sun rising after another manner, and not the same at Noon, the same Body appears of one colour in an Adust Air, and of another in an Air that's Cold and Bleak. A Body also surrounded with Water,

Water, is Light, but ſurrounded with Air, Heavy: Whither it be, that being Heavy, it is made Light by the Water; or being Light, it is made heavy by the Air. For we are as ignorant of what is contained in ſeveral things, as what Oyls are mixt in Oyntments.

The Seventh is drawn from the variety of Subſtances, their Poſitions, their Places, and what thoſe Places contain. According to this Manner, thoſe things which appear to be great, are little; that which is Four Square, ſeems to be round; thoſe things which are ſmooth and plain, appear with Gibboſities; thoſe things which are ſtreight, appear Crooked and Broken; thoſe things which are Pale, ſeem of another Colour. Thus the Sun by reaſon of its great diſtance, looks like a ſmall Body; and vaſt Mountains at a vaſt diſtance, look like little Loaves, and ſmooth; but near at hand, Monſtrous and Craggy. The Sun appears in one form when it riſes; of another form at high Noon; and the ſame Body in a Wood, varies from what it ſeems to be in open and plain Ground; and a Statue varies according to its Poſition, like the Neck of a Dove, as it turns this or that way, to the ſtronger Light. Nor are we able to judge of theſe things in our

our abſence from the Places and Poſitions, and therefore we are ignorant of the Nature of 'em.

The Eighth is deriv'd from the Quality of things; their Heat or Cold, Swiftneſs or Slowneſs, or the Variety of their Colours. Thus Wine moderately taken, Corroborates; immoderately drank, Enervates the Body. The ſame is to be ſaid of Nouriſhment, and the like.

The Ninth refers to Continuance, Novelty, or Caſualty. Thus Earthquakes, where they frequently happen, cauſe nothing of Admiration; nor do we wonder at the Sun which is ſeen every Day.

The Ninth is by *Favorinus* made the Eighth; but *Sextus Empiricus* and *Æneſemus*, the Tenth. *Sextus* alſo makes the Tenth to be the Eighth, and *Favorinus* the Ninth.

But the Tenth refers to the comparing of things one with another; as Light with Heavy, Strong and Weak, Great and Small, Higher and Lower. Thus the Right Side, is not the Right Side naturally, but as it is conſider'd in reference to another Scituation; which being chang'd, it is no longer the Right Side. Thus Father and Son are conſi-

der'd

der'd as * πρός τι, Day, as it relates to the Son; and all things as they relate to the Underſtanding: And therefore thoſe things which are ſaid to be πρός τι, are unknown in reference to themſelves. And theſe are the Ten Foundations of *Pyrrhoniſm.*

But *Agrippa* has added Five more to theſe; one ariſing from Diſagreement; the next from the Progreſs from one Queſtion to another, *in Infinitum*; a Third from things conſidered, πρός τι; a Fourth from Suppoſition; and the laſt from the mutual Connexion of one Reaſon with another. That which is taken from Diſſonances, comprehends all Queſtions that have been debated time out of Mind among the Philoſophers, with extraordinary Contention and Trouble. But that which proceeds *in Infinitum*, will not ſuffer the Queſtion ſought for, to be confirm'd, becauſe one thing receives its Proof from another, and ſo they run on *ad Infinitum.* But the manner, call'd πρός τι, will admit nothing to be perceiv'd of it ſelf, but with another; for which Reaſon they are unknown.

But

* *This Word ſignifies, that there is not any thing which conſiſts of it ſelf, or that has its proper Nature and Vertue, but that all things are referr'd to ſomething, and appear ſuch as their Species is while they are ſeen, and as they are created in our Senſes, whether they arrive, not in themſelves from whence they iſſu'd forth. Thus* Gellius *expounds the Word.*

But the manner founded upon Suppoſition, is when certain People believe there are certain Principles that ought to be taken for granted, and not to be queſtion'd; which is impertinent; for a Man may ſuppoſe quite the Contrary. But the manner that proceeds from the mutual connexion of one Reaſon with another, conſiſts in this, when that which ought to be the confirmation of the Thing ſought for, has need of a Proof that is fetch'd from the Queſtion; as if any one ſhould aſſert there are Pores, becauſe there are Evaporations; he takes it for granted that there are Evaporations, to confirm that there are Pores.

Now theſe People took away all Demonſtration, and Inſtrument of Judgment, all manner of Signs and Cauſes, all Motion, and poſſibility of Inſtruction in Arts and Sciences, all Generation, and deny'd that there was any thing Good or Evil by Nature: For ſay they, all Demonſtration either proceeds from the things demonſtrated, or from things that are not to be demonſtrated: If from things that are demonſtrated, they will alſo want ſome Demonſtration, and ſo *in Infinitum.* If from things that are not demonſtrated, if either all, or ſome, or but one only diſagree, the whole wants Demon-

Demonſtration. If, ſay they, there be ſome things that ſeem to want no Demonſtration, their Opinion is to be admir'd, if they do not underſtand that this very thing which they believe in the firſt place, wants Demonſtration. For we are not to aſſert that there are Four Elements, becauſe there are Four Elements. Beſides, if particular Demonſtration be deny'd, the general Demonſtration muſt of neceſſity be taken away. Now that we may know there is Demonſtration, 'tis requiſite we ſhould have Judgment; and that we may know there is Judgment, we have need of Demonſtration. So that if neither be to be apprehended, when they are referr'd one to another, how ſhall things that are obſcure, be made manifeſt, when the Demonſtration is unknown? For the Queſtion is not whether ſuch things appear, but whether they are ſuch as in their Subſtance they ſeem to be. Therefore they ſaid the *Dogmaticks* were Fools; for then Men might argue after the ſame manner about Impoſſibles. But as for thoſe that believe that we muſt not judge of Truth by Reaſons drawn from Circumſtances, nor affirm any thing from that which ſeems to be according to Nature, ſuch People, they ſaid, limited the

meaſure of all things in themſelves, never minding, that whatever appears, is manifeſt by its proper affection, and by the Antiperiſtaſis of True and Falſe. Therefore either all things are True, or all things are Falſe; but if ſome things are True, how ſhall we diſcern 'em to be ſo? Not Senſible things by the Senſes, ſince all things appear equally ſubject to the Senſe: Nor are Intelligible things to be diſcern'd by the Underſtanding, for the ſame Reaſon. Now theſe Two ways of diſcerning being exploded, there are no other ways of judging beſides theſe: He that will make out any Aſſertion in reference to any thing, either Senſible or Intelligible, muſt in the firſt place produce all the Opinions concerning it; for ſome have aſſerted the thing, others have deny'd it. Now the thing muſt be judg'd either by the Senſe, or by the Underſtanding; but there is a Conteſt about both. Therefore 'tis impoſſible to judge of Opinions touching things Senſitive or Intelligible. If then by reaſon of the Contention in the Underſtanding, we muſt renounce the Meaſure by which every thing is regulated, we muſt believe that all things are equally doubtful. Moreover, ſay they, a Man puts the Queſtion to us, whither that which appears, be

be to be believ'd or not? To which we anſwer, that if the thing ſeems credible to any, the ſame Perſon ſhall have no Reaſon to contradict him, to whom the contrary appears. For as he may be probably in the right, who affirms the thing to be perſpicuous, ſo may be his Adverſary, who affirms the contrary. If the thing be not Credible, neither ſhall he be believ'd, who affirms it to be clear and manifeſt. For the ſame thing does not convince all Men, nor are they who are convinc'd, always conſtant to their Opinion. For there are many things that give a Being to perſwaſion; that is to ſay, things that influence the Underſtanding from without, the Authority of him that ſpeaks, the pains which he takes to ſollicit, his aptneſs and fitneſs to Expound, the ſweetneſs of Delivery, Cuſtom or the Affection of the Hearer.

Now they exterminate Judgment by this way of arguing; either Judgment is to be judg'd, or not to be judg'd; if it be not to be judg'd, it remains improbable, and ſtrays both from Truth and Falſhood: If it be to be judg'd, it ſhall be one of thoſe things that are judg'd by parts. So that 'tis the ſame thing to judge, and to be judg'd, and the Judg-

ment which has adjudg'd the thing, ſhall be judg'd by another, and that by another, and ſo *ad infinitum*. Beſides, that the Judgment given, does not agree; while ſome Men ſay the Senſes, others that Reaſon, and ſome that Apprehenſive Imagination are Judges. And Man diſagrees both with himſelf and with other Men, as is manifeſt from their different Laws and Cuſtoms. Now the Senſes are fallacious, and Reaſon differs; and Apprehenſive Imagination is judg'd by the Underſtanding, and the Underſtanding is ſubject to various motions. Therefore Judgment is an unknown thing, and conſequently Truth.

They alſo deny that there is any Mark or Sign. For every Sign, ſay they, is either Senſible or Intelligible: But it is not ſenſible, ſeeing Senſible is common, but the Sign is peculiar. Senſible, according to the difference of various Species; the Sign of things πρός τι, or relating one to another. It is not Intelligible; for if Intelligible, it would be the Manifeſt thing of a Manifeſt thing, or the Occult of an Occult; or the Occult of a Manifeſt thing, or the Manifeſt of an Occult thing. But it is none of theſe, therefore it is no Sign. It is not the Manifeſt thing of a Manifeſt thing, for

a Manifeſt thing needs no Sign. It is not the Occult of an Occult thing, for that nothing can diſcover a thing which is hidden it ſelf. Nor can it be the Occult of a Manifeſt thing, becauſe the one cannot declare the other being hidden, nor the other be declar'd being diſcover'd. Nor is it the manifeſt thing of an Occult thing, becauſe the Sign being of things πρός τι, ought to be apprehended by the thing of which it is a Sign; but this is not ſo to be apprehended. Whence it follows, that nothing uncertain can be apprehended; ſince all obſcure and uncertain things are ſaid to be apprehended by Signs.

They aboliſh the Cauſe in this manner: The Cauſe, is of things that have relation to others; as the Cauſes have relation to the Effect. Now that which refers to another, is only conſider'd in the Mind, but has no real being; therefore the Cauſe being only conſider'd in the Mind, as relating to its effect, has no exiſtence. Seeing that if it be a Cauſe, it ought to have the thing of which it is the Cauſe; otherwiſe it is not the Cauſe: As a Father when there is no ſuch thing as a Son, cannot be ſaid to be a Father, ſo is it with the Cauſe. For there is neither Generation nor Cor-

ruption, nor any thing elſe preſent with that which is ſaid to be the Cauſe; therefore it is no Cauſe. For if it were a Cauſe, it would be a Body, or Incorporeal, or the Incorporeal of an Incorporeal: But it is neither of theſe, therefore it is no Cauſe. A Body is not the Cauſe of a Body, ſeeing that both have the ſame Nature; for if the one be the Cauſe of that which follows, becauſe it is a Body, the other ſhall be the Cauſe of that which preceded for the ſame Reaſon. Again, if both be Cauſes in common, there ſhall be no *Patient*. Moreover, Incorporeal cannot be the Cauſe of Incorporeal, becauſe that nothing Incorporeal produces a Body. Nor can a Body be the Cauſe of Incorporeal, that which is begot, not being made out of any Matter ſubject to the Action of the Body: Therefore it is not the Cauſe. Whence it is to be inferr'd, that the Principles of things have no ſubſiſtence: For there ought to be that which acts and makes, and that which is made.

Nor is there any Motion: For that which is mov'd, is mov'd either in the place where it is, or in the place where it is not; but it is not mov'd in the place where it is; nor can it be mov'd in the

place

place where it is not; therefore there is no Motion.

They deſtroy the Act of Learning in this manner: If any thing be taught, ſay they, that which is, is taught by Being, and that which is not, by not Being. But that which is, is not taught by Being, ſeeing the Nature of all things that are, is open and known to all: Nor that which is not, by not Being; for that nothing happens to that which is not. So that nothing is to be taught.

Nor is there are any Generation: For, ſay they, that which is, is not Generated, becauſe it is already; nor that which is not, becauſe it never was. For how ſhould that that never was, and is not, ever happen to be Generated?

They ſay that there is neither Good nor Evil by Nature: For if there were either Good or Evil by Nature, the ſame ought to be Good or Evil to all Men; as Snow is cold to all Men. But there is no Good or Evil which is commonly ſo reputed by all Men; therefore there is no Good or Evil by nature: For either what is ſo eſteem'd by every Body, ought to be call'd good, or quite the contrary. Now all People do not

think the ſame thing to be Good; as Pleaſure is by *Epicurus* ſaid to be Good, but is accounted Evil by *Antiſthenes*. That therefore would happen, which cannot be, that the ſame thing ſhould be Good and Evil. If then we cannot call that Good, which is ſo eſteem'd by ſome one Man, it behoves us to diſtinguiſh between Opinions which are Good, and which are Bad, which it is impoſſible to do, while there is an equal ſtrength of Argument on both ſides. Therefore we know not what is Good or Evil by Nature.

By the Monuments which they have left behind, we may ſee how they proceeded to their Concluſions againſt the *Dogmatics*. For *Pyrrho* himſelf left no Writings behind him; only his Diſciples and Familiar Friends, *Timon*, *Æneſimus*, *Numenius*, *Nauſiphanes*, and ſome others, wrote ſeveral things, againſt whom the *Dogmatics* cry out and ſay, that they apprehend and determine poſitively of all things, while they pretend to know nothing: For by Confuting and Contradicting, they would ſeem to apprehend all things, while they ſet up Opinions of their own, and endeavour to maintain 'em. For it is not enough to ſay that they Determine nothing,

nothing, and that there is no Opinion but may be Contradicted, in regard they both Affirm and positively Determine those things. To which they answer, That as to those things which they suffer as Men, they acknowledge and submit: For we know it is Day, that we Live, and many other things that appear in this Life; but as to those things which the *Dogmatics* endeavour to establish by reason, affirming that they understand 'em, we cannot assent to 'em, as being things obscure and uncertain. We acknowledge the Passions only. We acknowledge that we See, and that we Understand, but how we See, or how we Understand, we are altogether ignorant. We say by way of Discourse, that this is white, but we do not understand whither it be really so or no. As to that Saying, *I determine nothing*, and the like, we do not speak it as a Definitive Sentence. For this is not like to what they assert; as for Example, that the Earth is round; for that's uncertain: But ours are a kind of Concessions. Therefore when we say, *We determine nothing*, neither do we utter that Definitively.

Then

Then again the *Dogmatics* cry, that we overthrow Life, becauſe we doubt of thoſe things of which Life conſiſts. But we ſay they do us wrong; for we do not deny that we ſee, but we ſay we are ignorant how we ſee. Thus we aſſert that which appears, but deny that it is ſuch as it appears to be; and ſo we feel that the Fire burns, but we are not ſo raſh to aſſert it has a Burning Quality. We alſo ſee that ſuch a one moves, and that he periſhes, but how this comes to paſs, we know not. Therefore, ſay they, we only gainſay thoſe Obſcurities which accompany manifeſt Appearances. Thus when we ſay that a Statue has Knobs and Riſings, we explain what appears. But when we ſay it has no Knobs nor Riſings, we do not ſpeak of what we ſee, but of another thing. Wherefore *Timon* in his *Pitho* ſays, that he never contradicted Cuſtom: And in his *Idalmi*,

*Appearances where e're they be,*
*Are ſtill Appearances to me.*

And again, in his Book of Senſes, *I do not aver that this is Sweet, but I grant what it ſeems to be.* *Æneſidemus* alſo,

alſo, in his Firſt Book of *Pyrrhonian* Arguments, *Pyrrho*, ſays he, *affirms nothing Dogmatically, on purpoſe to contradict, but ſtill goes according to Appearances.* He ſays the ſame thing in his Treatiſe againſt Philoſophy, and his Book of Enquiry. But *Zouxis*, *Æneſidemus*'s Familiar Friend, in his Book of double Reaſons, as alſo *Antiochus* of *Laodicea*, and *Apelles* in his *Agrippa*, affirm only thoſe things that are ſeen as we ſee 'em. Therefore outward Appearances is the *Sceptics* Judge, as *Æneſidemus* obſerves; and of the ſame Opinion was *Epicurus*. But *Democritus* affirms, that he knew nothing of theſe things that appear; and moreover that ſome of thoſe things were not in Being.

Againſt this Judgment upon Appearances, the *Dogmatics* urge, that then it may ſo fall out, that the *Sceptics* may have a double Imagination of the ſame thing, as when at a diſtance, a Round appears Square, and a Square Round; and then if they prefer neither, they will be never the better: But they adhere to the one or the other, they deprive the Appearances of their Equal Efficacy upon the Judgment. To which the *Sceptics* anſwer, that when different Fancies

Fancies happen, we ſay that both appear, and therefore we allow them to be the Appearances of what ſeem to be.

Moreover the *Sceptics* aver, that Reſerv'dneſs in giving their Aſſent to things, is the end of their Doctrine; which Reſerv'dneſs is attended by Tranquillity of Mind, as the Shadow follows the Body; as *Timon* and *Æneſidemus* both aſſert. Neither is there any trouble in chooſing or refuſing thoſe things which are in the power of Deliberation of Human Prudence to chooſe or refuſe. But we cannot avoid thoſe things which Neceſſity impoſes upon us, as Eating, Drinking, Grieving, or the like; nor can they be ſubverted by Reaſon. And whereas the *Dogmatics* put the Queſtion how a *Sceptic* can live without avoiding, ſhould he be commanded, to kill his Father; the *Sceptics* return 'em this Anſwer, that they only ſeek to Live, and be exempt from the Curious Queſtions of the *Dogmatics*, not from things that are to be obſerv'd in the Conduct of Life, and in Civil Society: So that we chooſe or ſhun, according to Cuſtom, and go according to the Laws.

Others

Others will have a Quiet State of Mind to be the *Sceptic*'s End; and ſome will have it to be Mildneſs, or Tameneſs of Diſpoſition.

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THE

# THE LIFE OF *TIMON.*

*Translated from the* Greek, *by* S. White, *M. D.*

*Apollonides* the *Nicæan*, who liv'd in the Age preceding ours, in his First Book of his Commentaries upon the *Sylli*, which he dedicates to *Tiberius Cæsar*, assures us, that *Timarchus* was the Father of *Timon*, and that he was a *Phliasian* by Birth. In his Youth he was a Dancer upon the Public Theaters; but afterwards not liking that way of living,

living, he went to *Megara*; and after he had liv'd with *Stilpo* for ſome time, return'd Home again and Marri'd. Then away he went to *Elis*, together with his Wife to *Pyrrho*, where he liv'd till he had ſeveral Children, of which the Eldeſt was call'd *Xanthus*, whom he taught Phyſic, and left his Heir. As for *Timon*, he was noted for his Eloquence, as *Sotion* witneſſes in his Eleventh Book; but being pinch'd by Neceſſity, and hardly able to get his Bread at *Elis*, away he went to the *Helleſpont* and *Propontis*, and profeſſing Sophiſtry and Rhetoric at *Chalcedon*, he won Applauſe and Reputation. However he would not fix there, but departing from *Athens*, he there ſpent the remainder of his Days, only that he made a ſhort Excurſion to *Thebes*. He was alſo well known to King *Antigonus*, and *Ptolomy Philadelphus*; by both which Princes he was highly careſſed, as he teſtifies himſelf in his *Iambics*. By the report of *Antigonuus* the *Caryſtian*, he was a good Companion, and lov'd Drinking; but not caring for the Philoſophers, wrote many things that diſpleas'd 'em. For he wrote Poems, Verſes, Satyrs, Thirty Comedies, and Sixty Satyrs, his *Sylli* alſo, and his *Cinoedi*.

And

And indeed we meet with many of his Works which are Extant, and amount to above Twenty Thouſand Verſes, as *Antigonus* the *Caryſtian* who writes his Life, aſſures us. There are Three Books entitul'd *Sylli*, wherein as a *Sceptic*, he moſt terribly laſhes and inveighs againſt all the *Dogmatics*. The firſt of theſe is plain and perſpicuous like a Relation: The Second and Third are written by way of Dialogue between himſelf, putting the Queſtion, and *Xenophanes* the *Colophonion* Anſwering. In the Second, he handles the more ancient Philoſophers; in the Third, the more Modern. For which Reaſon ſome gave it the Title of an Epilogue. His Firſt alſo is upon the ſame Subjects, only there he ſpake altogether in his own Perſon, and it begins thus

*Come hither all you curſed Sophiſters,*
*A plaguy Race, that all the World ranverſe.*

He died very near Ninety Years of Age, as *Antigonus* and *Sotion*, in his Eleventh Book Both teſtifie. I have heard ſay, that he was blind of one Eye, and that he himſelf was wont to call himſelf *Cyclops*.

There

There was alſo another *Timon*, Sirnam'd the *Man-hater*; but this *Timon* the Philoſopher, was a great Lover of Gardens, and one that liv'd privately, never caring to meddle with any Bodies Concerns but his own, as *Antigonus* the *Caryſtian* obſerves. 'Tis alſo reported, that *Hieronymus* the *Peripatetic* ſaid of him, *that as the* Scythian *ſhoot their Arrows flying, as well as purſuing, ſo among the Philoſophers, ſome get Scholars hunting after 'em, others avoiding 'em, as* Timon *did.* He was acute in his Underſtanding, and ſharp in his Jeers and Gibes. He was a lover of Learning, and excellent at compoſing Fables and Plots for the Dramatic Poets: And he lov'd to aſſociate *Alexander* and *Homer* into the Arguments of his Tragedies, being both his Intimate Friends, the one the Son of *Myro*, the other a Grammarian. When the Dogs bark'd, or the Maid-Servants ſcolded, he was never diſturb'd at their noiſe, ſtudying nothing ſo much as to live quietly, and at eaſe. 'Tis reported of him, that when *Aratus* ask'd him how he might get *Homer*'s Poems well corrected, he made anſwer, *If he could light upon any of the Ancient Copies, and not thoſe that were lately Corrected.* This he ſpoke to *Aratus*, as pretending

himſelf to be one of the Correctors of *Homer*. He was ſo careleſs of his own Poems, that they lay up and down in Holes half eaten by the Mice. So that one day, when he was reading one of his Compoſitions to *Zopyrus* the Rhetorician, as he was turning over the Leaves, he skipp'd over ſeveral Pages that had been either eaten or torn out, and ſtill read on, without ever minding the Incoherence of the Senſe; as one that never did any thing ſeriouſly, but always one thing, as if he had been doing ſomething elſe at the ſame time. He was ſo Laxative, that he would riſe to eaſe himſelf in the midſt of his Dinner. 'Tis ſaid of him, that ſeeing *Arceſilaus* ſtalking in the midſt of a Company of Knaviſh *Sycophants*, he cry'd to him, *What buſineſs haſt thou here among us that are Free-men.* He was wont to ſay of thoſe that made the Senſes equal Judges of Things, with the Teſtimony of Reaſon, Like to Like, the *Curlieu* and the *God-wit*. He was alſo much given to joking; and therefore to one that was always wondring at every thing, *Why don't you wonder as well*, ſaid he, *that we being here Three Men together, ſhould have but Four Eyes?* For himſelf and his Scholar *Dioſcorides*, had each of 'em but one Eye.

Eye. Being ask'd by *Arceſilaus* why he left *Thebes*, *To the end, that ſeeing you fluttring Abroad, I might laugh the more heartily.* However, though he derided *Arceſilaus* in his *Sylli*, he prais'd him in his Book entitul'd *Arceſilaus's Suppers.*

He had no Succeſſors, as *Menodotus* affirms; ſo that his Manner of Inſtitution ceas'd, 'till *Ptolomy* the *Cyrenæan* reviv'd it. However as *Hippobatus* and *Sotion* relate, *Dioſcorides* the *Cyprian*, and *Nicholaus* of *Rhodes*, *Euphranor* of *Seleucia*, and *Prailus* from *Troas*, were his Hearers: The laſt of which was ſo obſtinately ſtout, that he ſuffer'd himſelf to be unjuſtly Condemn'd, and put to Death by his Fellow Citizens, as a Traytor, becauſe he ſcorn'd to petition 'em for his Life. *Eubulus* of *Alexandria*, was a Hearer of *Euphranor*, and *Ptolomy* was *Eubulus's* Diſciple; and *Ptolomy's* Hearers were *Sarpedon* and *Heraclides*, whoſe Scholar was *Æneſidemus* the *Gnoſſian*, who wrote Eight Books of *Pyrrhonian* Arguments. His Scholar was *Zeuxipus*, of *Polis*, whoſe Diſciple was *Zeuxis*, ſirnam'd *Goniopus*. He heard *Antiochus*, the *Laodicean* from *Lycus*, whoſe Hearers were *Menodotus* the *Laodicean*, an *Empyric*, and *Theodas* of the ſame place. *Menodotus's* Scholar was *Herodotus* of

*Tarſus*, the Son of *Arieus*. *Sextus Empericus* was *Herodotus*'s Hearer, and he wrote Ten Books of the *Sceptics*, beſides ſeveral other excellent Pieces. Laſtly, *Saturninus*, ſurnam'd *Cythenas*, was the Hearer of *Sextus*, and was alſo an Empiric.

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*Diogenes*

# *Diogenes Laertius*:

OF THE

Lives, Opinions, and Remarkable Sayings

Of the most Famous Ancient

# PHILOSOPHERS.

## The Tenth Book.

THE

# LIFE

OF

# *EPICURUS.*

*Translated from the* Greek, *by* R. Kippax, *M. A.*

*Epicurus*, was the Son of *Neocles* and *Chæreſtrata*, an *Athenian*, born in the City of *Gargettus*, of the Family of the *Philaidæ*, as *Metrodorus* aſſerts in his Treatiſe of Nobility.

lity. Others aſſert, & *Heraclides* among the reſt, in his Epitome of *Sotio*, that when the *Athenians* took Poſſeſſion of *Samos*, he was bred up there, and came to *Athens*, in the Eighteenth Year of his Age; at what time *Xenocrates* taught in the *Academy*, and *Ariſtotle* reſid'd at *Chalcis*. But *Alexander* of *Macedon* being Dead, and the *Athenians* being reduc'd to a low Condition under *Perdiccas*, he betook himſelf to his Father, then at *Colophon*; where after he had ſtay'd ſome time, and got together a good number of Scholars, he return'd again to *Athens*, *Anaxicrates* being *Archon*, and for ſome time profeſs'd Philoſophy with others: After which, apart by himſelf, he ſet up that Sect which was afterwards call'd by his own Name. However he is ſaid to have applied himſelf to Philoſophy at Fourteen Years of Age.

Nevertheleſs *Apollodorus* the *Epicurean*, in his Firſt Book of the Life of *Epicurus*, obſerves that he fell to the Study of Philoſophy, out of a deteſtation of the Sophiſters and Grammarians, becauſe they could not unfold to him the meaning of *Heſiod's* Chaos. Though *Hermippus* ſays, that he was a Teacher of Grammar; but then lighting upon *Democritus's* Books, he fell with a moſt

eager

eager desire to the study of Philosophy. Which gave *Timon* an occasion to say as follows of him,

*The last of the Philosophizing Crew,*
*And the most Impudent from* Samos *came,*
*A thread-bare* Pedant, *yet so petulant too,*
*That nothing could his Petulancy tame.*

At the same time, his Three Brothers, *Neocles*, *Chæredemus* and *Aristobulus*, upon his Perswasions, profess'd Philosophy with him, as *Philodemus* testifies in his Tenth Book of the History of the Philosophers; as does also his Servant, *Mus*, by Name, as *Myronianus* witnesses in his Historical Chapters. But *Diotemus* the Stoic, being an Enemy of his, most terribly bespatter'd him, by publishing Fifty Lascivious Epistles, as written by *Epicurus*, besides ascribing to him several others of the same stamp, pretended to be written to *Chrysippus* by the same Author. *Posidonius* also the *Stoic*, *Nicolaus* and *Sotio*, in his Twelfth of of those Volumes, which are entitl'd *Diocles*'s *Arguments*, for they are Four and Twenty in all, and *Dionysius Halicarnasseus*; all these labour to throw

Dirt upon him likewiſe, by reporting, that he went about with his Mother from Houſe to Houſe among the poor People, to read *Luſtration* Songs, and ſtrowl'd about with his Father at the ſame rate, to teach Children their Letters, for a Peny or Two Pence a time. That one of his Brothers was the *Pandar*, while he lay with the Strumpet *Leontium*. That he challeng'd *Democritus*'s Book of *Atomes*, and *Ariſtippus*'s Treatiſe of Pleaſure to be his own. That he was no Legitimate Citizen, as *Timocrates* ſays, and *Herodotus*, in his Treatiſe of the *Adolecency* of *Epicurus*, and that he moſt ſhamefully flatter'd *Mithra*, *Lyſimachus*'s Steward, in his Epiſtles, calling him *Pæan* and *King*. The ſame Flatteries and Encomiums he us'd to *Idomeneus*, *Herodotus* and *Timocrates*, who explain'd the more abſtruſe Myſteries of his Philoſophy. Writing alſo to *Leoncium*, *Bleſſed* Apollo! *Says he*, *my Dear* Leontikin, *with how much joy beyond Expreſſion, didſt thou fill us when we read thy ſhort Epiſtle*? But when he wrote to *Themiſta* the Wife of *Leon*, *In what a condition ſhall I be, if you come not to me? otherwiſe moſt ready to fly, wherever you and* Themiſta *ſhall ſend for me.* At another time to *Pythocles*, being Beautiful, and

and in his Prime, *I ſtay here in expectation of thy Divine and Lovely Company.* And at another time, writing to *Themiſta*, as *Theodotus* obſerves in his Fourth Book againſt *Epicurus*, he ſeems to exhort her to ſomething that all the World was not to take notice of. He alſo wrote to ſeveral other Courteſans, but chiefly to *Leontium*, with whom *Metrodorus* was in love. And in his Treatiſe of the *End*, he is upbraided to have written thus: *I have nothing which I can imagine Good, if I deprive my ſelf the Pleaſure of Taſts, The Delights of Venereal Sports, thoſe Harmonies that charm the Ear, and the pleaſing Objects of Form and Beauty that bewitch the Sight.* In his Epiſtle alſo to *Pythocles*, he writes; *Avoid, my Fortunate Lads, all ſorts of Arts and Sciences.* *Epictetus* alſo calls him foul-mouth'd Beaſt, and chiefly upbraids him for the Obſcenity of his Tongue. And *Timocrates* alſo the Brother of *Metrodorus*, his Scholar, when he left his School, in his Treatiſes of *Gladneſs*, tells us, that *Epicurus* was wont to vomit 'twice a Day to diſcharge the Surfeits of his Delicious Feeding; and farther declares, that he himſelf could hardly eſcape thoſe Nocturnal Cuſtoms of Philoſophizing, and Myſtical Clubbing. Moreover that *Epi-*

*curus*

*curus* was ignorant of many things that ſerv'd to poliſh Diſcourſe, and much more of what conduc'd to well-living; and that his Body was in ſuch a miſerable condition, that he was not able for many Years to riſe from the Seat in which he was carri'd up and down; and that his Table ſtood him in a *Mina*, (or the value of * Sixteen Ounces of Silver) every day; as he writes himſelf to *Leontium*, in his Epiſtles to the Philoſophers at *Mytelene*. Moreover, that *Metrodorus* and he, kept Company alſo with other Curteſans, as *Marmarion*, *Hedia*, *Erotion*, and *Elikidion*. Others there were, who inſerted into his Thirty Eight Books concerning Nature, many ridiculous things, to render him odious and contemptible. In other Books they make him write ſcurrilouſly of many Men, but more eſpecially of *Nauſiphanes*, in theſe very Words; *But certainly, if ever any Man were troubled with 'em, this Man was always in the pains of Child-bed, till his Chaps were deliver'd of his Sophiſtical vauntings, like ſeveral others of the ſame ſlaviſh Humour as himſelf.* Though *Epicurus* himſelf in his Epiſtles concerning *Nauſiphanes*, is reported to have ſaid thus much of him; *Theſe things made him ſo mad, that he revil'd me, and call'd him-*

* *As others reckon* 2 *l.* 15 *s.*

*himself my Master.* Therefore *Epicurus* in requital call'd him * πρῦμνα, Illiterate, Impoſter, and *Catamite. Plato*, he nick-nam'd the *Golden*, and his Followers, *Dionyſius*'s *Sycophants. Ariſtotle*, he call'd Luxurious Prodigal; and reported of him, that after he had waſted his Paternal Eſtate, he went to the Wars; but not proſpering there, he fell to ſelling of Love Potions and Coſmeticks. *Protagoras* he ſaid was a Porter, and *Democritus*'s Hackney Scribler, and more then that, taught Children their Horn-books in the Street. *Heraclitus* he ſaid was * a Suck-Spicket, and *Democritus* a Judge of Trifles. *Antidorus*, a Fawning Spaniel, and the *Cyreniac* Philoſophers, Enemies of *Greece*. The *Logicians*, he ſaid, were made up of Envy and Malice; and that *Pyrrho* was a Dunce, that had neither Wit nor Breeding.

* *Which ſignifies a Senſeleſs ſort of Sea-fiſh, that when it appears, always betokens Stormy Weather.*

* *Unleſs κυκλὸς may not be rather ſaid to be a Common Diſturber.*

But theſe Backbiters of *Epicurus* were all mad; for there are ſufficient Teſtimonies of this Man's undeniable and his exceeding Candor and Civility toward all Perſons. His Country, that honour'd him with Statues of Braſs. His Friends alſo, ſo vaſtly numerous, that whole Cities were not able to contain 'em. In like manner, the Crowds of his Scholars, that all of 'em ſuffer'd themſelves to be fetter'd

fetter'd in the Chains of his Charming Diſcourſes and Opinions, unleſs it were *Metrodorus* of *Stratonica*, who betook himſelf to *Carneades*, perhaps diſguſted at the Incomparable Goodneſs and Humanity of the Perſon, and his School ſtill upheld by a permanent Succeſſion of Maſters and Scholars, Men of Fame and Vertue, when all the Schools of other Sects were almoſt quite extinct.

His Gratitude to his Parents; his Beneficence to his Brothers; his Clemency and Mildneſs toward his Servants, as is manifeſt from his Laſt Will and Teſtament, and for that ſome of 'em ſtudy'd Philoſophy with him, of which the chiefeſt was his afore-mention'd *Mys*. In a word, his incredible Humanity and Generoſity toward all Men, is ſufficient to convince the World, that he was not a Perſon of that ſcurrilous Nature as his ill Willers were deſirous to make People believe. For as for his inclinations of Piety toward the Gods, and Love for his Country, they were beyond Expreſſion; and out of an Exuberancy of Juſtice and Moderation, he would never take upon him to meddle with the publick Adminiſtration of Government. And though *Greece* at that time labour'd under the ſevere Oppreſſion of moſt terrible

rible times, yet he ſtill continu'd there, ſetting only Two or Three times aſide that he went into *Ionia* to viſit his Friends, who repair'd to him from all Parts, and liv'd with him in a Garden which he purchas'd for Fourſcore * *Mina*'s, as *Apollodorus* teſtifies.

* *Five Hundred Crowns in Gold.*

*Diocles* alſo, in his Third Book, entitl'd *Epidrome Philoſophorum*, tells us, that they dieted very ſparingly and frugally, contenting themſelves with a ſmall meaſure of Wine, and quenching their Thirſt with Water only. As for *Epicurus* himſelf, he never requir'd from his Followers to depoſit their Eſtates in Common, as did *Pythagoras*, whoſe Opinion it was, that all things were to be Common among Friends. For ſaid *Epicurus*, that was more proper to be done among People that miſtruſted one another then among Perſons that were in real amity. He himſelf alſo teſtifies in his Epiſtles, that he contented himſelf with Water and Houſhold Bread: Only, ſays he, *ſend me a little* Cytherian *Cheeſe, that when I have a mind, I may be able to Banquet.* Such was the Man, who taught that Pleaſure was the end of Human Deſire; whom *Athenæus* thus extols in the following Epigram.

*Why,*

*Why, Fooliſh Men, tranſported thus to Arms,*
*While the Inſatiate Luſt of Gain your Fury warms*
*To Blood and Slaughter, and theſe diſmal Toyls,*
*That feed your Avarice with ill-got Spoils?*
*Nature to Wealth has narrow Limits ſet,*
*Content with Water, and a little Wheat;*
*Only Ambition in the midſt of Store,*
*Vainly deſires that idle thing call'd More:*
*And to obtain the World's miſtaken Good,*
*Plows up the Earth, and wades through Seas of Blood.*
*Such Thoughts ne're vex'd great* Epicurus *Soul,*
*He could his Paſſions curb, and Vice controul:*
*So free to him the Muſes, or ſo kind*
*The* Pythian Tripos, *to enrich his Mind.*

And this we ſhall ſee more plainly made out in the Series of this Diſcourſe, as well from his Opinions, as from his Sayings.

Among

Among all the Ancient Philoſophers, he approv'd *Anaxagoras*, in the Firſt place, as *Diocles* teſtifies, though in ſome things he contradicted him; and *Archelaus*, who was *Socrates*'s Maſter. The ſame Author alſo ſays, that he was wont to exerciſe his Scholars, to get his Writings by Heart. *Apolodorus*, likewiſe tells us, in his Chronicles, that he was a Hearer of *Lyſiphanes* and *Paxiphanes*. Nevertheleſs *Epicurus* does not ſay this himſelf, as in his Epiſtle to *Eurydicus*; nor does he ſay there was any ſuch Philoſopher as *Leucippus*, neither he nor *Hermachus*, who by ſome, and by *Apollodorus* the *Epicurean* among the reſt, is ſaid to have been the Maſter of *Democritus*. Though *Demetrius*, the *Magneſian*, affirms *Epicurus* to have been a Hearer of *Xenocrates* alſo. He made uſe of his own familiar way of expreſſing himſelf, which becauſe it was very *Plebeian*, *Ariſtophanes* reproves him for it. But by this means, he was clear, and eaſily underſtood, as in his Book of Rhetoric, there is nothing which he preſſes the Reader to be more mindful of then Perſpicuity. In his Epiſtles alſo, inſtead of χαίρειν and Εὖ πράττειν, he made uſe of εὖ διάγειν, and σπουδαίως ζῆν, inſtead of *All hale, and do well, Live well, and live honeſtly.*

Others

Others, in the Life of *Epicurus* tell us, that he wrote down a Rule from a certain Treatise call'd the *Tripos*, written by *Nausiphanes*, of whom they likewise say he was a Hearer; as also of *Pamphilus* the *Platonic* in *Samos*; and that he began to apply himself to Philosophy at Twelve Years of Age; and that he first presided in his School, when he came to be Two and Thirty. He was born, as *Apollonius* affirms in his Chronicles, in the Third Year of the Hundred and Ninth Olympiad, *Sosigenes* being then *Archon* of *Athens*, upon the Seventh Day of the Month *Gamelion*, or *January*, Seven Years after the Death of *Plato*. Being Two and Thirty Years old, he first set up a School at *Mitylene* and *Lampsacus*, for Five Years together; from whence he remov'd to *Athens*, and dy'd in the Second Year of the Hundred and Twenty Second Olympiad, after he had liv'd Seventy Two Years, *Pytharatus* being *Archon*; at what time *Hermachus* the Son of *Agemarchus*, a *Mitelenæan*, succeeded him in his School. He died of a Stoppage of his Urine, occasion'd by the Stone, after he had lain under the Torment Fourteen Days, as *Hermachus* testifies in his Epistles. *Hermippus* farther adds, that he went into a Brazen Vessel

Veſſel full of Hot Water; and calling at the ſame time for a Draught of Unmix'd Wine, drank it up; and then admoniſhing his Friends to be mindful of his Precepts, expir'd as he was ſpeaking. Which gave us an occaſion to make the following Epigram upon him.

*Bow'd by his pain, when* Epicurus *fell,*
*Remember, Friends, ſaid he, and ſo farewell,*
*Remember the deep Leſſons of my Ripeſt Tears,*
*That have, ſo oft repeated, charm'd your Ears.*
*Then entring Furnace fill'd with luke-warm Water,*
*In hopes to ſtop a while departing Nature,*
*He call'd for Wine unmix'd, and drank it pure;*
*But Death who better underſtood his Cure,*
*In pity to that Man who ill ſo long had lain,*
*Drench'd him in Lethe, till he quite forgot his pain.*

Thus liv'd this Great Man, and thus he dy'd. He made his Will in the Form as follows,

I *Bequeath whatever belongs to me, to* Amynomachus, *the Son of* Philocrates, *of the Town of* Bate, *and to* Timocrates, *the Son of* Demetrius, *of* Potamos,

mos, *in the Tribe of* Leontis, *according to the Donation made to each, and remaining in the Temple of the Mother of the Gods, upon condition that they ſhall grant the Poſſeſſion of the Garden, with the Appurtenances, to be enjoy'd by* Hermachus *the* Mitylenæan *for Life, and thoſe that ſhall ſtudy Philoſophy with him, and to thoſe whom* Hermachus *ſhall leave his Succeſſors in Philoſophy. And I alſo ordain and conſtitute, that the Philoſophers who ſhall call themſelves by my Name, together with* Amynomachus *and* Timocrates, *ſhall do all that lies in their power to keep poſſeſſion of the ſaid Garden, and preſerve the ſaid School in Repair. And I farther Ordain, that their Heirs, by the beſt and ſecureſt means they can, ſhall alſo preſerve the ſaid Garden, and the Poſſeſſion thereof, to thoſe that my Followers ſhall appoint for ſucceſſive Teachers in the ſaid School. As for the Houſe in* Melite, Amynomachus *and* Timocrates *ſhall give it to* Hermachus *to live in together, with ſuch others as ſhall be deſirous to ſtudy with him, ſo long as* Hermachus *lives. As for the Revenues of the Bequeſts given to* Amynomachus *and* Timocrates, *let them as equally as may be, be divided by them, together with* Hermachus *my Overſeer, firſt for the* Parentalia, *or Sacrifices to the* Manes

Manes *of my Father, Mother, and Brothers; then, for the ſolemnizing the Day of our Nativity, according to cuſtom, annually upon the firſt Tenth day of* January. *Another ſhare to keep up the uſual meeting and ſociety of thoſe that ſtudi'd* Philoſophy *with us, which was appointed to be upon the Twentieth Day of every Month, to preſerve the Memory of* Metrodorus *and my ſelf. Let the Day of the Nativity of my Brothers be alſo obſerv'd, upon the uſual Day of the Month of* January, *as I was wont to do. Let 'em take care alſo of the Birth-day of* Polyænus, *in* July. *Let* Amynomachus *and* Timocrates, *take into their farther Care,* Epicurus, *the Son of* Metrodorus, *and the Son of* Polyænus, *both ſtudying Philoſophy, and living with* Hermachus. *In like manner, let 'em take care of the Daughter of* Metrodorus, *and when ſhe comes to be ripe for Marriage, let 'em endow her well, to be diſpoſs'd of by* Hermachus *to ſuch a Perſon as he ſhall approve among his Scholars, provided ſhe prove a modeſt orderly Virgin, and obedient to his Orders. Let* Amynomachus *and* Timocrates, *with the approbation of* Hermachus, *give farther out of our Revenues to the Perſons aboveſaid, what they ſhall think proper for their Support, in Meat, Drink and Cloths, every Year yearly. Let*

*'em alſo make* Hermachus *Adminiſtrator of the Revenues in conjunction with themſelves, that all things may be done with his Conſent and Approbation, who waxed old with us in Philoſophy, and is left Director of thoſe who follow our Philoſophy. And for the Maidens Portion when ſhe comes of Age, let* Amynomachus *and* Timocrates *give her out of the Revenues what they think convenient for her, having firſt adviſed with* Hermachus. *Let 'em take care of* Nicanor *as we did, that ſo as many as ſtudied our Philoſophy, and became profitable to us out of their own proper Stocks, and ſerv'd us with all imaginable Friendſhip, and choſe to ſpend their Days with us in Philoſophy, may not want any thing that is neceſſary for 'em, to the utmoſt of our Power: And as for our Books, let 'em be deliver'd all to* Hermachus; *to whom if any thing ſhould fall out otherwiſe then well, before the Children of* Metrodorus *come of Age, let* Amynomachus *and* Timocrates *take care, that while they behave themſelves Civilly and Modeſtly, they may want nothing that is neceſſary out of the Revenues which we leave behind us: And as for all other things, let 'em act as we have conſtituted and ordain'd, ſo that the ſaid Children may have my Books after the Death of* Hermachus. *Alſo to my Slaves,*

*Slaves, I give* Mys, Nicias, *and* Lyco *their Freedom: I alſo enfranchize* Phædrion.

When he drew near his End, he wrote to * *Idomeneus* after the following manner.

* *Yet* Cicero *repeates this Letter as writ to* Hermachus.

*COming to the laſt and moſt bleſſed day of our Life, we wrote theſe Lines: But ſuch was the violence of the Diſeaſe in my Bladder, that nothing could exceed the torment of it. Yet for all this Miſery, the gladneſs of my Mind made full amends, when I call'd to mind our Diſcourſes together, and our Inventions committed to Writing. Therefore, my dear Friend, I conjure thee by the Good Will which thou haſt always born me, and by thy Love to Philoſophy, which thou haſt always manifeſted from thy Youth, to take care of* Metrodorus's *Children.* And thus much concerning his Will.

He had ſeveral Diſciples, Men of great Worth and Prudence; *Metrodorus*, and *Athenæus*, *Timocrates* and *Sardes* of *Lampſacus*; among whom, *Metrodorus* from the time that he firſt was acquainted with *Epicurus*, never left him, unleſs it were only Six Months, that he went and ſtaid at Home to take order about his

Houſhold Affairs; which when he had ſettl'd, he return'd to him again. In a word, *Metrodorus* was every way a good Man, as *Epicurus* himſelf teſtifies in his Will before recited; and the ſame thing is alſo atteſted by him in his Third Book, entitul'd, *Timocrates*.

Now this *Metrodorus* being ſo great a Perſon himſelf, he married his Siſter *Batis* to *Idomeneus*, and taking *Leontion* the *Athenian* Curteſan to himſelf, he kept her as his Concubine. He bore all Afflictions both of Body and Mind, with an undaunted Courage, nor could the Terrours of Death in the leaſt affright him, as *Epicurus* in his Firſt Book, entitul'd *Metrodorus*, teſtifies. He died about Seven Years before *Epicurus*, in the Fifty Third Year of his Age, as Authors report. And therefore we find, that *Epicurus* by his Will above-mention'd, takes care of his Children; beſides, that it was no leſs apparent, that he had no leſs a kindneſs for *Metrodorus*'s ſurviving Brother, *Timocrates*, his intimate Friend and Acquaintance alſo.

As for the Books that *Metrodorus* wrote, they were theſe. Three Books againſt the *Phiſitians*: Concerning the *Senſes*, to *Timocrates*: Of *Magnanimity*:

Of

Of *Epicurus*'s *Sickneſs*: Againſt the *Logicians*: Nine Books againſt the *Sophiſters*: Of *the Road to Wiſdom*: Of *Mutation*: Of *Riches*: Againſt *Democritus*: Of Nobility.

As for *Polyænus*, the Son of *Athenodorus*, and a Native of *Lampſacus*, he was a moderate and friendly Man, as *Philodemus* reports, and his Succeſſor *Hermachus* the Son of *Agemarchus*, and born in *Mitelene*, of poor Parents; he addicted himſelf firſt of all to Rhetorick. However he has left behind him moſt excellent Treatiſes, which are theſe that follow. Twenty Two Epiſtles concerning *Empedocles*. Concerning the *Mathematicks*; againſt *Plato*, and againſt *Ariſtotle*. At laſt he dy'd of a Palſey, a Man of Worth and Learning.

He had other Scholars beſides, as *Leonteus*, a Native alſo of *Lampſacus*, and his Wife *Themiſta*, to whom *Epicurus* wrote an Epiſtle. Add to theſe *Kolotes* and *Idomenius*, both Natives of *Lampſacus*. All theſe where Men of Note and Quality, among whom was alſo *Polyſtratus*, who ſucceeded *Hermachus*. To *Polyſtratus*, ſucceeded *Dionyſius*, and after him *Baſilides*. *Apollodorus*, firnam'd the *Garden-Tyrant*, as one that carry'd all before him in *Epicurus*'s Garden, was an-

other famous Scholar of *Epicurus*, and wrote above Four Hundred Volumes. Beſides theſe, there were alſo the Two *Ptolemæus*'s of *Alexandria*; *Zeno*, the *Sidonian*, a Hearer alſo of *Apollodorus*, and a Man that wrote much. *Demetrius*, ſirnam'd *Laco*, *Diogenes* of *Tarſus*, who wrote a Book of Select Annotations; together with *Orion* and others, whom the Genuine *Epicureans* call *Sophiſters*.

Now there were Three more *Epicurus*'s; one the Son of *Leonteus* and *Themiſta*, another a *Magneſian*, and the Fourth a *Gladiator*.

*Epicurus* wrote an infinite number of Books, ſo that he exceeded all the Philoſophers in the Multitude of his Volumes: Among which, there are above Three Hundred Rolls, that have no other Titles, but only, *Theſe are* Epicurus's *Words*. However *Chryſippus* ſtrove to out-do him in number of Volumes, as *Carneades* writes, calling him the Paraſite of his Books. For if *Epicurus* wrote any thing, *Chryſippus* made it his buſineſs to write as much. For which reaſon he many times wrote the ſame things over and over again, becauſe he never took a Second view of what he had written, and left his things imperfect, becauſe he was always in haſt to make

make an end; and he inſerted ſtill ſo many Quotations, that his Writings were ſtufft with 'em: A Vice which we ſhall find both *Zeno* and *Ariſtotle* very ſubject to.

As for *Epicurus*'s Books, they were equal to *Chryſippus*'s both in Number and Bulk; of which the Choiceſt were, Thirty Seven Books of *Nature*: Of *Atoms* and *Vacuum*: Of *Love*: An Epitome of thoſe things which are written againſt the *Natural Philoſophers*: Doubts againſt the *Megarenſes*, Κύριαι Δόξαι, or his Beſt Confirm'd Opinions: Of the *making of Choices*: Of *Plants*: Of the *Great End*: Of *Judgment*, or the *Rule*: *Chæredemus*, or of the Gods: Of *Sanctity*, or *Hegeſianax*: Of *Lives*; Four Books: Of *doing Juſtice*; or of *Juſt Actions*: *Neocles* to *Themiſta*: *Sympoſium*. *Ewrylochus*. To *Metrodorus*: Of the *Sight*: Of the *Angle* in an *Atome*. Of *Feeling*, or *Tangibility* of *Atoms*: Of *Fate*: *Opinions* of the *Paſſions*: To *Timocrates*: *Prognoſticks*: His *Exhortations*: Of *Images*: Of the *Fancy*, or of *Impreſſions that appear in the knowing Faculty*: *Ariſtobulus*: Of *Muſick*: Of *Juſtice*: Of *Gifts* and *Friendſhip*: *Polymedes*: *Timocrates*, in Three Books: *Metrodorus*, Five Books: *Antidorus* Two: Opinions concerning *Diſeaſes*:

ſeaſes. Exquiſite *Epiſtles* to *Mithres*: Of *Kingly Government*: *Anaximine*'s *Epiſtles*.

And now I ſhall endeavour to collect an Epitome of thoſe things which are chiefly therein contain'd, producing Three Epiſtles of his, wherein he makes an Abſtract of his whole Philoſophy. I ſhall alſo ſet down his beſt approv'd Opinions, and whatever elſe he has made public, worthy of particular Obſervation, to the end it may be known how great a Perſon he was, and that others may judge whether I am a ſufficient Judge or no.

To begin then, his Firſt Epiſtle he wrote to *Herodotus*, concerning *Natural Things*. His Second to *Pythocles*, of *Celeſtial Bodies*; and the Third to *Menoeces*, concerning *Things neceſſary to Life*. But before we begin with the Firſt, we are to ſay ſomething briefly concerning the Diviſion of his Philoſophy; which he therefore divided into Three parts, *Fundamental*, *Natural* and *Moral*. *Fundamental*, explains the Grounds, and prepares the way to attain to the Underſtanding of the main Work. And this is comprehended in a Volume, which is Entitul'd Κανών, or the *Rule*. *Natural*, treats of the whole Theory of *Nature*; which

which is comprehended in the Thirty Seven Books of *Nature*, and in his Epiſtles, wherein he explains the firſt Elements of Things. The Moral part treats of what we are to chooſe, and what to avoid: And thoſe Leſſons are contain'd in his Books, of what is neceſſary for the Conduct of our Lives, in his Epiſtles, and in his Book concerning the *Chief End*. And generally, his *Fundamental* and his *Natural Philoſophy*, are wont to be bound both together; the firſt Volume uſually going under theſe Three General Titles: Of the *Inſtrument* of *Judgment*: Of the *Beginning*, and concerning the Elements. And the Second, under the Titles of *Generation*, of *Coruption*, of *Nature*. And for the Ethical Volume, it is comprehended under the Titles of *Things to be choſen and avoided*: Of *things conducing to well-Living, and of the Chief End*. But as for *Logic*, the *Epicureans* reject it as Superfluous; for that it behov'd Natural Philoſophers to go according to the Natural and Genuine ſignification of the Words. Therefore *Epicurus* aſſerts in his Canon, that the Senſes, Prejudices and the Paſſions, are the Inſtruments by which we judge of Truth: To which the *Epicureans* add the Applications of *Ratiocination*.

*nation.* However, says *Epicurus*, in his Epitome to *Herodotus*, and in his *Approv'd Opinions*, All the Senses are void of Reason and Memory, for that either being mov'd by themselves, or by another, they neither add nor diminish any thing in reference to the Object that presents it self, neither is it possible to refute 'em by Arguments; for one Homogeneous Sense cannot confute another, because they are both of equal Force; nor a Dissimilar Sense, convince a Dissimilar, because they are not Judges of the same things. Nor can one Sense refute another, for we adhere to all alike. Neither can Reason give a judgment of things, because it depends upon the Senses. Only the subsisting of things as they are perceiv'd by the Senses, gives that Credit to the Senses, that we believe 'em to be true. The thing subsists in Nature, that we see and hear, and which affects us with Pain. So that from things that are apparent, we must make our Collections and Inferences concerning things uncertain and conceal'd. For all the Cogitations of the Mind proceed from the Senses, by falling first of all under the Senses by Proportion, by Similitude, by Comparison, Reason also contributing something toward it. The

Fancies

Fancies alſo of Mad-Men and Dreams are true, for they move; but that which is not, never moves. Precogitation or Anticipation, they call a certain kind of Comprehenſion, a Right Opinion, Underſtanding, or inherent General Knowledge; that is to ſay, the remembrance of that which frequently appears outwardly. As for Example, ſuch a thing is a Man; preſently according to precogitation, his Form is conceiv'd in the Mind, the Senſes firſt concluding it to be ſo. Every thing therefore being ſubjected principally to the Name, becomes that way manifeſt. For we ſhould not ſeek for what we inquire after, unleſs we knew it before: For Example, we enquire whether what we ſee at a diſtance be a Horſe or an Ox; for according to Prenotion or Anticipation, we ought to be acquainted with the Form of a Horſe or an Ox; therefore the Prenotions are manifeſt; and the Concluſion depends upon ſome former Evidence; to which referring, we ſpeak our Thoughts. Thus, do we know whither that thing be a Man? This manner of Speaking they call Opinion or Doubting, and they ſay it is either true or falſe. If it be confirm'd by Teſtimony, or be refuted by contradictory Teſtimony, then it is true; if it be not confirm'd by

by Teſtimony, or if the contrary be made out by Teſtimony, then it is falſe; and this introduces Perſeverance in the Certainty. Thus when we approach to a Tower, and view it near at hand, we become ſatisfied, and believe it to be of this or that Form.

As for the Paſſions, they hold 'em to be Two-fold, Pleaſure and Pain, which are common to every Living Creature; the one Proper and Agreeable, the other Unnatural and Deſtructive; by which we diſtinguiſh of things to be made choice of, and of things to be avoided; and as for Queſtions and Enquiries ſome are concerning Things, others about the Bare Word. And thus much for the Diviſion, and the Inſtrument of Judgment in an Elementary way. Let us now return to the Epiſtles.

*Epicurus* to *Herodotus*, Health.

IN regard there are ſome, O *Herodotus*, who are not able diligently to examine ſingly and particularly, all thoſe things that we have written concerning Nature, nor perhaps have leiſure to inſpect and conſider the bigger Volumes wherein thoſe things are contain'd, I have prepar'd for ſuch an Epitome of the whole

whole work, to the end they may retain a compleat knowledge of my Tenents, and yet not burden their Memories with all thoſe Tenents of Mine, upon which I have taken time to enlarge: So that at all times it may be of uſe to 'em in the principal Points, ſo far as they ſhall apply themſelves to the Speculation of Nature. And as for thoſe who have already made Studious Progreſſes in contemplating the whole Body of my Volumes, they will more eaſily remember the Forms that comprehend the Principles and Elements of all Natural Philoſophy. For many times we want intenſeneſs of Mind, to conſider the extended Bulk of Things, when we can be content to Meditate upon 'em ſeverally, and contracted into pleaſing Abreviations. We muſt therefore have recourſe to thoſe things, and continually revolve in the Memory, ſo much as the principal Inclination and Bent of the Mind leads us to; and then according to the Enquiry into particulars, the whole will be found out, after the Univerſal Forms and Ideas ſhall be apprehended and committed to Memory. For this is the chief and moſt accurate dexterity of all Enquiry brought to perfection, to be able to make a quick uſe of the Speculations of the Mind, ever;

even in the plain Compendiums, and Words of thoſe who deliver themſelves conciſely. For 'tis impoſſible a Man ſhoul comprehend the Summary of the continue Series of the whole Body of Natural Philoſophy, who cannot comprehend in ſhort words, what is particularly and accurately deliver'd in the ſeveral parts. So that ſuch a Method being uſeful to all that addict themſelves to the ſtudy of Nature, at the Requeſt, and upon the Encouragement of thoſe who have given themſelves up to this ſedate manner of Living, we deem'd it convenient to make this Epitome and Elementary Syſteme, comprehending the Sum of all our Sentiments and Opinions.

Firſt then, O *Herodotus*, it behoves us to apprehend thoſe things which are ſubjected to Words, to the end we may have either things adjudg'd, or ſought for, or doubted of; by referring to which, we may be able to make a Judgment, ſo that all things may not run *in infinitum* undetermin'd; and we have nothing but empty and inſignificant Words. For of neceſſity, the firſt Notion muſt be diſcover'd in every Word; nor will there need any farther Demonſtration, if we have the thing ſought for, or the thing doubted of, or the thing taken for granted, to which

which we may refer; whether it be, that we ought to obſerve all things by the Senſes, and by the bare Applications either of the Mind, or any other of the Inſtruments of Judgment.

In like manner are we to conſider the Paſſions, to the end, we may have wherewithal to ſignifie what we ought to abide by, or what is obſcure and uncertain.

Theſe things being premis'd and rightly apprehended, let us conſider what is to be ſaid concerning things uncertain.

Firſt, this is a Maxim, that nothing is made out of nothing; otherwiſe all things would be made out of all things, without the help of Seed: And if what periſhes, were diſſolv'd into nothing, all things would have periſh'd long ſince, there being nothing into which they could be diſſolv'd. But the whole was always the ſame, as now it is, and will be the ſame for ever; Becauſe there is nothing into which it can change. For that unleſs it be the Univerſe, there is nothing that can enter into it, to procure an Alteration. [*This he alſo ſays in his larger Epitome, at the Beginning, and in his firſt Book of Nature.*]

The Univerſe is a Body; now that Bodies exiſt, the Senſe it ſelf teſtifies in all things; according to which, there is

a neceſſity of conjecturing what is uncertain by Reaſon, as I have ſaid before: Were there not what we call *Vacuum*, and *Place*, and *Impalpable Nature*, Bodies would have no Room to be in, nor any thing whereby to be mov'd, as we ſee they are mov'd. But for theſe things, nothing could be imagin'd in thought, neither according to ſenſible nor intelligible Apprehenſion; as being diffus'd into all Natures, and not as their Conjuncts and Accidents." [*The ſame Words, he alſo ſet down in his* First *Book of Nature, as alſo in his* Fourteenth *and* Fifteenth *Book, and in his larger Epitome.*]

Now of Bodys, ſome there are which are compounded, others out of which thoſe Compoſitions are made. Of the latter Sort, are thoſe Bodys which are neither to be divided, neither are they ſubject to change, unleſs you would that all things ſhould be diſſolv'd into nothing. Theſe Bodys ſubſiſt in their full Strength, after the Diſſolution of the Compoſitions, entire in their Nature; there not being any thing, into which they can in any manner be diſſolv'd: So that all things had their Beginning from Bodys by Nature Indiviſible.

The Univerſe is Infinite; for that which is Finite, has an Extream: And that

that Extream joyns to ſomething elſe. So that what has no Extream, has no Limits, and having no Limits, it muſt be Infinite, and not Finite. Now the Univerſe is Infinite in the multitude of Bodys, and the Vaſtneſs of the Vacuum. For if the Vacuum were Infinite and the Bodys Finite, the Bodys would never ſtand ſtill, but be always in perpetual Motion, toſs'd and hurry'd to and fro through the Infinite Vacuum, having no ſupports to fix 'em, nor repel the ſhoggs and jolts of a thouſand Violences. But if the Vacuum were Finite and the Bodys Infinite, the Infinite Bodys would not have Room to ſubſiſt.

Moreover thoſe indiviſible, yet ſolid Bodys, out of which all Compoſitions are made, and into which they are diſſolv'd, are Incomprehenſible as to the vaſt Variety of their Forms. For it is impoſſible there ſhould be ſuch a Variety of Figures, if the Indiviſible Bodys, out of which they are compounded, did not differ one from another. Even in their Figurations are Atoms ſimply Infinite; but in their differences not ſimply Infinite, only imperceptible." [For, ſays he, a little lower, *neither can Atoms be divided in Infinitum; but he ſays this, becauſe the Quantities are chang'd, and for*

*that, otherwiſe their Magnitudes would extend ad Infinitum.*]''

Atoms are in continual Motion. "[And, a little lower, he ſays, *That they are mov'd with an equal Swiftneſs, the Vacuum affording the ſame Motion, for ever, as well to the Lighteſt as to the moſt Weighty.*]" Some are alſo far diſtant from one another; others retain the ſame Agitation, when they are inclin'd of themſelves to embrace each other, or detain'd by thoſe that are violently hurry'd cloſe together in order to ſome Compoſition. For the Nature of Vacuum, diſcriminating every Atom, does this; not being able to make any ſolid fixation. And the Solidneſs, which is in 'em, upon the connexion, cauſes this Concuſſion ſo much the greater; by how much, the force of the Daſh, redoubles the repulſe occaſion'd by the Shogg. Now there was never any beginning of Atoms and Vacuum; both being Eternal, and themſelves the Cauſes of all things.'' [*In another Place, he ſays, That no other Qualities belong to Atoms, but Figure, Magnitude and Weight, for that the Collours change according to the Poſition of the Atoms. And in his Twelfth Book of Elements, he aſſerts, That Magnitude is not to be attributed to Atoms, for that*

*that an Atom was never preceptible to Senſe, which are the Words of* Epicurus *himſelf. And all theſe things, being well remember'd, ſuggeſt to the Imagination, a ſufficient Form of the Nature of Beings.*]

There is alſo an Infinity of Worlds, but whether like or unlike to this, is uncertain. For Atoms being Infinite, as already has bin ſhewn, they are carry'd far and neere. For ſuch Atoms are not all conſum'd in the Fabrick of this World, or in the making of more, tho' Infinite, and ſuch as this is, or different from it. So that there is nothing that hinders the Infinity of ſuch Worlds.

There are alſo Figures alike in their Forms to Solids, but in their Exilities far diſtant from thoſe that appear. For neither is it impoſſible, but that there may be Separations from the Circumambient Surface, or Natures apt to admit of Tenuity proper for operation in the Concavitys, or Effluxes obſerving the outward Poſition and Baſis which they had in Solids. Now theſe Forms we call Images.

As for the Motion which is made by means of the Vacuum, That Motion meeting with no Oppoſition, let the Space be as wide as the Mind can comprehend, is able to form Images

in a Moment of Time. For the ſlowneſs and ſwiftneſs of the Images is the ſame, whither they meet with Oppoſition or not. And indeed as we meaſure Time by Reaſon, it was never known that a Body carry'd downward, lighted in ſeveral Places; nor can it be imagin'd, That falling from what ever Infinite Diſtance, to be comprehended by Sence, it ſhould be thought it did not fall from the Place from whence we apprehend the Motion began. For the Motion of the Images is no more retarded by the meeting of other Images, then if the ſwiftneſs of the Motion had met with no Oppoſition. This is a uſeful Principle requiſit to be obſerv'd, becauſe that Images when they happen into Uſe, are the moſt Subtil and Imperceptible things in the World: For that there is nothing that can be oppos'd, as a contrary Teſtimony to this Tenuity, in thoſe Images that are ſeen; and from that Tenuity procceds their Extraordinary Swiftneſs, they having an exact and proportionable Paſſage: So that there is no Oppoſition, or very little Oppoſition to be made againſt their Infinity, unleſs by ſome other, and many Infinitys.

Add to this, That the Generation of Imageshappens to be as quick as Thought: For

For there is a Continual Efflux from the Superficies of the Bodys, not Manifeſt to the Sence, by Reaſon they fill as faſt on the contrary ſide, yet obſerving in a Solid Body, the Poſition and Order of the Atoms for a long Time, tho' at the End of ſuch a Time, they came to be diſſolv'd: And the Coagmentations are ſwift in the Air; for we are not to believe that the Complement is made any lower.

Beſides theſe, there are other manners of Generating Natures of this Kind. For none of theſe things contradict the Sences, if a Man do but obſerve, how Images bring about their Effects in order to bring to us, from without the Sympathys and concurring Agreements of Things. For we muſt imagin, that upon the entring in of ſomthing from without, we ſee and conſider the Forms and Shapes of Things. For no other way can Things without imprint their own Natnre, as to Colour and Form, by reaſon of the Air between us and them, or by reaſon of the Beams, or what ever Effluxes flowing from them to us. So that we ſee by reaſon of certain Forms entring into us from the Objects, from Colours and Likeneſſes of Forms, and with a ſwift Motion carry'd

to the Eye and Underſtanding. Whence it comes to paſs, That the Image of the ſame Contiguous Thing, being continually conveigh'd to the Fancy, deeply imprints another Image, by means of the Atoms, which have an Agreement with the Subjects that receive 'em, and ſtrongly preſerve the Impreſſion whither of Forms or Accidents. Now this is the Form of the Solid, which is made according to the Condenſation and Reception of the Image.

Then again, it is in the Power of him, That imagins to confirm, or refute falſhood and error, by the Teſtimony of the Sight. For the Reſemblance of Imaginary Viſions, which ſeem to have bin imprinted upon the Image, whether ſleeping or waking, or reaſoning, or upon any other Exerciſe of the Judgment, would never be reckon'd in the number of things that Exiſt, and are ſaid to be True, were there not ſome Prototype, upon which we have before hand fix'd our Sight. Now there would be no Falſhood, did we not receive ſome other Motion in our ſelves Connext, yet not without ſome Interval. If therefore the Thing be not confirm'd by Teſtimony, or refuted by Teſtimony according to that Motion adapted and affix'd to the Imaginary

Imaginary Conception, yet not without an Interval, then it is False: if it be affirm'd by Testimony, and not contradicted by Testimony, then it is True.

This Opinion ought to be tenaciously adher'd to, to the end the Instruments of Judgment, may not be taken from their Operations, and that corroborated Error may not disturb all things.

The Hearing is caus'd by a Wind that is carry'd from the Voice that speaks, or from any Sound, or from that which makes a Noise, or causes any Affection of the Ear. Now this Efflux passes to Bodys consisting of similar Parts, preserving some Sympathetic Agreement one with another, and proper unanimity tending whither 'tis sent, and generally creating the Sensibility that proceeds from it; or else manifesting only what is without; for without some Agreement carry'd from thence, there would not be any such Sensibility. Nor must we think that the Air is form'd by the Voice sent forth, or by things of the same Nature (for it would be a great Imperfection that the one should suffer by the other,) but presently so soon as the Voice is sent forth, the stroak in us from certain little Bodys, which are apt to cause an Efflux and a Wind, gives a stroak

ſtroak like to that which cauſes in us the Sence of Hearing.

The ſame thing is to be ſaid of the Smell, as of the Hearing. For there would be no Affection of the Smell, if there were not certain little Bodys carry'd from the thing ſmelt, proper to move and affect the Inſtrument of Smelling. Thus we ſee ſome People offended with ſome ſort of Scents, and others refreſht with the ſame Odours.

Now we are to believe that Atoms add no quality to things that appear, but from Weight and Biggneſs, and which neceſſarily depend upon the Figure. For all Qualities change, but Atoms never change: Becauſe of neceſſity ſomething muſt remain Solid and Immutable at the Diſſolution of the Compoſitions; for that Changes are never made into that which is not, nor of that which is not; but by Tranſpoſitions and Changes in ſome things, and by Additions and Subſtractions in others. Whence of neceſſity thoſe things that never ſuffer Change muſt be incorruptible, as alſo Little Bodys and Proper Figures, that partake not of the natures of the Thing ſubject to Changes: For of neceſſity thoſe things muſt remain. For in thoſe things which are on purpoſe transform'd by us, the Inherent

Inherent Form remains. But Qualitys not being Inherent in Compounded Bodys, are not permanent as they are, but periſh from the whole. However, thoſe Qualitys which are permanent are ſufficient to diſtinguiſh the ſeveral Compoſitions: For, of neceſſity, ſome Qualities muſt remain, ſince all things cannot be diſſolv'd into Nothing.

Nor is it to be thought, that we attribute all ſorts of Magnitude to Atoms; leaſt the Certainty of Appearances ſhould teſtify againſt us: But we muſt believe there are certain Variations of Magnitudes. For that being granted, we ſhall be better able to give you a Reaſon of thoſe Things which depend upon our Paſſions and Senſes. Nor is every Inherent Magnitude needful for the diſtinction of Qualitys; nor is it of conſequence whither the Atoms come Viſible to us or no; ſeeing it was never done, nor is it to be imagin'd how an Atom ſhould become viſible. Add to this, That we are not to believe there are Infinite Parcels in a Finite Body, nor of whatſoever Biggneſs. For which Reaſon, we not only ought to reject the Imaginary Diviſion of a Body, into ſo many Parcels, as to be able to diſcern the ſmalleſt (for fear of reducing it to nothing

nothing, and leaſt we ſhould be conſtrain'd to diſſolve the Connexion of Solid Bodys) but the Tranſiition alſo of Finite Things into Infinite, and their ending in Individuals. Nor is it clearly to be underſtood, if any Man ſhould ſay, that there are Infinite Parcels in any Body, how that Magnitude ſhould be Finite. For if the Parcels are confin'd to quantity, 'tis Manifeſt that they are not Infinite: quite the Contrary if the Parcels are Infinite, the Magnitude that contains 'em muſt be alſo Infinite; *having an Extremity diſtinct from Finite. Which would be true, if we would but conſider the Solid Nature of every one of theſe, and believe it impoſſible to penetrate ſo deep with our thoughts, as to attain the utmoſt End of this Infinite Diviſion. Then for the Bigneſs, the Atom which goes no farther then to render it ſelf Senſible, we muſt believe it not to be of that ſort, as to be altogether like to things that are ſubject to change, nor ſo unlike, but that it has ſome Congruity with 'em; nevertheleſs that this Magnitude is ſuch, that we can perceive no Part of it. But for as much as we think we perceive ſome Part of the Atom, by Vertue of the Congruity, which it has in imparting it

Menagius *Acknowledges the Original to be very defective both here and in that which follows.*

it ſelf ſomtimes to this, ſomtimes to that, there is no doubt but that it holds ſome Proportion with our Imagination, by which we ſee all the Differences beginning from the Firſt to the Laſt; nevertheleſs without ſtopping at any one ſingly, or at any Parcels of the Parcels, but only at the Propriety meaſuring all ſorts of Magnitudes, the bigger ſort by their Exceſſes, and the leſſer by their Defects. This is the way to apprehend the Difference of Atoms, from the ſmalleſt to the Biggeſt. For certain it is, That this Difference of the ſmalleſt not to be comprehended, and the largeſt that is to be comprehended, falls within the Verge of our Senſes, and that the reſt are enclos'd between thoſe two Extreams proportionably to the leſſer and larger.

But 'tis impoſſible, that thoſe Atoms which are ſtill in Motion, ſhould be carry'd by the Rapidneſs of their Motion, all one way. For conſidering Infinity of Space, containing uppermoſt and lowermoſt, we ought not to call this Higher, or that Lower. For we are not to talk of an Infinite Space as if it were Finite, by ſaying, ſuch a thing Moves over our Heads, or ſuch a thing under our Feet; we cannot in any Manner,

ner or in any Part, where-ever we are, Imagin any other Motion then one upward, or one downward: Not that any thing ſhould Move with an Infinite Motion through an Infinite, either over our Heads, or under our Feet, as if we were the Centre. For the whole Motion, the One no leſs oppoſite then the Other, muſt ſtill be underſtood to tend *in Infinitum*. Therefore of neceſſity, the Atoms ought to move with an equal Swiftneſs, while they ate whirl'd through the *Vacuum* and nothing oppoſes 'em. For the Heavy ones are carry'd no leſs rapidly then the Small and Light, when nothing joſtles 'em, and the Small and Light no leſs rapidly then the Heavy ones, their Tranſition being equally proportion'd; if they meet no Oppoſition, whither upward, or obliquely, by Impulſion, or downward by their own Weight, according to the force of the Impulſive Violence. Nay it is the ſame with Atoms, moving toward production, for they are not carry'd one ſwifter then another, the Atoms moving all with an Equal Swiftneſs; more eſpecially, if the Atoms that form the Compound Bodys are carry'd to one Place, and in the ſmalleſt Moment of Contiguous Time. But if they are not carry'd to one Place, and meet

meet with frequent Oppoſition, then they move according to the rational Meaſures of Time, till the Inceſſant Aſſiduity of the Motion fall under the Sences. For as to the Opinion of Inviſible Souls, that hold this Courſe for ever, and thereby exempt themſelves from Corruption, there is nothing of Truth in it: There being nothing True, but what we ſee, or what is conceiv'd in the Mind, by Application of the Underſtanding.

Theſe things premis'd, we are now to conſider the Soul, referring to the Sences and Paſſions. For that will be the firmeſt Proof, That the Soul is a Body conſiſting of thin Parts, and diffus'd through the whole Maſs, moſt like the Air, endu'd with a Temperament of Fire; and partly like to the one, partly to the other. It is alſo in part beholding for its difference from the reſt of the Maſs, to the Exility of the Atoms that compound it, with which it Sympathizes more then with the reſt of the Maſs. And this is all the Facultys of the Soul make Manifeſt, as alſo the Affections, quick and ſprightly Motions and Cogitations, of which when we are depriv'd we dye. Beſides that we ought to beleive the Soul to be the cheifeſt Cauſe of Senſes: Which

it

it never could be, were it not in ſome Meaſure cover'd and protected by the Body. Now the reſt of the Maſs having prepar'd this Cauſe for the Soul, partakes it ſelf alſo of the ſame Accident, but not of all that the Soul enjoys: And therefore the Soul departing the Body wants Senſe. For that it did not poſſeſs that Faculty in it ſelf, but Nature prepar'd it for the Soul, that was produc'd at the ſame time with herſelf, which according to the Power perfected in herſelf, according to the Motion perfecting the Senſitive Accident, communicated it to the Body by means of the Congruity and Sympathy of their Influxions. Therefore when the Soul is in the Body, and no Organic Part is abſent, all the Senſes enjoy their full Vigour. But the Senſe quickly failes and periſhes, the ſhelter being diſſolv'd either in Part or in Whole, where it had its Seat. But the Maſs remaining either in Whole, or in Part, if the Soul be departed, has no longer any Senſe, while the multitude of the Atoms diſtends it ſelf into the Nature of the Soul: And the whole Maſs being diſſolv'd, the Soul vaniſhes, nor has it any longer the ſame Facultys, nor does it Move, nor has it any Sence. For it is not to be imagin'd the Soul ſhould have any Sence,

or

or uſe the ſame Motions in the ſame Compounded Maſs, when the Shelters that ſurrounded it, are not the ſame as they were, when they were endu'd with thoſe Motions. [*This he alſo ſays in another Place, and aſſerts, that the Soul conſiſts of, Atoms the moſt ſubtil, and of the roundeſt Form; very much different from the Fiery Atoms; and that the Irrational Part of it is diſpers'd through the reſt of the Maſs; but that the Rational Part reſides in the Breaſt, as is manifeſt from our fears and joy. That Sleep proceeds from the Parts of the Soul, that are diſpers'd through the whole Compoſition being tyr'd, or detain'd from Action, or wandring ſeveral ways at once; but then all happening together with thoſe that are diſpers'd, and meeting again, we come to wake. Farther, he ſays, That the Seed is carry'd from all Parts of the Body, and that we are to beleive it in ſome Meaſure incorporeal; which, he ſays, according to the moſt uſual acceptation of the Word, and not as it is deem'd to be in it ſelf.* For that there is nothing to be deem'd Incorporeal of it Self but the *Vacuum.*]

As for the *Vacuum*, it can neither Act nor Suffer; only it affords Motion to Bodys: So that they, who ſay the Soul is Incorporeal talk at Random. For

were it ſuch, it could neirher Act nor Suffer. But we manifeſtly perceive both theſe Accidents in the Soul. So that whoſoever ſhall reduce all the Ratiocinations concerning the Soul to the Affections and Senſes, and remember what we have ſaid at the Beginning, will underſtand ſufficiently by this Summary, what we have written more at large, and be able to make an accurate Judgment of the whole by the part.

As for Forms, Colours, Magnitudes, and Heavy or Light, and ſuch other Accidents which are attributed to Bodys, whither Viſible or underſtood by the Senſes, they are not to be reckn'd into the Number of Natures (for it is impoſſible to conceive any ſuch Thing,) neither as Things that have not any being, neither as Things that are Incorporeal and Inherent in the Body, nor as Part of it. For what ever Acts and Suffers muſt be a whole Body, having it's Nature Sempiternal out of all theſe, without which it cannot be carry'd about. As when out of the Little Bodys, a Larger Maſs is compos'd either out of the Firſt, or the Magnitudes of the whole; but leſs then the whole, yet having an Eternal Nature from all theſe.

We

We are likewiſe to conſider, that all theſe Accidents have their Augmentations and Diminutions; yet the Maſs accompanys 'em, and is never ſeparated form 'em without the deſtruction of both, and they derive the Name of Body, from the moſt frequent acceptation of the Word. And many times it happens to Bodys, not to be accompany'd with Sempiternal Accidents, which are Inviſible and Incorporeal; as Servitude and Riches, &c. So that uſing this word according to the moſt frequent Acceptation, we make it Manifeſt, that Accidents have not the Nature of the Whole; only being conſider'd as joyn'd to the Maſs we call 'em Bodys; nor many times the Nature of Sempiternal Accidents, without which the Body cannot ſubſiſt; only every one may be call'd Additions accompanying the Maſs. But when all the Accidents are conſider'd, there are ſome which do not perpetually accompany the Subject. However the Subject is nere a whit the leſs Manifeſt, becauſe the Accident, which we call a Body, has not the Nature of the Whole, nor the Nature of the Sempiternal Accidents, nor is it to be thought that the Subſtance cannot ſubſiſt without 'em. For this is not to be imagin'd, neither as to the

Temporary, nor many of the Durable Accidents. But it is apparent, all Accidents are to be thought Bodys, yet not always Inherent, nor having of themſelves the Ordination of Nature; but as the Mixture makes the Propriety, ſo they are to be lookt upon. And this is to be very attentively conſider'd.

Nor are we to ſeek after Time, as we ſeek for other things in the Subject, referring to the Anticipations that are obſerv'd by our ſelves. But the Effect it ſelf is to be conſider'd, according to which we talk of a longer or ſhorter Time, including it within a Familiar Propinquity. Neither is the Form of Speech to be lookt upon as better; but we are to inſiſt upon the Things tranſacted in Time. Neither is any thing to be predicated of Time, as having the ſame ſubſtance with the Propriety, as ſome do, but only as we comprehend and meaſure together what is proper, and included within it. For this wants no demonſtration, but only Computation. Thus we comprehend Time within the meaſures of Days and Nights and their Parts. In like manner, we diſtinguiſh Time, Diſturbances and Tranquillity, by Motions and Premanences; and conſidering ſome Accident Proper to either

of

of these, we call it an Accident according to such a Time.

*[*He also says in his* Second *Book concerning Nature, and in his larger Epitome, as also in what we have said before,* That we ought to believe the *Worlds proceeded from the Infinite* Vacuum, *according to their limited Coagmentation, having the same conglomerated Form as we see, being all separated by their proper Aliments and Rotations, their Magnitudes and Lesser Bulks, and shall be all dissolv'd again, some later, some sooner, some suffering this Dissolution by reason of such Accidents, others from other Accidents. 'Tis plain then, that he says, that the Worlds are Corruptible, because the Parts are chang'd. In others, he says, that the Earth is born up by the Air. Neither is there any necessity for us to beleive that the Worlds have one Form, but different, as he says in his* Twelfth *Book of Nature: For that some are Spherical, others resemble an Egg, others other Forms, tho' they do not admit of all Forms, neither. Nor does he beleive that Animals proceed from the Infinity of the Vacuum, nor that they fall from Heaven. For that no Man could ever demonstrate, that such Seeds are receiv'd in such a World, out of which those Animals, and Plants, and other things which we see*

* This Insertion is quite out of Order. And he that will go about to Reduce it into Order, must undertake to Reduce the greatest part of *Laertius* himself into Order. *Kuglerius.*

*ſhould ſubſiſt. In ſuch a one ſo many, nor ſo large Seeds could be comprehended, nor nouriſh'd in like manner in others: And the ſame Judgment is to be given of the Earth.*]

But it is to be ſuppos'd, that the Nature of Man was taught and compell'd, to many and Various Operations, by the Exteriour Things that environ her. Then reaſon obſerving her Admonitions, examin'd things more accurately, and diſcover'd ſome things Sooner, ſome things Later, ſome things by Revolutions of Time all Infinite, as heſitating through ignorance; but other things in a Leſſer Space of Time. Whence Names were not from the beginning impos'd by Nature, but the Natures themſelves of Men, ſuffering Affections according to the Various Conſtitutions of Nations, and aſſuming proper Fancys and Ideas, properly ſent forth the Air, ejected by the Paſſions and Fancys, according to the Difference of Nations in ſeveral Places. Afterwards Proper Names were generally impos'd by every Nation, to the End, the ſignifications might be the leſs Ambiguous one among another, and be more conciſely explain'd. Some alſo introducing things that were never ſeen before, imitated certain Words to thoſe who

who had ſome knowledg of the things, which ſome utter'd by compulſion; others underſtanding the Reaſon of the thing, from the Cauſes, willingly conſented to the Name. As for example, in Things above us, there is Motion, Rotation, Eclipſe, Riſing, Setting, and the like, which proceed not from the Aſſiſtance of any one, nor by the Appointment, or Command of any one, that enjoys Beatitude without Corruption. For Buſineſs, Cares, Anger, they agree not with Happineſs, but proceed from Infirmity, Fear, and want of thoſe things which are next to theſe.

Nor is it Credible, that the Divine Heat, ſince Rotation, and Circumgyration are troubleſom Offices, would take thoſe Laborious Motions upon it willingly. Therefore thoſe Fiery Bodys move according to the Laws of Decorum, that were firſt impos'd by Nature, according to all the Names that are attributed to thoſe Motions, ſo that none of 'em be contrary to that Decorum. Otherwiſe, that Contrariety would cauſe Trouble to our Souls, in the ſearch after it. And therefore we muſt believe theſe Rotations to be made by Neceſſitys, and within certain Periods, according to the Primitive Statutes of theſe

Rotations, at the firſt forming of the World.

Then again, we muſt believe it to be the Work of Phyſiology, to examin the Cauſes of the moſt Principal Things; and that Bleſſedneſs in the knowledge of Sublime Beings, is conjectur'd from thence: Under this Examination alſo falls the Conſideration of what thoſe Natures are, that are contemplated in thoſe Sublime Beings, and whatever have any Affinity with 'em: Moreover, they are to be conſider'd, as abounding or wanting, or after whatever other Manner they ſubſiſt. And barely this is to be aſſerted, That in an Incorruptible and Bleſſed Nature, there is nothing that ſuggeſts Oppoſition or Diſſolution or any Trouble: And it is eaſie to Apprehend by the Underſtanding, that this is ſimply ſo. But the bare Knowledg of the Riſing, Setting, Circumgyration, Eclipſe, and ſuch like Accidents, contributes nothing to the Bleſſedneſs of Knowledge: However the Conſideration of theſe Things, infuſes Fear into thoſe that are Ignorant of the Natures of 'em, and what are the Principal Cauſes of 'em. And if they know not the Cauſes of theſe things, and perhaps, that there are more Cauſes, the Wonder that proceeds from the Conſideration

Conſideration of theſe Things, does not ceaſe, for want of underſtanding the Oeconomy of the Principal Beings. So that 'tis impoſſible to dive ſo far into the uſe and knowledge of theſe Things, as to releaſe the Mind from Trouble and render us Happy. Therefore neglecting the Conſideration, how the ſame things happen among us, when we argue upon the Sublime Beings and whatever is Occult, we ought to lay aſide the Opinion of thoſe, who believe theſe things to Subſiſt, and be after one and the ſame Manner, and deny all other Manners according to the Repreſentation of things by Intervals; ſtill Ignorant at what Things we are not to be troubl'd, and what Things we are to be troubl'd at. If then we think it may happen after this or any other manner, that ſhould not affect us with any trouble at all, when we know it may be alſo done ſeveral other ways, as for Example, That it may be done ſuch a way, then there would be nothing troubleſom at all to us. Now in all theſe Things, this is to be conſider'd, that the cheif Trouble that happens to human Souls is this, That they beleive theſe things happy and incorruptible, and have Wills, Actions and Cauſes cantrary to theſe,

theſe, and for that, they are in an Eternal Expectation of ſome Terrible Thing, and ſuſpect Fables: Whither it be, that they fear ſomething after Death, as if the Deprivation of Senſe were a thing that Concern'd 'em, or whither, tho they do not believe this, they are troubl'd otherwiſe, by reaſon of an Imagination deſtitute of Reaſon. Whence it happens, that they who ſet no Limits to Terrible, undergo an Equal or greater Trouble, then thoſe Vain Men. But ſatisfaction of Mind proceeds from this, that being freed from all theſe Fears, we preſerve the continu'd Remembrance of all and the moſt Principle Cauſes. For which we are to ſtick to thoſe that appear before us, and to the Senſes, to thoſe that are Common, in things that are Common, and to thoſe that are Proper, in things that have their proper Cauſes, and to the proper Manifeſtation of the Inſtruments of Senſe particularly preſent in every Subject. For if we attend to theſe things, we ſhall be able to give a reaſon of the Cauſes, from whence our Trouble and Fear ariſes, and to unfold aright thoſe Sublimities, and other Incident Obſcurities, that ſtrike a Terror into Men. Theſe things, O *Herodotus*, we have as briefly, as we

we could, ſet down concerning the Nature of all things in General. And I believe this Diſcourſe will prove effectual, if it be accurately retain'd in Memory, and tho every one does not exactly Scrutinize into every particular, yet he will attain to an Incomparable Grandeur of of Mind, in Compariſon to other Men. For he will be able to explain himſelf many things, by means of thoſe things which are particularly, and accurately handl'd by us in the whole Work; and thoſe things, if well remember'd, will always be a help to him. For they are of that Nature, That they who have ſufficiently Examin'd things Part by Part, or apply themſelves in the whole to theſe Studies, may be able to make ſeveral Treatiſes of the ſeveral Parts of Nature. But as for thoſe who have not attain'd Perfection in theſe Things, or have apply'd themſelves to the Study of 'em, without good Inſtruction, they will be able after a Sedulous Application of the Underſtanding, to comprehend the whole Circuit of the Principal Matters, in order to obtain Tranquility of Mind.

* This was his Epiſtle concerning Natural Things. His Epiſtle concerning

* Epicurus *in many Places of this Epiſtle, ſpeaks in ſuch a Manner as not to be eaſily underſtood, either through the Obſcurity of the Matter, or becauſe he would not ſpeak plainer if he could have done it. Beſides there are ſuch a world of Faults, together with the Obſcurity of the Stile, That whatever Critics ſhall ſet themſelves to mend 'em, will find work enough.*

Meteors

Meteors and the Cœleſtial Bodys, is as follows.

*Epicurus* to *Pythocles*, Health.

CLEO brought us an Epiſtle from thee, wherein we find thee perſevering in thy good Will toward us, worthy of the Kindneſs which we have for thee, and the Care which we have of thy Perſon: but that which moſt contents me, is to ſee thee ſo affectionately inquiſitive after the means of Attaining to a happy Life. 'Twas thy deſire that I ſhould ſend thee an Accurate and Conciſe Treatiſe of Meteors and Cœleſtial Bodys, to the end thou may'ſt the more eaſily bear it in Memory. For what we have wrote in other Treatiſes, are difficultly retain'd in Memory, tho as thou ſayſt, thou continually carry'ſt them about with thee. Wherefore we have kindly accepted thy requeſt, and ſhall be no leſs intent to Gratifie thy Expectations. Having therefore accompliſh'd thoſe other things, which thou didſt deſire, which will be alſo uſeful to many others, but more eſpecially to thoſe that are but newly enterd into the Study of Genuin, and Unadulterated Phyſiology, and are taken up with the Cares of civil

civil and neceſſary Employments. Rightly therefore apprehend theſe things, and laying 'em up in thy Memory, revolve 'em over and over again, together with thoſe other things, which we have ſent to *Herodotus* in a ſhort Epitome.

Beleive then, that there is no other end of the Knowldge of Cœleſtial Bodys, whither ſuch as cannot ſubſiſt of themſelves, unleſs joyn'd with another Body, or perfect in themſelves, then an aſſur'd and certain Proof and Satisfaction of Mind, as being free from trouble; as in other things what is impoſſible to be done, is never to be undertaken by Force: Nor is our Contemplation to be alike in all things to that Philoſophy, which treats of the Conveniences of Human Life, or to what we have written in explanation of other Phyſical Problems; as, That whatever is, is a Body, and a Nature not to be felt, or Vacuum; that the Principles are not to be divided; and all other doubts of the ſame Nature, which are only to be reſolv'd after one manner, by the perſpicuity of our Senſes: Which is not to be ſaid of the Cœleſtial Bodys. For there are Manifold Cauſes of their Generation, and a Predicament of their Subſtance agreeable to the Sences. For we are not

not to argue of Nature according to new Laws and Sanctions, but as the *Phænomena* themſelves ſuggeſt to us. For our Life has no need of private Conceits, and vain glorious Arrogance, but of living quietly and without diſturbance. Now all things are done ſteadily and ſtedfaſtly, as to the Cœleſtial Bodys, admitting of no Explanation, but what agree with the *Phænomena*: That is to ſay, when a Man has ſo far improv'd himſelf, as to leave Probable and Plauſible Cauſes to the Meteors, different from thoſe which he knows, and does not Imagin with himſelf, That he knows exactly all the Cauſes of this or that Meteor. For then it would ſo come to paſs, that he would Condemn other Cauſes equally as Probable as his own, and equally approv'd by the Senſes; and ſo becoming unapt for Phyſiology, would give his Mind to Fables. Now there are ſome Signs, which we apprehend in thoſe things, that appear above, which we alſo perceive in things below; and theſe things are either fancy'd in the Mind, or elſe they are really True: But they are not True which appear in the Meteors. For thoſe things which are really True, cannot be done by Nature after Various Manners. Nevertheleſs,

vertheleſs, the Repreſentations of things above, are every one to be obſerv'd, to the end, that every one may be diſtinctly refer'd to that which anſwers to it among us, and is no contradiction to our Senſes, but that it may be done after various Manners.

The World is an Encloſure of Heaven, encloſing alſo the Stars, and the reſt of the *Phænomena*, but cut off from Infinite, and terminating in Finite, either thinner or thicker. Which being diſſolv'd, all things within it ſhall be diſſolv'd: or elſe terminating in ſomething that turns round, or in ſomething fixt and ſtable, according to its round or triangular Form, or whatever other preſcrib'd Figure. For nothing hinders but that it may have any of theſe Forms, ſeeing it is impoſſible for us to underſtand the Extremity of it's Extent.

Now, that the Worlds of this Kind are Infinite in Number, is eaſily Comprehended by the Mind: And that ſuch a World may be in the World, and in the Space between the Worlds, after many different Manners void, and not in the vaſt pure Space, that admits of no Vacuity; as ſome ſay, upon the flowing of ſome proper Seeds, flowing from ſome decaying Worlds, or the Space

Space between the World; or from ſeveral, cauſing by degrees Additions, Connections and Tranſitions into another Place, if it ſo fall out for conveniency ſake, having proper Irrigations from ſome Things, till they obtain perfection and fixation, ſo far as there is Room for the Foundations. For it is not ſufficient, That there ſhould be only a Coacervation, and a Swiftneſs of Motion, in the Vacuum where the World is to be, as is thought, of Neceſſity, or that the Bulk encreaſes, till it meet with Oppoſitions and ſhogg againſt another, as one of thoſe that are call'd Naturaliſts avers; for this is repugnant to the *Phænomena*. The Sun, the Moon, and the Stars, not made by themſelves, when they were afterwards receiv'd into the Concave of the World, grew to their full Grandeur. In like manner the Earth and Sea, and whatever other Creatures therein contain'd, were ſuddainly form'd, receiv'd, increaſe from the Additions, and Circumrotations of certain Natures or Atoms, conſiſting of thin Parts, whither Airy, or Fiery, or Mix'd. And this the Senſe it ſelf ſuggeſts.

As to the Magnitude of the Sun, and the reſt of the Stars, as they appear to us, they are ſo big, and ſuch as they

ſeem

ſeem to be. This he ſays in his Eleventh Book of Nature: *For if* (ſays he) *the Sun loſt any thing of his bigneſs by reaſon of his Diſtance, for the ſame Reaſon alſo would he loſe his Colour; for there is no other proportionable Diſtance that belongs to him.* But as the Sun is in himſelf, and according to one and the ſame Interval, he is either bigger then he is ſeen to be, or ſomewhat leſs, or ſuch as he appears to be. Thus our Flambeaux ſufficiently teach us the difference that Diſtance repreſents to our Sences. Nor is there any Argument that oppoſes us in this particular, which may not eaſily be refuted, if any Man will but adhere to thoſe Demonſtrations which we have ſet down in our Books of Nature.

As for the Riſings and Settings of the Sun, the Moon, and the reſt of the Stars, they may be occaſion'd by rekindling and Extinction; the viciſſitude of Light and Darkneſs being of that nature; or elſe it may be brought to paſs ſeveral other ways, as we have ſaid before; for none of the Phænomena's ſeem to contradict it. Then again, the forementioned thing may be done, by being above the Earth, when it is Day, and under the Earth when it is Night. Nor are any of the Phænomena's repugnant

neither to this. As for their Motions, it is not impoſſible but that they may be performed by the Rotation of the whole Heaven, or elſe by their own proper Motion, while the Heaven ſtands ſtill, occaſion'd by that neceſſity, firſt of all impos'd from the Beginning, when the World was firſt fram'd, which compels them to move naturally, from the Eaſt to the Weſt; which Motion is cheriſh'd by Heat, through a diſtribution of Heat always tending to the Places next adjoyning in order one to another.

As for the Tropical Converſions of the Sun and Moon, they may be occaſion'd by the obliquation of the Heaven compell'd to it, as the neceſſity of the Times require; or by the impulſe of the Air, or of proper Matter always at hand, or partly enflam'd, partly defective: Or elſe ſuch a Circular Motion was bequeath'd to theſe Stars from the beginning. For all theſe things, and things of this nature, may be done; nor are any of theſe Evidences repugnant to Reaſon, if a Man ſticking to what is poſſible, as to theſe things part by part, can but bring every one of theſe parts to agree with the Phænomena, never fearing to be a Slave to the Artifices of Aſtrologers. Thus the

the Waines and Fulls of the Moon may be occaſion'd by the various Converſions of that Body, or various Configurations of the Air; or by the Acceſſions of Luminous parts; or after any ſuch manner as we find Phænomenas among us; changing themſelves into Shapes and Forms like the Moon; unleſs any one in love with one way of Philoſophizing, will reject all others; never deſiring to ſpeculate what a Man may effect by conſideration, and what not; and therefore willing to ſtick to the Contemplation of things that are impoſſible.

Moreover, 'tis poſſible that a Moon may have Light in her ſelf, perhaps ſhe may borrow it from the Sun; for we ſee here many things that have Light in themſelves; many things that borrow Light from others; nor is there any one of thoſe Phænomena's in the Celeſtial Bodies, that hinders from providing our ſelves of ſeveral Reaſons, if a Man do but always keep in Memory, the various manners of Philoſophizing, and withal contemplate the Cauſes and Hypotheſes attending the Effects, never minding thoſe Impertinences that only tend ſome one way, ſome another, to the ſingle way of Philoſophizing. Alſo the Appearance of a Face in the Moon, may be occaſion'd by

Tranſpoſition of its parts, or by acceſs of parts, and by other ways; as we ſee the ſame thing done in other Phænomenas. However, we are not to go the ſame way in the ſearch of other Meteors; for if a Man follow thoſe ways which are repugnant to evident Demonſtrations, he ſhall never attain to a real Tranquillity.

The Eccliſes alſo of the Sun and Moon may be occaſion'd by Extinction; as we find it happen among us; or by the Interpoſition of other Bodies, as of the Earth, or the Heaven, or ſome other ſuch like Body; ſo that we are to contemplate thoſe ways which are familiar one to another, as alſo that the Conglomerations of certain Bodies together, are not impoſſible.

In his Twelfth Book of Nature, he alſo ſays, *That the Sun is eclips'd by the Shadow of the Moon; and the Moon by the Intervening Shadow of the Earth; but that when the Shadow recedes, it recovers it's Light.* And the ſame thing *Diogenes* the *Epicurean* aſſerts in his Firſt Book of *Select Opinions.*

Now be aſſur'd, that the Order of their Courſes is brought to paſs, as the Courſe of ſome things that happen among us; but never introduce the Divine

vine Nature as any way concern'd in theſe things, but let it abide free from Function and Miniſtry in all manner of Beatitude. For if this be not done, all our Ratiocination concerning Celeſtial Cauſes will be a vain thing, as it happen'd to thoſe who were not able to reach the poſſible manner, but fell into impertinency, as believing there was but one way of Philoſophizing, and rejected all other poſſible Cauſes, being carried away to that which could not be underſtood, and not able to contemplate withal thoſe Phænomenas which are to be look'd upon as real Marks.

As for the Variations in the length of Days and Nights, they are occaſion'd by the ſwifter or ſlower Motions of the Sun above the Earth; and by reaſon of the various Longitudes of Places, and limiting ſome Places ſooner or later, as we ſee ſome things mov'd ſwifter or more ſlowly among us; agreeably to which we ought to ſpeak of the Celeſtial Bodies. But they who think theſe things are only to be done one way, and oppoſe Appearances, they are ignorant how far Man can proceed in Contemplation.

The Signs and Preſignifications of Fair or Foul Weather, *&c.* are gathered from

the concurring Accidents of Times, of which we ſee many Creatures among us apprehenſive, and which we readily conjecture from other things, as the Alterations of the Air: For neither of theſe are repugnant to the Phænomena. But which of theſe Two Cauſes of Preſignification, whether the concurrent Accidents of Times, or the Alterations of the Air, agrees or ſuits beſt with this or that Subject, is not ſo certainly to be known. Clouds may be gathered together, either by the Condenſations of the Air, or the compulſive force of the Winds; and by the connexions of Atoms mutually cohering together, being apt and proper to accompliſh theſe things. And by the Collection of Moiſture from the Land and Waters, it is not impoſſible but that watry Subſiſtencies may be produced: For by the Compreſſion or Alteration of theſe, Water may be ſent forth. And Winds alſo when they are carried from proper Places, and mov'd through the Air, cauſe a more vehement irrigation from certain collections of Water proper for the emiſſions of larger Showers.

Thunder alſo may be generated by the rowling of the Wind in the Concavities of the Clouds, as we ſee in our Veſſels;

Veſſels; or by the noiſe of Fire, full of Spirit contracted within 'em; or by the burſting or cracking of the Clouds after they have attain'd an Icie and Chriſtalline conſiſtency: And that this may be done either in the whole, or in part, Evidences demonſtrate.

Lightning is alſo cauſed ſeveral ways; for by the rubbing and ſmiting together of the Clouds, the effectual Form of Fire bruſhing forth, begets Lightning; and by the kindling of the Clouds, as with a pair of Bellows by windy Bodies, that ſet the prepar'd Matter in a Flame; or by ſqueezing forth the Fire, upon a Colliſion, or ſtriking one againſt another through the Force of the Winds; or by the Reception of Light darted down from the Stars, then driven together by the Motion of the Winds and the Clouds, and ſo falling from thence with a rapid ſwiftneſs; or by the ſtraining of the moſt ſubtle parts of the Light from the Clouds; or for that the Clouds are rowl'd and thruſt together by the Fire which cauſes Thunder; or according to the Motion of the Fire, and the Inflammation of the Wind, cauſed by the Intenſeneſs of the Rapidity, and the violence of the Agitation; or by the breaking of the Clouds by the Winds;

or by the falling of the effectual Atoms of Fire, and causing the Apparition of Lightning; besides several other ways which are easily to be imagin'd by him that guides himself by the Phænomena, and is able withal to contemplate other Causes like to these.

Now Lightning precedes Thunder, according to the variety of the accidents happening in the Clouds; as when the Wind meeting at the same time with the prepar'd Matter in the Clouds, thrust forward the effective formation of Lightning; after which, the Wind rowling and struggling in the Clouds, sends forth the rumbling Noise which we call Thunder; and by the kindling of both, occasion'd by the rapidness of the Motion, and vehement rowling of the Air, the Lightning shoots down to us, and flashes with the greater swiftness. Then follows the Thunder, as upon many occasions among us, we see the stroke at a distance before we hear the Sound.

The Thunder-bolt, or that sort of Thunder which in *Greek* is call'd Κεραυνὸς, is caus'd by several Collections of Winds, their violent Rowling, their violent Inflammation, the breaking off of some part of the Cloud, and rapid falling of it upon the Places underneath; generally upon

upon ſome High Mountain, where Thunderbolts moſt commonly fall. Or elſe the Rupture is occaſion'd, becauſe the parts adjoyning are of a thicker Subſtance, by reaſon of the compreſſion of the Clouds, and the unfolding of 'em by this ſame fall of the Fire. As Thunder is occaſion'd by a greater quantity of Fire, reinforc'd by a greater quantity of Wind, cracking and breaking the Cloud, becauſe it cannot elſe get liberty to come forth; the compreſſion always joyning the Subſtances cloſe together.

There are alſo many other Cauſes of Thunder and Lightning, ſetting Fables aſide, which a Man may eaſily do, that rightly obſerves the manifeſt Phænomena, and thence collects thoſe Marks and Signs by which he may probably judge of what is obſcure.

*Preſteres*, or Fiery Whirlwinds, are occaſion'd according to the rapid courſe of the Cloud, violently crowded down to the Places underneath by the Wind; or by a vehement guſt of much Wind thruſting the Cloud forward to the Places adjoyning; or by the circumrotation of the Wind, a certain Portion of Air being circularly forc'd upward; or by a vehement conflux of Wind, not being able

able to break out obliquely, by reaſon of the circular conſtipation of the Air.

Thus theſe Fiery Whirlwinds being ſent down to the Earth, Tempeſtuous Whirlwinds are occaſion'd, as the Motion of the Wind is the cauſe of the Production; the ſame being forc'd down to the Sea, beget Whirlpools.

As for Earthquakes, they are occaſion'd by the ſhutting of the Wind within the Bowels of the Earth, and running into the little Concavities of it, and continual motion of the included Vapour; ſo that it cauſes a concuſſion of the Earth, and receives other Wind from without; or becauſe the Air condens'd by the Winds, ruſhes into the Foundations and Caverns of the Earth. Now by reaſon of this diſtribution of Motion, becauſe of the luxation and tumbling of many ruin'd parts of the Soil in ſome Places, and beating it back again, where it meets with ſtronger Condenſations of the Earth, Earthquakes come to paſs; beſides many other cauſes of theſe Ruptures and Concuſſions of the Terreſtrial Maſs.

Then for the Winds, they happen according to the variation of the Seaſons; for they breath continually, till augmented by the acceſs of Foreign Matter, as

as ſtanding Ponds are increas'd by the flowing in of Water. But gentle Gales proceed from a ſmaller quantity of Air falling into the Concavities of the Earth, and from thence equally diſpers'd into ſeveral parts of the World.

Hail proceeds from a more vehement Congelation, according to the acceſſion and partition of Windy Parcels from all parts; or according to a more moderate congelation and crumbling of certain watry parcels, ſeparately rowl'd together in their natural form of Drops. Then for their Orbicular Form, it may eaſily be brought to paſs, by the Extremities of the Water being ſhatter'd into Parts, by the Windy Parcels that every way ſurround 'em.

Snow is caus'd by the diſtilling of a thin Water through proportionable Pores of the Clouds, and the compreſſion of proper Clouds, then ſcatter'd by the Wind, and thicken'd by its fall, and vehemency of the Cold in the places below the Clouds; or by Congelation in Clouds of equal ſubtilty, ſuch an expulſion from the Clouds may happen, when the watry parts that ſurround 'em, intermix and preſs againſt 'em; and theſe being as it were thruſt together, create Hail; which is chiefly generated in the Air;

Air; and from the Colliſion of the Clouds that have receiv'd a ſlight congealment, proceeds a thick Snow; beſides ſeveral other cauſes of Snow.

Dew proceeds from a mutual concurrence of certain Natures of the Air, that are the effective cauſes of that Moiſture; or by reaſon of the carrying of Vapours from moiſt or watry places, in which ſort of Places Dew is chiefly to be ſeen. Thus changing Places, and meeting above, when they have attain'd a due moiſture, they fall down again upon the Earth; as we ſee the ſame thing commonly done in Diſtillation.

Froſt proceeds from the Congealing of this Dew, by the Coldneſs of the adjacent Air; and it is turn'd into Iſicles by the ſhattering of the round Form of the Water, and thruſting together of the unequal and Acute Angles that are in it; or by reaſon of their outward Colliſion, when they are congeal'd, and deſtroying their natural rotundity.

The Rain-bow proceeds from the Sun's ſhining upon a watry Cloud; which according to the proper nature of the Light and the Air, cauſes thoſe Proprieties of Colours, either all or ſingly. Which Light ſtriking the Cloud, the Adjacent parts of the Air receive the ſame Colours

Colours as we ſee diſtinctly in the parts of the watry Air above. And for the Equality of the Circumference, it proceeds from the equal diſtance every way from the Sight; or becauſe the Atoms in the Air are crowded into ſuch a Form; or for that the Atoms in the Clouds being whirl'd about by the Air that lies open to the brightneſs of the Sun, conſtitute a circular Concretion.

The *Halo* about the Moon, is caus'd by the Fire carry'd from all parts to the Moon, and repreſſing the Effluxes that flow from her, ſo as the Cloudy Body may ſurround her, yet not be divided. Or elſe, becauſe the Neighbouring Air ſo proportionally ſuppreſſes the adjoyning Air, that it ſurrounds the Moon in a circular form; which is done by parts, while either ſome violent flux enforcing outward, or the Heat admitting of proper Condenſations, contribute to this Operation.

Comets are occaſion'd by Fire forc'd upwards in certain Places, according to the concurrence of Seaſons; or by the property of ſome Motion which the Heaven has above us at certain times, to make 'em appear Stars; or by a concurrence of Matter, which cauſes 'em to move of themſelves, and to deſcend, and

ſhew

ſhew themſelves in ſome Places near us. And the diſappearing of 'em, proceeds from Cauſes oppoſite to theſe, when ſome of the effective Cauſes decay. Then for their Fixation, it comes to paſs, not only becauſe part of the World ſtands ſtill, while the reſt is turn'd about, as ſome ſay, but becauſe the circular rotation of the Air ſurrounds 'em, and hinders 'em from turning round like the reſt of the Stars. Add to this, that perhaps the Matter of theſe Stars may not be proper for Motion in the Place where they appear: Beſides ſeveral other Reaſons, if a Man can but collect in his Reaſon, the Cauſes agreeable to the Phænomena.

Some of the Stars are called Planets, or wandring Stars, if their Motions may be ſaid to be irregular; others never move at all: Which may come to paſs, as being ordain'd to ſuch a Motion at the beginning by neceſſity, quite different from the ſteady circular Motion of the other Stars. So that ſome may be carried about by an equal and always alike Rotation; others by a Rotation that has ſome Irregularities. It may alſo happen, that in ſome Places where they are wheel'd about, where the Extenſions of the Air are more ſmooth and even, they

they may be thruſt forward in the ſame order, ſo as to burn equally; but in other places ſo irregularly, as to cauſe thoſe differences which we ſee. But to aſſign one cauſe of all, when the Phænomena afford ſeveral, is a madneſs, and by no means decently practis'd by the Admirers of Vain Aſtrology; while they will never releaſe the Divine Nature from theſe laborious Functions.

We alſo obſerve ſome Stars more tardy in their Motion then others, becauſe they may be carry'd about in the ſame Circle, yet in another part of it; or becauſe the ſame Rotation may wheel 'em about with a contrary Motion; or for that ſome may fetch a larger, ſome a leſſer compaſs, tho ſtill performing the ſame Rotation. But to determine any thing abſolutely concerning theſe things, is what may very well become thoſe that love to invent and fain Prodigies.

Stars may be ſaid to fall either by parts, or Colliſion, or cruſhing one againſt another; or for that they fall forc'd down by ſome violent puff, as we have ſaid concerning Lightning; or by the concurrence of Atoms, ſuch as are the effective Cauſes of Fire, which produce this Meteor by a conſpiracy of Natures

that

that have an Affinity one with another; or by their proper Motion, the violence of which is ordain'd from the beginning; or by reaſon of a Collection of Winds in certain Condenſations like Miſts, and and ſet on Fire by continual Rotation; then burſting forth from the Place that contains it, and darting it ſelf to that part whither its impetuoſity carries it; beſides a great number of other Cauſes which may bring theſe things to paſs.

Significations alſo are drawn from Senſible Beaſts, according to the concurrence of Times and Seaſons. And we draw Conſequences from Senſible Beaſts, to judge of the Actions of intelligible Beings; for there is no Beaſt among us, that can haſten or keep back Winter; nor is there any Divine Nature, that ſits obſerving the Motions of Animals, to draw concluſions of Futurity from thence. For there is no Creature, eſpecially of the more lovely ſort, that would ſubject it ſelf to this Drudgery, much leſs a Being that enjoys Felicity.

Lay up theſe things in thy Memory, O *Pythoclos*, for by that means thou wilt avoid the Snares of Fabulous Narrations, and mayſt be able alſo to diſcern thoſe other Points that have any Affinity with our Speculations. More eſpecially give thy

thy ſelf to the Contemplation of the Principles of Natural things, of Infinite, of the Univerſe, and things of the ſame Nature. For that theſe things being chiefly conſider'd, will give thee an eaſie entrance into the Knowledge of the Laws of particular things alſo. But they who are not ſatisfi'd either not at all, or not very much with theſe things, ſhall never be able rightly to contemplate 'em, nor to apprehend for what Reaſon they ought to be contemplated. The ſame was alſo his Opinion concerning Cœleſtial Bodies.

Now as to the Government of Life, and how we ought to ſhun ſome things, and make choice of others, he thus writes. But firſt let us relate what he, and the reſt of his Sect thought of a Wiſe Man. He thought in the firſt place, that the Reaſon of a Wiſe Man, ſet him above all Injuries committed by Men, either out of Hatred, or Envy, or Contempt; and that he who is once become a Wiſe Man, cannot alter to a contrary Habit, nor willingly diſſemble his Diſpoſition; and that a Wiſe Man may be liable to the Paſſions, yet without any impediment to Wiſdom. Nevertheleſs, he does not believe that Wiſdom is appropriated to all Habits of Body, nor to

all Countries and Nations: But a Wiſe Man however is happy, though he ſhould be tormented; the only Perſon that will return Thanks to his Friends, both preſent and abſent; and if he ſees any Body tormented upon the Road, he will be ſorry, and mourn. A Wiſe Man will not have Carnal Copulation with a Woman whom the Laws forbid him to touch, as *Diogenes* relates in his Epitome of *Epicurus*'s Moral Opinions. Nor will he puniſh his Servants, but will have compaſſion upon thoſe that are Honeſt if they happen to offend. They deny that a Wiſe Man will be in Love, or that he takes any care of his Funeral. Nor do they believe that Love is a thing infus'd by God, as *Diogenes* relates in his Twelfth Book. Nor do they allow him to be over ſtudious of the Art of Rhetorick, eſpecially to Affectation. They do not believe Carnal Copulation to be of any great Uſe or Profit; only to be deſirable, ſo long as it does no harm. Yet they think it proper for a Wiſe Man to Marry, and to get Children, as *Epicurus* ſays in his Ambiguous Terms, and in his Book of Nature; nevertheleſs, that he ought to do it upon certain Conſiderations of this Life. They hold moreover, that it does not become a Wiſe Man to have an Averſion

verſion for ſome People; neither, that he ought to retain his Anger contracted in Drink; as *Epicurus* ſays in his *Sympoſium*; nor that he will trouble himſelf with Affairs of Government, or be ambitious of Tyrannical Rule; nor will he live a Cynical Life, as he aſſerts in his Second Book of Lives; nor will he reduce himſelf to a neceſſity of Begging. Though he be depriv'd of his Sight, he will never account his Life the leſs happy for that, as he tells us in the ſame Book. A Wiſe Man ought to grieve and be ſorry for ſome things, as *Epicurus* ſays in the Fifth Book of his *Epilects*, and ſometimes go to Law. He will be alſo willing to leave ſome Monuments of his Wit behind him, but never harangue in Publick and Celebrated Aſſemblies. He will provide a competent Eſtate for his Subſiſtance, and for the future; however he will not be covetous of Money, only in oppoſition to Fortune. He will do no Injuſtice to his Friends, nor ſeek the Poſſeſſion of what is theirs. He will ſo far provide for his Good Name, as not to be condemn'd. He will be more delighted then others at Publick Plays and Shews. They allow Offences and Tranſgreſſions to be unequal. That Health is profitable for ſome, indifferent

as to ſeveral. That Fortitude comes not by Nature, but is acquir'd by conſideration of what is uſeful and neceſſary. That Friendſhip is ſought for the ſake of Uſe and Profit, as we ſow the Ground in hopes of a good Crop; but that it is link'd, and becomes permanent by community in Pleaſures. That Happineſs is to be conſider'd after a Two-fold manner; the moſt Supream, which reſides in God, as that which admits of no augmentation; and Humane Happineſs, which admits both of Addition and Deprivation of Pleaſures. They allow that a Wiſe Man may have Images ſet up in memory of him, if he have 'em to ſet up; otherwiſe that they ought to be indifferent to him. That the Wiſe Man is the only Perſon fit to handle Muſick and Poetry, to read and cite Poems, but not to make 'em: He is not mov'd to hear one Man ſaid to be Wiſer then another. That a Wiſe Man, if he be in want, may endeavour to get Money, but by the teaching of Wiſdom only. That he may in Time and Seaſon, pay his Duties to a great Monarch, and congratulate any Man upon his performance of any great Exploit. That he may ſet up a School, but not to bring a Multitude of Auditors together. That he may Read to a Multitude,

titude, but not willingly: That it becomes him to draw up his Sentences dogmatically, not by way of doubt. Not to be disturb'd at his Dreams; and sometimes to be able to dye for his Friend. These were the Characters which *Epicurus* appropriated to a Wise Man. Now to his Third Epistle.

*Epicurus* to *Menoeces*, Health and Happiness.

LET no Man that is Young delay the Study of Philosophy, nor when he is Old, be weary of Philosophers. For no Man can be too early, nor no Man past his Time, in what concerns the Health of his Soul. For he that says, 'tis not yet time to study Philosophy, or that he has past his time, is like to him who says, that the time to attain Happiness is past, or is not yet come: So that it behoves both Old and Young to study Philosophy. The one that being Old, he may grow young in good things, for the sake of his past Omissions; the other that being Young, he may be Old in his being exempt from the fear of things to come. Therefore we ought to take care of those things which create Happiness; seeing that if Happiness be

preſent, we enjoy all things; if it be abſent, we labour by all means to attain it. But what we have continually preſs'd thee to by our dayly Exhortations, be careful of thoſe things, and practiſe 'em, believing 'em to be the Principles of Living well.

In the Firſt place, believe that God is a Being Incorruptible and Bleſſed, as the Common Notion and Underſtanding of a God has dictated to us. Apply nothing to him that is not conſentaneous to Incorruptibility, or not proper to Felicity: But think of him whatever is able to preſerve his Happineſs in perfect conjunction with his Incorruptible Nature. For it is certain there are Gods, but they are not what many think 'em to be; for the Vulgar has not the means to obſerve 'em for ſuch as they imagin 'em. Now he is not to be thought Impious, who deſtroys the Gods of the Multitude, but he who applies the Opinions of the Multitude to the Gods. For the Opinions of the Vulgar concerning the Gods are not by way of Anticipation as if they had ſeen 'em, but falſe Suppoſitions. From thoſe falſe Opinions proceed the greateſt Miſchiefs, while we believe that the greateſt Evils are ſent from the Gods upon the Wicked,

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and the greateſt Benefits upon the Good; for being familiariz'd to their own Vertues, they embrace thoſe Vertues which are like theirs, believing every thing elſe to be of another Nature.

Accuſtom thy ſelf to believe that Death is nothing to us, ſeeing all Good and Evil is in the Senſe; but Death is a Deprivation of Senſe: So that a right Knowledge that Death is nothing to us, that we enjoy thoſe things which are Mortal in this Life, as if they were Immortal; not by adding to it Infinity of Time, but by taking from us the deſire of Immortality. For there is nothing terrible in Living, to him who rightly underſtands that there is nothing terrible in not living. So that he is a Fool who confeſſes himſelf afraid of Death; not becauſe he feels the preſent Pangs of it, but becauſe he dreads the Pains of it that are to come; for that which is no trouble to us being preſent, is vainly dreaded in expectation. Death therefore which is the moſt terrible of all Evils, is nothing to us; ſeeing that while we are in Being, Death is not preſent, and when Death is preſent, then we are not. So that it is neither preſent with the Living, nor with thoſe that are Deceaſed; for with thoſe it is not, and the other are no

more. But the generality of Men ſometimes fly Death, as the greateſt of Evils; ſometimes ſeek it as a Releaſe from the Labours of Life. The Wiſe Man therefore is neither afraid of not Living; for neither is Life troubleſome to him, neither does he think it an Evil not to live. Thus as we do not always chooſe the moſt in Quantity, but the ſweeteſt Meat, ſo do we not always deſire the longeſt, but the moſt pleaſant Life. He then that exhorts a Young Man to live well, and an Old Man to dye well, is a Fool, not only becauſe Life is deſirable, but becauſe the care of Dying and Living well is the ſame. Much worſe was that Saying of him who wrote thus,

*——Much better had it been,*
*Illuſtrious Day-light never to have ſeen;*
*But better far, ſince born, with ſpeedy flight,*
*To haſten to the Gates of endleſs Night.*

For if he ſpoke as he believ'd, why did he not make haſte to Dye; ſince there were ſo many ways for him to be rid of his Life, had he been firm in his Reſolution? But if he did it in Sport, he was a vain Perſon to jeſt with things that will not admit of Deriſion. We are alſo

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to conſider the Future neither as our own, neither as altogether nor our own, ſo as neither always to expect it as that which will certainly be, nor ſo to deſpair of it, as that which will never come to paſs.

Moreover we are alſo to bear in mind, that of all our Deſires and Concupiſcences ſome are natural, ſome are vain; of thoſe that are natural, ſome are neceſſary, others natural only; of thoſe that are neceſſary, ſome are neceſſary to Happineſs, others to the Tranquillity of the Body, others to Life it ſelf. The ſteady contemplation of theſe things, leads us to the knowledge of what is to be choſen, what to be avoided, in order to the Health of the Body, and the Tranquillity of the Mind, which is the end of living happily. For to this end we do all things, that we may be free from Pain and Diſturbance; which when we have once attain'd, the Mind is in a perfect Calm, ſeeing there is nothing wanted for the Creature to run after, nothing elſe to ſeek for, to fulfil the Bleſſing of Soul or Body. For then we ſtand in need of Pleaſure, when we are in pain for want of the preſence of Pleaſure; but when we ceaſe to be in pain, we no longer ſtand in need of Pleaſure.

For this Reaſon we ſay that Pleaſure is the beginning and the end of happy Living: For this we know to be the chief Good, that was born with us, and from this we begin to judge of, and to choſe or eſchew what is good or bad, as being the Rule and Standard by which we determin of both. And becauſe this is the chiefeſt Good, and that which ſeems to be born with us, therefore it is that we do not make choice of all ſorts of Pleaſure; for there are many which we refuſe and abandon, becauſe of the greater trouble that attends them, and for that we believe ſome ſorts of Pain to be better, and endure them with more Patience, then ſome ſorts of Pleaſure. All Pleaſure then, becauſe it is naturally familiar to us, is good; but all Pleaſure is not therefore to be made choice of. In like manner, all Pain is evil, yet all Pain is not to be eſchew'd.

Therefore we ought to judge of all Pleaſures by the conſideration of what are profitable, and what are obnoxious; for at ſome Times and Seaſons we look upon Good as an Evil, and ſometimes make uſe of Evil, as if it were Good. Thus we eſteem Frugality to be a great Good; not that we ſhould be always ſparing, but to the end, that if we have not

not Plenty, we may learn to be contented with a little; aſſuredly believing, that they who live in great affluency, might well live without it; as alſo for that every thing which is natural to us, is eaſily obtain'd; but that which is ſuperfluous, hard to be got. Therefore there is as much pleaſure in plain Diet, as in coſtly Vyands, when that which cauſes the Pain and Grief, which is want, is remov'd. Thus Barley-Meal boyl'd with Water, is joyfully accepted, if it be brought to one that is in want of Food. Therefore for a Man to accuſtom himſelf to plain Diet, avoiding Sumptuous Banquets, and Exceſs of Eating, conduces mainly to Health, and to make a Man fit and active to ſuſtain the neceſſary Labours of Life. On the other ſide, the Enjoyment of a plentiful Table now and then, betters our Habit of Body, and renders us fearleſs of Fortune.

For which Reaſon, when we ſay that Pleaſure is the end we drive at, we do not mean the Pleaſures of the Intemperate and Luxurious, and thoſe that conſiſt in the fulneſs of Enjoyment, as ſome Ignorant or Miſunderſtanding Perſons, diſſenting from us, believe; but an exemption of the Body from Pain, and Tranquillity of Mind, which we joyn both

both together. For neither Riotous Eating or Drinking, nor the wanton Enjoyments of Boys and Women, nor coſtly Diſhes of Fiſh, or whatever elſe contributes to a Voluptuous Table, procure the Pleaſure of Life; but the Diſcourſe of Sober Men, and Enquiries into the Cauſes why we approve or diſlike theſe or thoſe things, rejecting thoſe Opinions that fill the Soul with Doubts and Trouble.

Now the Beginning and Foundation of all theſe things, is the greateſt Good, which is Wiſdom; and therefore Wiſdom is the moſt honourable part of Philoſophy, from which all the other Vertues have their riſe; teaching us, that there is no way to live with pleaſure, unleſs we live Prudently, Honeſtly and Juſtly, and that no Man can live Prudently, Juſtly and Honeſtly, unleſs he live with Pleaſure and Content. For the Vertues are always conjoyn'd to a pleaſant manner of Living; and a Life of Pleaſure is inſeparable from them.

Now who is the beſt Man in thy Opinion? He that thinks Divinely of the Gods; he who carries himſelf with an undaunted fear of Death, or he who reduces the End of all things to a fatal Neceſſity? He who believes the End of all good

good things to be eaſily fulfill'd, and eaſily acquir'd, but the End of evil things, as they have ſhort Seaſons, or ſhort Pains? Or he who aſſerts there is no Fate, whom others make to be the Miſtreſs of all things? That ſome things happen to us from Fortune, other things from our ſelves; therefore that Neceſſity is ſubject to no Law, and Fortune is Inconſtant, but that which happens from our ſelves, is under no Dominion, becauſe it is ſubject to Reproof or Commendation?

Certainly it would be better to aſſent to what is diſcours'd concerning the Gods, then to be a Servant to the Fate of your Natural Philoſophers. For there is ſome excuſe for the one, in honour to the Gods, while Fortune has nothing to pretend to, but inevitable Neceſſity. Now no Wiſe Man believes Fortune to be a God, as many are of Opinion (for God acts nothing diſorderly) nor an unſtable or uncertain cauſe, (for he believes neither Good nor Evil to be her Gift to Men, in order to a Happy or Unhappy Life,) only that the beginnings of things that are good or bad, proceed from her. However 'tis better to have Prudence in Adverſity, then to be Fortunate without Wiſdom, and that we ſhould owe the

Honour

Honour due to our worthy Actions, rather to our Prudence, then to Fortune.

These things therefore, and all others of the same nature, continually revolve in thy Mind, both Day and Night, as well when thou art alone, as when thou art in Company with such as thy self; and never let any thing trouble thee, dreaming nor waking; so shalt thou live as a God among Men. For a Man so living among Immortal Blessings, has nothing of resemblance to a Mortal Creature.

He aboliſhes all sorts of Divination, as well in other Places, as also in his lesser Epitome; for he denies it to be Substantial; or if it were Substantial, that it any way concerns us. These and other things of the same nature, he has discover'd at large in other Places.

However he differs from the *Cyrenaics* upon the Subject of Pleasure; for they admit not that Pleasure which is stable, but only that which is in motion; but he admits both, as well the Pleasure of the Mind, as of the Body, as he confesses in his Treatise of *Choice* and *Refusal*; in his Treatise of the *End*, and his First of *Lives*, as also in his Epistle to his Friends in *Mitylene*. In like manner,

*Diogenes*

*Diogenes*, in his 17*th* Book of *Epilects*, and *Metrodorus* in his *Timocrates*, teſtify the ſame in theſe Words, *Seeing then there is a Two-fold Pleaſure, that which is ſtable, and that which is in motion.* *Epicurus* alſo himſelf in his Book of *Choices*, has this Expreſſion, *For Tranquillity of Mind, and Eaſe from Pain, are ſtable Pleaſures; but Joy and Gladneſs are plainly in Motion.*

Moreover he differs from the *Cyrenaicks* in other things; for they affirm the Pains of the Body to be more grievous then the Pains of the Mind (for which Reaſon, Tranſgreſſors are puniſh'd with Corporeal Chaſtiſements;) but *Epicurus* aſſerts the Pains of the Mind to be the greateſt; for that the Fleſh is only affected with the preſent Pain, whereas the Mind ſuffers under what is paſt, what is preſent, and what is to come. In like manner that the Pleaſures of the Mind are greater then thoſe of the Body. But he makes it out, that Pleaſure is the End, from this Demonſtration, becauſe the Dumb Beaſts, ſo ſoon as they come into the World, are delighted with Pleaſure, but are naturally offended with Pain, although they want Reaſon to diſtinguiſh. From an inward Perſwaſion of the Mind, we therefore avoid

avoid Pain, as *Hercules* when he was gnaw'd upon by the Venome of his Poyſon'd Shirt.

*Roaring and Yelling, Gnawing his own Fleſh,*
*The* Locrian *Mountains, and* Eubœan *Hills,*
*With Hideous Groans, and horrid noiſe he fills.*

Farther, he holds that the Vertues are to be made choice of for the ſake of Pleaſure, and not for their own ſake; as Phyſick is made choice of for the ſake of Health; as *Diogenes* teſtifies in his Twentieth Book of *Choice Collections*; who affirms Vertue to be a ſort of Paſtime. But *Epicurus* affirms Virtue to be only inſeparable from Pleaſure; all other things to be ſeparated from it, as being Mortal. And now, to give a finiſhing Stroke to the whole Work, and to the Life of the Philoſopher, we ſhall add his choiceſt Opinions, and with them conclude our Book, aſſuming for our Foundation the main End, which is the Beginning of Happineſs.

1. That

1. That which is Bleſſed and Incorruptible, neither acts to the diſturbance of it ſelf, nor gives Trouble to any other; ſo that it is neither affected with Anger nor Favour: For all theſe things are Signs of Infirmity. [And in other Places, he ſays, that the Gods are to be contemplated by Reaſon; of which, there are ſome who ſubſiſt like Numbers, that is to ſay, ſeparated from Senſible Things; others according to ſimilitude of Shape, from a continual Efflux of Similar Images, reſembling Humane Form, but much more perfect.]

2. Death is nothing to Us; for what is diſſolv'd, is without Senſe; and what is without Senſe, ſignifies nothing to us.

3. The Bounds of the Greatneſs of Pleaſure conſiſt in the being exempted from every thing that creates Pain. And wherever Pleaſure is, while it is preſent and fully enjoy'd, there can be neither Pain nor Grief; much leſs both together.

4. That which cauſes Pain does not long endure in the Fleſh; and that which is extream, remains the ſhorteſt time; and that which in a leſs degree exceeds that which is delightful to the Fleſh, does not laſt many Days. But in permanent

Diſeaſes, there is more of Pleaſure than Pain in the Fleſh.

5. There is no Pleaſure in living, unleſs a Man live Prudently, Honeſtly and Juſtly; nor can a Man live Juſtly, Honeſtly and Prudently, unleſs he live with Pleaſure and Delight. He therefore who does not live Prudently, Honeſtly and Juſtly, does not live a Life of Pleaſure.

6. For the common ſecurity of Men, Dominion and Regal Power are naturally good, by what means ſoever they be attain'd.

7. Some Men deſire to become Famous and Illuſtrious, in hopes by that means to procure Safety among Men to themſelves. So that if the Life of ſuch Men be ſecure, they have receiv'd the bleſſing of Nature; but if it be not ſecure, they miſs of that for the ſake of which they deſire the Propriety of Government contrary to nature.

8. No Pleaſure is an Evil of it ſelf; but thoſe things which create ſome Pleaſures, infect 'em with a World of Inconveniences and Diſturbances.

9. If all Pleaſure ſhould be rammaſs'd together, ſo that all the varieties of it ſhould affect the principal parts of Nature, yet would not Pleaſures differ one from another.

10. If

10. If those things which create the Pleasures of the Intemperate and Luxurious, freed 'em from the fear of the Gods, of Death and Pain, and taught 'em the end of Pleasure, we should have nothing then to lay to their Charge, tho they wallow'd in all manner of Delights, as not having any thing to afflict their Bodies, or trouble their Minds.

11. Were we free from all Anxiety, in reference to our Doubts concerning the Gods, our fears of Death, and dread of Pain, we should stand in no need of Philosophy.

12. It is impossible to exempt a Man from his fears, in relation to the Gods, if he be ignorant of the Nature of the Universe, and have his Mind possess'd with the Frights and Terrors of Fabulous Narrations: For without the help of Philosophy, we can never comprehend Pleasure unmixt in its purity.

13. It would be in vain to seek for Security from Men, if we suspect those things that are above, and those things which are under the Earth, and more generally whatever things subsist within the Infinite Space.

14. Security against Men being procur'd in such a degree, that Security which proceeds from repose and recess

from multiplicity of Affairs, is acquir'd by a Faculty enabling us with eaſe to ſatisfie our Deſires.

15. The Riches of Nature are limited, and eaſily acquir'd; but as for that ſame Wealth which falſe Opinion, and vain Glory covet, there is no end of it.

16. Fortune ſlenderly accompanies a Wiſe Man; but the greateſt and moſt important Affairs are adminiſtred by his Counſel and Reaſon.

17. A Juſt Man is free from Trouble, but the Unjuſt Man is Beſieged by a Thouſand perplexities.

18. Pleaſure is not encreas'd in the Fleſh, when once that which occaſion'd Pain by the want of it is taken away, but only varied.

19. The Contemplation of theſe and other things of the ſame nature, which affright and terrify the Mind, has preſcrib'd limits to the Mind, in reference to Pleaſure.

20. Finite Time is capable of equal Pleaſure to Infinity of Years, if we meaſure the limits of Time according to Reaſon.

21. If the Fleſh ſhould admit of Infinite Terms of Pleaſure, then Infinite Time muſt have prepar'd that Fleſh.

22. But if the Mind upon a due conſideration of the end and limit of the Fleſh, and being freed from the Fears of Eternity, ſhould render Life compleatly perfect, yet would it have no need of Infinite Time; nor would it avoid Pleaſure (not then when Troubles and Adverſities haſten'd the end of Life) but make its *Exit*, as leaving ſomething of Infinite Life behind it.

23. He who underſtands the limits of Life, cannot be ignorant how eaſily that which removes Pain, occaſion'd by the Abſence of Pleaſure, and which renders Life compleatly perfect, is to be attain'd: So that there would be no need of Buſineſs, turmoyl'd with Conteſt and Contention.

24. But as for the ſubſiſting end, we ought to conſider it with all the clearneſs and evidence which we refer to whatever we think or believe; otherwiſe all things will be full of confuſion and uncertainty of Judgment.

25. If thou oppoſeſt all the Senſes, thou wilt not have any one left to which thou mayſt refer thy ſelf, or by which thou mayſt be able to judge of the falſhood of that Senſe which thou condemneſt.

26. But if you barely condemnn one Senſe, without diſtinguiſhing between the perſpicuity of the ſame Senſe, and

the Opinion annex'd to the Senſe, or expecting the nearer approach of your Thought to it, till it be preſent before the Senſe, or without examining the other Motions of the Mind by things ſeen, you will trouble the reſt of the Senſes by this Opinion, even to the rejecting all manner of Judgment of the Senſes.

27. But if you confirm what you have embrac'd in Opinion, by entring into the preſent Matter, tho you have diſcover'd what is falſe, by that which has not a Teſtimony from Perſpicuity, how well ſhall you then obſerve all Ambiguity, and all Judgment to be pronounc'd thereupon, whether Right or not Right.

28. But if at all times you refer every particular Action to the End of Nature, and fail before you come to the end, either by avoiding or adhering to other Things, your Actions will not be conformable to your Words.

29. Among all thoſe things that Wiſdom prepares to conſummate the Happineſs of the whole Life of Man, the greateſt and chiefeſt thing, is the Poſſeſſion of Friendſhip. And we ought to believe that the firmeſt ſecurity of Friendſhip conſiſts in moderate Riches.

30. The ſame Opinion breeds a confidence in us, that nothing Terrible is Eternal or of long continuance. 30. Of

31. Of Deſires, ſome are natural and neceſſary, others natural and not neceſſary; others neither natural nor neceſſary, but created by vain Opinion. Natural and neceſſary Deſires, *Epicurus* believes thoſe to be, which covet exemption from Pain, as of Drink in the midſt of Drouth. Natural and not neceſſary, thoſe that only vary Pleaſure, but remove not altogether Pain; as exceſs of ſuperfluous Viands. Thoſe that are neither natural nor neceſſary are the Ambition of Crowns and Statues.

32. Such Deſires as create no Pain, if they be not fulfill'd, are not neceſſary, but contain a profuſeneſs of unlimited Concupiſcence, while they ſeem either hard to be attain'd, or to bring detriment and inconveniences along with 'em.

33. As for thoſe in whom there is a vehement Affection to natural Deſires, which create no pain if they be not fulfill'd, theſe ariſe from vain Opinion, and contrary to their own nature (not for any uſe) but through the vain Opinion of the Perſon.

34. That which is Juſt in Nature, is a Symbol or Covenant tending to what is profitable; neither to injure one another, nor receive an Injury.

35. Thoſe Creatures that are not able to make Covenants between themſelves, nor to injure or be injur'd by one another; as to them there is nothing Juſt or Unjuſt. In like manner, as to Nations that either cannot or will not make the ſame Covenants, the ſame thing is to be ſaid.

36. Juſtice would be nothing of it ſelf, only for the ſake of Mutual Society, there is a neceſſity for the making of Laws and Covenants, prohibiting the doing or receiving of Injury.

37. Nor would Injuſtice be any thing of it ſelf, only by reaſon of the fear and ſuſpicion we have, that ſome Body will revenge and puniſh the Injury done.

38. 'Tis not for any Body who privately commits a Crime againſt thoſe mutual Covenants prohibiting Injuries, to think he can eſcape, though he have eſcap'd a Thouſand Times; for ſtill 'tis uncertain whether he ſhall eſcape or no ſo long as he lives.

39. According to the common Acceptation, Juſtice is the ſame thing to all Men (for it produces ſomething Beneficial in Mutual Society) But according to the private Genius of the Country, and for particular Reaſons, Juſtice is not the ſame to all Men.

39. Among

40. Among thoſe things which are eſteem'd to be Juſt, that which by Teſtimony is confirm'd to be beneficial in the Exigencies of common Society, this is accounted Juſt, whether it be the ſame or not the ſame to all.

41. If a Law be enacted, and this Law proves to be no way beneficial to Mutual Society, it is no longer accounted Juſt. On the other ſide, if it contain'd what was profitably Juſt, yet afterwards Time made an Alteration; nevertheleſs for ſo long it was Juſt, becauſe Beneficial, as not being made in vain by thoſe that overlook'd the preſent Occaſions.

42. Hence it is plain, that no new Circumſtances ariſing, whatever new Laws are ſtarted inconvenient for the former Occaſions, are unjuſt; but new Circumſtances ariſing, when the Laws before eſtabliſh'd ceaſe to be uſeful, then indeed they were juſt before, but afterwards unjuſt, becauſe Unprofitable.

43. He who has acquir'd a confidence of Safety from Forreigners, he as much as it lies in his power, makes his own People Partakers of it; if he cannot, at leaſt he does not alienate 'em from his own People; if he cannot do this, he forbears to have any Commerce with 'em,

ſo

ſo far as conduces to his own Reaſons, and exterminating whatever it was not profitable for him to do.

44. In whoſe Power ſoever it is, to procure a confidence of Safety from their Neighbours, thoſe People live moſt comfortably one among another, as having a firm Faith in each other, and reaping the Fruit of a conſummate Familiarity, never lament, as a thing to be pity'd, the untimely deceaſe of their Friends.

*Here ends* Laertius.

THE

# THE LIFE OF PLATO.

Written in *Greek* by * *Olympiodorus*, and added to the reſt by *Menagius*.

WHEREIN

Many Things are recited, which were never mention'd by *Laertius*, and ſome things otherwiſe related.

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*Tranſlated from the* Greek, *by* J. Philips, *Gent.*

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* Olympiodorus *liv'd under* Theodoſius *the Second, to whom he dedicated Two and Twenty Books of Hiſtorical Commentaries, of which ſome Fragments are ſtill extant in* Photius. Suidas *will have this* Olympiodorus *to be an* Egyptian *of* Alexandria; *but* Photius *a* Theban: *Both however make him to be a Man of celebrated Fame, Eloquent and Perſpicuous.*

NOw then let us ſay ſomething of the Progeny of this Philoſopher, not ſo much for the ſake of enumerating

a

a World of Encomiums in his behalf, but rather for the benefit and inſtruction of thoſe that adhere to his Doctrine. For this Man was no Ordinary Perſon, but one that convers'd with the beſt of Company. *Plato* then is ſaid to have been the Son of *Ariſto*, the Son of *Ariſtocles*, by whom he derives his Pedigree from *Solon* the Legiſlator. Therefore in imitation of his Progenitor, he wrote a Syſteme of Laws in Twelve Books, and a Conſtitution of Political Government in Eleven. His Mother's Name was *Perictione*, who deriv'd her Pedigree from *Neleus* the Son of *Codrus*. And the Report goes, that an Apparition in the ſhape of *Apollo*, lay with his Mother *Perictione*, and after that, appearing the ſame Night to *Ariſto*, commanded him to abſtain from his Wife, till after her time was out, and that ſhe was brought to Bed. He did as he was order'd, and as ſoon as *Plato* was Born, his Parents took him, and laid him an Infant in *Hymettus*, with a reſolution to offer in his behalf a ſolemn Sacrifice to the Deities of that Mountain, *Pan*, the Nymps, and Paſtoral *Apollo*. But then it was, that as the Infant lay ſprawling upon the Graſs, the Bees ſwarming about him, fill'd

fill'd his Mouth with Honey: So that it may be truly ſaid of him,

*And from his Lips*
*A Spring of Words more ſweet then Honey flow'd.*

He alſo calls himſelf a Fellow Servant with the Swans, as deriving his Original from *Apollo*, to whom the Swans are Sacred.

When he came to Years of Pubertie, he betook himſelf to *Dionyſius* the Grammarian, to learn the common Rudiments of Letters, of whom he alſo makes mention in his Dialogue, Entitul'd *Eraſtæ*. So far was *Plato* from being ungrateful to the meaneſt of his Maſters. After him, he made uſe of *Ariſto* of *Argos*, for his Fencing and Wreſtling Maſter; by whoſe Name, as they ſay, he was then alſo call'd; whereas before he was call'd *Ariſtocles*, from the Name of his Grand-father. But he was call'd *Plato*, becauſe Two parts of his Body were broader then uſually, his Breaſt and his Forehead; as may be ſeen by his Statues every where ſet up. However, others affirm, that he was not ſo call'd from the Broadneſs of the parts of his Body, but from his dilated, diffus'd and expanded Stile:

As

As it is reported that *Theophraſtus* was ſo call'd from the Divinity of his Language, whereas his true Name was *Tyrtamus*. His Muſick Maſter was *Draco*, the Diſciple of *Damo*, mention'd by him in his *Political Inſtitutions*. Theſe Three things Children were taught at *Athens*, I mean Grammar, Muſick and Wreſtling, and this not without good conſideration; for they were taught Grammar, that they might be able to cultivate their common Diſcourſe; Muſick, to tame and domeſticate the Mind; and Wreſtling to exerciſe the Body, and preſerve it from being ſoften'd by the Effeminacies of Incontinency. Therefore he introduces his *Alcibiades*, initiated with theſe Three Fundamentals of Education. For which Reaſon ſays *Socrates* to him, *You refus'd to play upon the Flageolet*, &c. He alſo betook himſelf among the Painters, from whom he learnt the mixture of Colours, as he relates in his *Timeus*. After this, he was bred up among the *Tragœdians*, under the moſt famous Maſters in *Greece*. And to them he adher'd, in order to learn the Sententious and Majeſtick part of Tragedy, as alſo the Heroic Sublimity of the Arguments. He alſo apply'd himſelf to *Dithyrambics*, in honour of *Bacchus*, Sirnam'd the Preſident of Generation: For

*Dithy-*

*Dithyrambic* Hymns are consecrated to *Bacchus*, from whom they deriv'd their Name; *Dithyrambus* being the Sirname of *Bacchus*, as it were issuing forth from Two Doors, *Semele*'s Womb, and *Jupiter*'s Thigh. For the Antients were wont to call the Effects by the Names of the Causes; as may be observ'd in *Bacchus*. For which Reason *Proclus* says thus of him,

——*By long Descent, the Fathers Name*
*At length to his far distant Offspring came.*

Now then that *Plato* exercis'd himself in *Dithyrambics* is manifest out of his Dialogue, entitl'd *Phædrus*, that breaths altogether a *Dithyrambic* Style; this, as it is said, being the first Dialogue that ever *Plato* wrote. Moreover he took great Delight in *Aristophanes* the *Comœdian*, and *Sophron*, from whom he borrow'd his imitation of Persons in his Dialogues. Nay, he is reported to be delighted with 'em after such a manner, that when he died, there was found in his Bed, an *Aristophanes*, and a *Sophron*, and the following Epigram of his own making upon *Aristophanes*.

*The*

*The Graces for a Temple ſafe and ſtrong,*
*'Gainſt all decays of Time, in ſearch full long,*
*After much Pains, and difficult to pleaſe,*
*Found out the Soul of* Ariſtophanes.

*Plato* alſo exerciſes his Comical Humour upon him in his Dialogue, entitul'd *Sympoſium*, where after he has introduc'd *Ariſtophanes* well fluſter'd, ſinging a Hymn to *Love*, he makes him ſeiz'd with a Hickup, ſo that he could not go forward, but broke off in the midſt of his Song. He alſo compos'd ſeveral Tragedies, Dithyrambics, and other Poems; all which he burnt, ſo ſoon as he began to keep *Socrates* company; ſinging the following Verſe when he threw 'em into the Fire.

Vulcan *come hither, here imploy thy Fires,*
*For* Plato *now thy flaming aid requires.*

But *Anatolius* the Grammarian repeating the ſame Words in this City, render'd himſelf extreamly grateful to *Vulcan*, at the ſame time Ruler of the Town, to whom he thus addreſs'd himſelf.

Vulcan

Vulcan *come hither, here imploy thy Fires,*
*The Towring* Pharo's *now thy Aid requires.*

'Tis reported, that when *Socrates* receiv'd him into his Society, that he had a Dream, that a new fledg'd Swan came and ſate in his Lap, and that in a moment the ſame Swan being cover'd with Feathers, flew into the Air, and made a ſhrill noiſe, greatly delighting all that heard it. From whence they prognoſticated the future Glory of the Man.

After the Death of *Socrates*, he made uſe of *Cratylus* the *Heraclitian* for his Maſter, in memory of whom he wrote a Dialogue bearing the ſame Name, being Entitul'd *Cratylus*, or concerning the right ſignification of Names.

After this, he took a Voyage into *Italy*, and there finding that *Archytas* had ſet up a School of *Pythagoræans*, he made choice of a *Pythagoræan* Maſter of the ſame Name; and therefore it is that you find him making mention of *Archytas*,

But becauſe we ought to believe the Philoſopher to be a great Admirer of the Works of Nature, he ſail'd away for *Sicily*, to contemplate the Fiery Furnaces of *Ætna*, and not for the ſake of the *Sicylian* Riot, as thou Noble *Areſtides* haſt reported.

While he reſided at *Syracuſe*, with the Tyrant *Dionyſius* the Great, he endeavour'd to have chang'd the Tyranny into an Ariſtocracy; for which Reaſon he inſinuated himſelf into the Tyrant's Favour; and being ask'd by him, *Whom he thought to be the moſt Happy among Men?* (For *Dionyſius* thought the Philoſopher would have flatter'd him) *Plato* preſently anſwer'd *Socrates*. Upon that, being again ask'd, *What he thought to be the Duty of a Man who intended a Right Adminiſtration of the Government*, he anſwer'd, *To improve for the better the Condition of his Fellow Citizens*. Being ask'd a Third time, *Why then ſeems it to thee a ſmall thing, to give right Judgment?* (For *Dionyſius* had acquir'd a high Reputation for doing Juſtice,) he with an undaunted Courage, made Anſwer, *'Tis a ſmall thing indeed, and the meaneſt part of a Ruler's Duty; for they that pronounce Juſt Sentences, are no more than Botchers that patch up the Rents of*

*of Garments.* A Fourth time being ask'd, *Whither a Tyrant might not be thought to be a Man of Valour and Fortitude? The moſt Timerous of all Men*, anſwer'd he, *for he is afraid of the Barber's Raſors, leſt they ſhould cut his Throat*: Which incens'd *Dionyſius* to that degree, that he commanded him to depart *Syracuſe* before the Sun went down.

Now the Reaſon of his Second Voyage into *Sicily* was this. After the Deceaſe of *Dionyſius* the Great, *Dionyſius*'s Son ſucceeded him in the Tyranny, whoſe Mother's Brother *Dio*, had contracted an intimate Acquaintance with *Plato* during his firſt Reſidence in *Sicily*. *Dio* therefore writes to him, that if he would put himſelf to the trouble of a Second Voyage, there was great hopes that the Tyranny might be chang'd into an Ariſtocracy. Upon which he made a Second Voyage, but being accus'd by *Dionyſius*'s Guards, as if he had a Deſign to ſet up *Dio*, and pull down *Dionyſius*, he was apprehended, and deliver'd to *Polis*, a Merchant of *Egina*, with Orders to ſell him for a Slave. *Polis* therefore carrying him to *Ægina*, met there with *Aniceris*, the *Libian*, bound for *Elis*, to run a Chariot Match with Four Horſes. This Man buys *Plato* of *Polis*, believing he ſhould

win more Honour by his Bargain, than by winning his Chariot-Race. Concerning whom *Ariſtides* has this Saying, *That no body had known* Aniceris, *had he not bought* Plato.

But the occaſion which conſtrain'd him to take his Third Voyage into *Sicily*, was more generous. *Dio* being Sequeſter'd, and depriv'd of his Eſtate by *Dionyſius*, was moreover caſt into Priſon. Thereupon he writes to *Plato*, that *Dionyſius* would ſet him at Liberty, if he would come to him; who willing to ſuccour his Friend, for that Reaſon readily undertook his Third Voyage. And ſo much for the Philoſopher's Travels into *Sicily*.

Now you muſt know, that he alſo Travell'd into *Egypt*, that he might converſe with the Sacerdotal Orders; and there he learnt ſeveral things that concern'd the Myſteries of the Prieſthood. Therefore in his *Gorgius*, he Swears, *No by the Dog, which is the* Egyptians *God*. For the ſame uſe that the *Greeks* make of Images, the *Egyptians* make of Living Creatures, as Symbols of the ſeveral Gods to which they are conſecrated.

Being

Being alſo deſirous to converſe with the *Magi*, becauſe he could not get among 'em by reaſon of the Wars at that time with the *Perſians*, he made a trip into *Phœnicia*, and lighting upon the *Magi*, who reſided in that Country, he learnt *Magic*. Therefore in his *Timæus*, he ſeems to be skill'd in the Art of Southſaying, relating and diſcourſing of the Prognoſtications taken from Inſpections of the Livers and Bowels of Beaſts. But theſe things ought to have been recorded before his Three Voyages into *Sicily*.

At length coming to *Athens*, he ſet up a School in the Academy, and divided a part of the Exerciſing Place, into a Temple, which he dedicated to the Muſes. And *Plato* was the only Man with whom *Timon* the Man-hater would voutſafe to Converſe. He alſo drew by a kind of inward compulſion, to be inſtructed by him, both Men and Women, who came to hear him in Mens Apparel: And indeed he made out his Philoſophy to be worthy of all their Labour and Induſtry; for he avoided the Diſſimulation of *Socrates*, and his frequenting the Market-places, and Work-houſes, and his hawking to be Popular among the Mobile. In like

manner, he ſhunn'd the Majeſtick Pride of the *Pythagoreans*, their Doors kept ſhut, and their *Ipſe dixits*, as being willing to ſhew himſelf more Communicative and Complaiſant to all Men.

When he drew near his Death, he ſeem'd in a Dream to be turn'd into a Swan that flew from Bough to Bough, and by that means gave the Fowlers that purſu'd her, a more then ordinary trouble. Upon which, the *Socratic Symmias* made this Interpretation, that he ſhould not be eaſily unfolded by thoſe who afterwards ſhould go about to comment upon him: For that Commentators are like Fowlers or Huntſmen, while they are all in diligent ſearch after the meaning of the Antient Authors. And indeed, he above all Men is difficult to be underſtood, for that, like *Homer*, he may be taken which way you will, either Phiſically, Ethically, or Theologically. For theſe Two Souls are look'd upon to have been Compleat in all their Numbers, and therefore both of them may be many ways expounded. After his Deceaſe, the *Athenians* made him a Sumptuous Funeral, and order'd to be inſcrib'd upon his Monument,

Aſclepius *here*, *and* Plato *more Divine*,
*Both lye Entomb'd, whom great* Apollo *gave*
*To the Diſtreſſed World with this Deſign*,
*That one the Body, one the Soul might ſave.*

And thus much concerning the Progeny of this Philoſopher.

A Continuation of

*Diogenes Laertius*:

Wherein is contain'd the

# LIVES

Of ſeveral others of the

## Ancient Philoſophers.

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*Written in* Greek *by* Eunapius *of* Sardis.

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*LONDON*;
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# PHILOSOPHERS:

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## THE LIFE OF *PORPHYRIUS.*

*PORPHYRIUS* was a Native of *Tyre*, the chief City of the Ancient *Phœnicians*; nor were his Anceſtors Perſons of mean Condition. Having therefore had a decent Education, he made

made ſuch Progreſs, and profited ſo well, that he became a Hearer of *Longinus*, and in a ſmall time grew to be an Ornament to his Maſter. Now *Longinus* at that time, was accounted a kind of Living Library, or a Waking Study, and was permitted to judge of the Ancient Author, as many others were before him, among whom, was *Dionyſius* of *Caria*, more Famous than all the reſt. As for *Porphyrius*, he was firſt of all call'd *Malchus*, among the *Syrians*, which in their Language ſignifies a King. But *Longinus* call'd him *Porphyrius*, deriving his Name from the Royal Colour of his Garments. From him he had a Sublime Education, and arriv'd to the ſame Perfection in Grammar and Arithmetick with himſelf; only his Mind did not bend that way, and therefore he form'd a new kind of Univerſal Philoſophy. For *Longinus* far excell'd all the Men of his Age, inſomuch that there are Extant a great number of his Books, and his Works are admir'd. So that if any Man condemn'd any one of the Ancients, his Opinion ſeldom prevail'd, till the Judgment of *Longinus* had approv'd it. Being thus inſtructed from his Tender Years, and admir'd by all Men, *Porphyrius* was deſirous to ſee the far fam'd City of *Rome*, that

that he might measure the Worth and Greatness of the City, by the Wisdom he found in it. As soon as he arriv'd there, he became acquainted with the Celebrated *Plotinus*, and taking no notice of all the rest, apply'd himself wholly to his Society. Where filling himself with Learning, and still drawing from those Fountains of Words and Treasuries of the Philosophers Mind, yet still unsatisfy'd, for some time, as he says himself, he held out; but at length overpower'd by the bulk of his Master's Learning, in hatred of his own Body, and his being a Man, he sayl'd into *Sicily*, crossing the Frith of *Charybdis*, through which *Ulysses* is said to have sayl'd, neither enduring to recall *Rome* to his Memory, nor to converse with Men.

Thus at the same time abandoning the Causes of his Sorrow and Delight, away he hasten'd to *Lilybæum* (which of the Three Promontories of *Sicyly*, is that which stretches forth, and looks toward *Africa*) where he lay bewailing himself, and macerating himself with Hunger, and abstaining from all manner of Food, and withal avoiding all Human Conversation. Nor was the Great *Plotinus* out of the way, in his Conjecture of what was become of him. He track'd him therefore by

by his Footsteps, and searching diligently after the Young Fugitive, found him, where he lay all along in a sad Condition; at what time, with a wealthy store of Comfortable Words, he recall'd his Soul just ready to take flight from his Body, and strengthen'd his Body to receive his Soul: And thus reviv'd, he return'd to himself again, and wrote down in a Book the Discourses that pass'd between 'em. After this, *Porphyrius* illustrated with Written Commentaries the Mysteries of Philosophy, wrap'd up by the Philosophers in Obscurity, as the Poets do theirs in Fables, praising the Remedy of Perspicuity, after he had tasted it by experience.

Returning therefore to *Rome*, he fell again to his interrupted Studies, and applying himself to Rhetoric, frequently shew'd himself in publick, to give a Specimen of his Learning. So that both the Senate and Courts of Judicature, gave a high Report of *Porphyrius*'s Fame to *Plotinus*. For *Plotinus*, by reason of his Soaring Wit, and his Orations full of high Strains, Obliquities, and somewhat Enigmatical, was not so pleasing to the People, nor did they so greedily hear him. Whereas *Porphyrius*, like a kind of *Mercury*'s Chain, let down among Men, by

by vertue of his various Learning, made all things eaſie, plain and perſpicuous. Somewhere therefore he ſays himſelf, and he ſeems to have wrote it when he was young, that he litt upon an Oracle which was none of the moſt trivial or vulgar. In the ſame Book he alſo repeats the ſame thing, and after that, diſcourſes at large of the great Labour and Study that ought to be beſtow'd upon thoſe things. He farther adds, that he purſu'd and expell'd out of a Bath, a certain Evil Spirit, by the Inhabitants call'd *Cauſantha*. His Fellow Diſciples, and as he writes himſelf, Perſons of great Worth, were *Origines*, *Amelius* and *Aquilinus*, and that ſome Volumes written by 'em are extant. But they are of little or no value; for that there is little of Politeneſs in 'em, though the Opinions which they contain are well enough, and learnedly interwoven with the Diſcourſes. However *Porphyrius* commends 'em for ſhrewd Men, abounding himſelf in all the Graces of Writing and Speaking; the ſole ſetter forth and applauder of his Maſter; leaving no ſort of Learning omitted. A Man may therefore well doubt with himſelf, which is moſt diligently to be ſtudi'd; whether thoſe things which properly tend to the Matter of Rhetorick,

Rhetorick, or thoſe which carry us to Grammatical exactneſs; whether thoſe things which depend upon Numbers, or thoſe things which encline to Geometry, or thoſe things which lead us to Muſick. For what he has deliver'd in Philoſophy and the Sciences, are not to be underſtood, nor are they to be explain'd by his own Words. As to his Writings in ſearch of Nature, and Magical Operation, I refer 'em to the Sacred Myſteries and Ceremonies. So that this Man may be ſaid to have rambl'd into all ſorts of Vertue promiſcuouſly; and that 'tis a hard matter to ſay which deſerves moſt Applauſe, whether the Elegancy of his Diſcourſes, or his Aſſertions, or the ſharpneſs of his Style.

He ſeems to have been Married, for there is Extant a little Treatiſe of his, written to his Wife *Marcella*, to whom he confeſſes himſelf to have been Marry'd, the Mother of Five Children; not that he expected to have Children by her, but to breed up thoſe which ſhe had already, by reaſon his Wife had thoſe Children by a former Husband, a Friend of his.

He ſeems to have liv'd to a very great Age; whence it came to paſs, that he left behind him many Obſervations, contradictory to the Books which he had written

written before; concerning which, I can think no other, but that as he grew in Years, he alter'd his Opinion.

He is ſaid to have dy'd at *Rome*; and in his Days, *Paulus* and *Andronichus* of *Syria*, were great Maſters of the Art of Rhetorick. Moreover, we conjecture, that his Days might include the Reigns of *Galienus*, *Flavius*, *Claudius*, *Tacitus*, *Aurelianus* and *Probus*; at which time liv'd *Dexippus*, who wrote the Hiſtory of thoſe Times, a Perſon well vers'd in the Liberal Sciences, and a great Logician.

# THE LIFE OF IAMBLICHUS.

*Tranſlated from the* Greek, *by* E. Smith, *M. A.*

THE next to him was *Iamblichus*, a Philoſopher highly Eminent; who was alſo deſcended from a Noble and Wealthy Family. He was a Native of *Chalcis*, a City of *Cœlo-Syria*, and ſtrook into an Acquaintance with *Anatolius*, who held the Second Place next to *Porphirius*; but far exceeded him, and aſcended to the higheſt Degree of

of Philoſophy. After that, he fell in with *Porphirius*, to whom he was in nothing inferior, only in the continu'd ſtructure of an Oration, and the power of Utterance. Nor are there the ſame Graces nor Politeneſs in his Writings, nor the ſame Brightneſs nor Beauty of Perſpicuity. However, they are not altogether Obſcure, nor is there any fault in the Style; only as *Plato* ſays of *Xenocrates*, he had not ſacrific'd to the *Mercurial* Graces. Therefore he does not detain his Hearers, nor charm his Reader, but rather ſeems to diſcourage him, and bruiſe his Ears. By reaſon of his great obſervance of Juſtice, he had eaſie acceſs to the Ears of the Gods; for which Reaſon he had a Multitude of Followers and Diſciples, who flock'd to him from all Parts, deſirous of Inſtruction. Among whom it was a hard matter to judge who was the moſt Excellent. For there was *Sopater* a *Syrian*, a moſt Excellent Perſon, both for Speaking and Writing, *Ædeſius*, *Euſtathius* of *Cappadocia*, *Theodorus* and *Euphraſius* from *Greece*, all Perſons of excelling Vertue, and many others, not much inferiour in Learning and Eloquence: So that 'twas a wonder how he was able to inſtruct 'em all; ſeeing he was ſo gentle and affable to every one.

For he did nothing in favour of himſelf, but all for his Friends and Diſciples, led thereto by the Reverence he bore the Gods. For the moſt part, he convers'd with his Friends, ſparing in his Diet, and imitating the ancient Frugality. In his Compotations, he chear'd up thoſe that were preſent, and fill'd 'em as it were with Nectar. But they who were never tir'd, never ſatisfied with the enjoyment of his Inſtructions, were his daily Gueſts; and ſpurring on thoſe who were moſt worthy to ſpeak to him, *Moſt Divine Maſter*, ſaid they, *why ſet you here alone Meditating by your ſelf? without vouchſafing to impart ſomething of your accompliſh'd Wiſdom to us. Some of thy Servants indeed brought us word, that while thou wert praying to the Gods, thou ſeem'dſt to be lifted from the Ground above Ten Cubits; that thy Garment was chang'd into a Gold Colour, but that after thou hadſt done praying, thy Body reſum'd its firſt Appearance, and then deſcending to the Earth, thou returndſt again to thy former Converſation with us.*

At which *Iamblichus*, though not given to Laugh, could not forbear Smiling, and made 'em this Anſwer, *He who put this Fallacy upon you, was ſome Facetious Witty Perſon, but there is nothing of Truth in*

*in it; for the future therefore there ſhall be nothing done without ye.* This Experiment he gave of himſelf, which the Writer of theſe Memoirs receiv'd from *Chryſanthius* the *Sardian*, the Diſciple of *Ædeſius*: Which *Ædeſius* was one of *Iamblichus*'s moſt intimate Acquaintance, and one of thoſe that were concern'd in the above-mention'd Story. He added alſo great Demonſtrations of the Divine Sublimity of the Man.

The Sun was deſcending from the utmoſt Limits of his Northern Aſcent, at what time he riſes with the Cœleſtial Sign call'd the *Dogg*; and then was the time for offering the Sacrifice which was prepar'd in one of the Suburbs. After due performance of the Sacrifices, they return'd to the City, walking a ſlow leiſurely Pace; there ariſing a Diſpute concerning the Gods, not misbecoming the Sacrifice. Then *Iamblichus* in the midſt of his Diſcourſe, with a more then uſual Intentneſs of Mind, and as it were an interrupted Voice, turning to his Friends, with his Eyes fix'd upon the Ground, *We muſt go another way*, ſaid he, *for they are carrying forth a dead Corps to be Buried not far off.* Having thus ſaid, he took another way which ſeem'd to him to be leſs defil'd, and ſome others there were

who follow'd him, as thinking it a ſhame to forſake their Maſter. But the greater part, and thoſe the more obſtinate of his Friends, among whom was *Ædeſius*, believing their Maſter ſomewhat too Superſtitious, kept on their way. Preſently they met the Bearers, who had Buried the Corps; however they would not alter their Courſe, but ask'd the Fellows *Whether they went that way before*; who anſwer'd, *That they could do no leſs, for that there was no other.* Upon which they acknowledg'd, there could be no Teſtimony more Divine; affirming that it might be their Defect of Sight or Smell, in both which their Maſter might have an Advantage above 'em: For which Reaſon they would make another Trial in a greater thing: To which *Iamblichus* replied, that that was not in his Power, but as Opportunity offer'd.

Some time after, they took a Reſolution among 'em to go to *Gadara*. Theſe are certain Hot Baths in *Syria*, celebrated for being the next in vertue to the *Baiæ* of the *Romans*, with which there are no other to be compar'd. Thither then they went in the Summer, and while Maſters and Scholars were all Bathing together, a Diſpute ariſing concerning the Baths, *Iamblichus* ſmiling,

*Though*

*Though Religion forbids me to Reveal these things*, said he, *yet for your sakes it shall be done*; and at the same time he order'd his Disciples to ask the Inhabitants, *By what Names the Two lesser Springs, though they were neater and handsomer then the rest, were formerly call'd.* To which the Inhabitants repy'd, *That they knew not the Reason why the Names were given, but that the one was call'd* Eros, *and the other* Anteros. Immediately, *Iamblichus* putting his Hand in the Water (for he sate by the side of the Bath, where the Water flows into the Spring) and muttering some few Words to himself, call'd a little Boy from the bottom of the Fountain, Fair Complexion'd, of a Midling Stature, with Gold colour'd Locks, and brightly dangling down his Back and Breast; so that altogether he look'd like one that was washing, and one that had been washed. Upon which, his Friends being in a kind of Amazement, *Come* said he, *let us go to the next Fountain*; and rising immediately, led the way himself. Where after he had done as he did before, he call'd up another *Cupid*, altogether like the former, only that his Hair was somewhat Darker, and more dishevell'd. Both these Children clung about *Iamblichus*, as if he had been their

Natural Parent: But he preſently ſent 'em back to their proper Places, his Friends admiring and worſhipping the little Deities; and when he had bath'd himſelf ſufficiently, departed. After this, none of his Friends or Acquaintance durſt ask him any more curious Queſtions, but as it were dragg'd along by ſuch viſible Proofs and Demonſtrations, ſubmitted their Belief to him in every thing.

Many other incredible things were reported of him, and no leſs Miraculous, which I was unwilling to commit to Writing, believing it a thing not ſafe, and hateful to God, to inſert into a true and ſolid Hiſtory, fictitious and uncertain Fables. And indeed, what I have hitherto reported, I have written with a kind of Religious Awe, afraid that they are meerly Tales and Fictions, only that I follow the Relations of Men, who giving no Credit to others, ſurrender'd to the conviction of Senſe, by what they ſaw themſelves. However it were, none of his Friends that I know of, give us any Account of theſe things; *Ædeſius* himſelf modeſtly affirming, that he never wrote any thing to this purpoſe, nor did he think that any other durſt preſume ſo far.

Con-

Contemporary with *Iamblichus*, was the famous Logician *Alypius*, a very little Man, as not being much bigger then a Pigmy; and he that beheld him, would have thought his Soul and his Mind had been no bigger: But it appear'd that the Corruptible part was ſtop'd in its growth, to inlarge the Cœleſtial. Therefore as the famous *Plato* obſerves, that Divine Bodies are quite different from thoſe that are inhabited by Souls: So a Man may ſay, that his Body went into his Soul, by which it was detain'd and poſſeſs'd as by its Superior. *Alypius* therefore had many Followers: But all his Learning conſiſted only in Converſation; for he never wrote any thing that ever was made Publick; which was the Reaſon that all his Scholars flockt to *Iamblichus*, to drink and fill themſelves out of a Fountain that always ran over, and could never keep within its own Bounds.

But at length the Fame of both encreaſing, it ſo fell out, that they met one another by chance, like Two Stars; and preſently they were ſurrounded with ſuch a vaſt Aſſembly of Hearers, that the Place look'd like a ſpacious Theater. At that time, while *Iamblichus* ſate ſtill, expecting rather to have the Queſtion put to him, then to ask Queſtions himſelf.

*Alypius*

*Alypius* contrary to all expectation, ſeeing himſelf ſurrounded with ſuch a Preſs of People, ſet aſide all Philoſophical Queſtions, and addreſſing himſelf to *Iamblichus*, *Tell me Philoſopher*, ſaid he, *which is beſt, for a Rich Man to be Unjuſt himſelf, or the Heir of an Unjuſt Man? For theſe Two things admit no Medium.* *Iamblichus* underſtanding where the pinch of the Queſtion lay, and not a little nettl'd, *Moſt admir'd among Men*, ſaid he, *this is not the manner of our Diſputing, whether a Man abound in outward things, but whether he abound in thoſe Vertues which are becoming and proper for a Philoſopher*: And ſo ſaying, he went his way; and he departing, the Aſſembly diſſolv'd.

But after he was gone, recollecting himſelf, and conſidering the Acuteneſs of the Queſtion, he frequently went privately to viſit him, and was ſo delighted with the ſharpneſs of his Wit and pleaſant Converſation, that he wrote his Life; and the Author of theſe Lines chanc'd to lite upon one of his Books: But the Compoſition was very dark, and the Senſe of it was clouded with a thick Miſt, not ſo much for the obſcurity of the Sentences, but becauſe it contain'd a certain tedious Diſpute, which once

*Alypius*

*Alypius* magiſterially held, and becauſe there was no remembrance that ever any ſuch Diſpute had been. The ſame Book alſo mentions a Journey to *Rome*, for which he gives no Cauſe, nor was it anſwerable to the largeneſs of his Soul. Moreover, he tells us, that the Man had many Admirers, but he produces no Teſtimony of any thing that ever he ſaid or did, that was memorable. But the Famous *Iamblichus* ſeems to have been guilty of the ſame fault with ſome Painters, who painting young Perſons in the prime of their Years, being willing to add ſomething of Grace and Beauty to the Picture, in flattery to the Original, disfigure the Reſemblance and ſpoil their own Work. In like manner, he while he ſtrives out of a deſire of ſpeaking truth, to praiſe the Man, tells long Stories of the cruel Puniſhments and Torments inflicted by the Courts of Juſtice in thoſe Times, and how grievouſly People were then oppreſs'd. But becauſe he was not able, or was elſe unwilling to declare the Cauſes, the Pretences and Grounds of thoſe Proceedings, he has confounded the very Form and Lineaments of the whole Life, not leaving any room for the moſt quick-ſighted of Men to perceive that he had an Honour for *Alypius*,

or

or that he approv'd his Conſtancy and Fortitude, in Danger and Miſery; the ſmartneſs of his Style, and penetration of his Wit.

Now this *Alypius* was a Native of *Alexandria*, and dy'd a very old Man in his own Country: And after him, *Iamblichus*, after he had planted many Roots, and open'd ſeveral Fountains of Philoſophy. And the Writer of theſe Memoirs was one of thoſe who happen'd into this Plenty; for indeed his Followers and Diſciples were diſpers'd up and down over all the *Roman* Empire. Among whom, *Ædeſius* choſe *Pergamus*, a City of *Myſia* for the Place of his Abode.

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THE

# THE LIFE OF ÆDESIUS.

*Translated from the* Greek, *by* E. Smith, *M. A.*

ÆDESIUS succeeded *Iamblichus* in his School and manner of Teaching; he was one of those who were nobly born, but his Wealth did no way answer the Nobility of his Descent: For which Reason his Father sent him out of *Cappadocia* into *Greece*, to learn some gainful Trade, in hopes to find a Treasure in his Son. But

But finding at his Return, that he had learn'd nothing but Philoſophy, he thruſt him out of Doors, as an unprofitable and uſeleſs Drone, purſuing him, and upbraiding him in his Flight with theſe Words, *Will your Philoſophy maintain you?* Upon which, turning back, *Yes Father*, ſaid he, *and after the beſt manner*, and immediately fell at his Father's Knees. Which his Father hearing, took him home again, and admiring the Genius of the Young Man, provided for him to the utmoſt of his power, and gave him free Liberty to go on with his Study; and when he took his leave of him at his Departure, ſhew'd him all the kindneſs imaginable, and paid him that reſpect, as if he had begotten a Deity, rather then a Son. The Young Man therefore eaſily out-ſtripping all the moſt Famous Maſters of that time, of whom he had been both the Diſciple and Hearer, and having attain'd to ſome Experience and Knowledge of things, took a long Journey out of *Cappadocia*, into *Syria*, to viſit the Celebrated *Iamblichus*, and perform'd it. But ſo ſoon as he ſaw him, and heard him ſpeak, he was ſo taken with admiration of his Words, that he could never be ſatisfi'd with hearing him. By

which

which means, at length *Ædeſius* became little inferior to *Iamblichus*, ſetting his Inſpiration aſide, which was peculiar to him; concerning which, I have nothing to write, that I can attribute to *Ædeſius*; perhaps, becauſe he rather choſe to have that Gift conceal'd, by reaſon of the Iniquity of the Times. For then the Emperor *Conſtantine* reign'd, who threw down the moſt Celebrated Temples in the World, and ſet up the Structures of the Chriſtians in their Places. Whence it came to paſs, that the moſt Learned Philoſophers were conſtrain'd to a ſilence befitting their Myſteries, and a Taciturnity becoming their Prieſtly Office. Therefore the Author of theſe Lives, being a Hearer of *Chryſanthius*, hardly arriv'd to the knowledge of the True Philoſophy, before he was Twenty Years of Age; ſo hard a matter it was at that time, for *Iamblichus*'s Learning to be introduc'd, and taught among us; ſeeing that after his Death, all the Men of Fame and Learning, were diſpers'd and ſcatter'd up and down, ſome one way, ſome another. None remain'd behind, but Men of little worth, and hardly known. For as for *Sopater*, who was the ſhrewdeſt of 'em all, by reaſon of the Sublimity of his Genius, and the largeneſs of his Soul, he

he ſlighting the Converſation of other Men, betook himſelf quickly to the Emperors Court, as if he intended to tame the Fury of *Conſtantine*, and put a ſtop to his Purpoſes, by the force of his Reaſon; and indeed he arriv'd to that degree of Power and Reputation, that the Emperor was extreamly taken with the Man, and publickly allow'd him to ſit upon his Right Hand; which is a thing almoſt incredible to People that never ſaw it. The great Courtiers almoſt ready to burſt with Envy, that the Emperor ſhould then begin to learn Philoſophy, they like the *Cercopes*, took an Opportunity not to ſtifle *Hercules* as he lay aſleep, but to ruine that Brute *Fortune*, as ſhe lay awake. To that end, they had their private Meetings and Cabals, and omitted nothing to bring about their Infernal Treacheries. Wherefore, as of old among the *Athenians*, no Man how popular ſoever, durſt preſume to accuſe *Socrates*, whom all the *Athenians* look'd upon as the Living Image of Wiſdom, unleſs *Ariſtophanes*, who firſt made an ill uſe of Drunkenneſs, Madneſs, the Diſſoluteneſs of the *Bacchanalian* Feaſts, and Inſolence of Nocturnal Riot, to introduce Laughter and Deriſion into Minds corrupted with Debauchery, and by Lalcivious

Lascivious Songs and Dances, had drawn the whole Theater to his Party: He therefore scoffing at the Wisdom of so great a Man, brings him in measuring the Skips of Fleas, and describing the Forms and Figures of the Clouds, and such other Trifles that Comedy invents to move ridiculous Laughter. Finding the Theater thus enclin'd to Pleasure and Voluptuousness, the more malicious sort then undertook to frame an Impious Accusation, and drew Calamity upon the City by the Murder of one Man. For he that duly collects the Story of that City, after the violent Death of *Socrates*, shall meet with nothing egregiously atchiev'd, after the perpetration of that wicked Act. Presently the Affairs of that City went to rack, and all *Greece* in her Ruin lost their Liberty.

The same thing we may now foretel from the Snares and Conspiracies against *Sopater*. *Constantinople*, anciently *Bizantium*, formerly supply'd the *Atthenians* with Corn, and it is incredible what Quantities of it were sent from thence. But in our Age, neither the Ships of Burthen that *Egypt* sends, nor the vast supplies out of all *Asia*, *Syria* and *Phœnicia*, nor the rest of the Tributary Provinces, can satiate the Debaucheries of

the People, which *Conſtantine* depopulating other Cities, by his Arms ſubdu'd, has tranſlated to *Byzantium*, only to have the Stage-Applauſes of Drunkards over-gorg'd, and vomiting up the Exceſſes of their Nocturnal Riot, greedy to be extoll'd by the ſtaggering Multitude, and to be nam'd by thoſe who ſcarce know how to ſound forth a Name, but as Uſe and Cuſtom teaches 'em.

It happen'd by the ill Situation of *Byzantium*, which hinders the entrance of Veſſels into the Harbour, unleſs with a direct South Wind, and this falling out at that time, more frequently then was uſual, the People enrag'd with Famine, ran in heaps to the Theater, but were very ſparing of their Drunken Acclamations; at which the Emperor admir'd. They who envy'd *Sopater*, laying hold of this Opportunity, then which they thought they could not find a better, and addreſſing themſelves to the Emperor, *Sopater*, ſad they, *on whom thou haſt heap'd ſo many Favours, by reaſon of his great Knowledge, which thou extolleſt, and by means of which he ſits in thy Throne, that* Sopater *has bound up the Winds.* *Conſtantine* hearing this, and giving eaſie Credit to it, commanded this Great Man to be Beheaded; and 'tis reported, that his

his Enemies made more haſte to take away his Life, then the Command expreſs'd.

The Author of this foul Act was *Ablavius*, Steward of the Imperial Houſhold, to whom *Sopater* was far Superior in Fame and Vertue. And ſince I have undertaken to make publick in Writing, the Lives of thoſe Men who excell'd in all manner of Learning, and what memorable Acts of theirs have reach'd my Ears, I thought it would be worth while to give ſome Accompt of thoſe Perſons who were their open and profeſs'd Enemies.

*Ablavius* who was the Contriver of the Murder, was born of obſcure Parentage, and by his Father's ſide, Low, Mean and Abject; and this is rifely ſtill reported of him, nor is it contradicted by any Body. A certain *Egyptian*, of that part of *Egypt* which is call'd by us *Mendeſius*, which is one of the Mouths of *Nile*, coming a Stranger to *Conſtantinople* (and the *Egyptians* are apt enough, even in publick, wheree're they travel, to carry themſelves inſolently, as being accuſtom'd to do the ſame at Home) thruſt himſelf into a conſiderable Cooks Shop, and being both Hungry and Thirſty, as having travell'd a great Journey, call'd

for a Pot of Sweet Wine, which he order'd to be brew'd with Spice, and paid his Money for it. The Miſtreſs of the Houſe ſeeing ready Money, made haſte to get it ready, (now the ſame Woman happen'd to be a Midwife) and as ſhe was looking for a Cup to draw the Wine, a Woman of the Neighbourhood comes to her, and tells her that a Friend of hers was in hard Labour, and in great Danger, and therefore deſir'd her to come away with all poſſible ſpeed. The She-Cook and Mid-wife hearing this, leaves the *Egyptian*, runs and delivers the Child, and after ſhe had done what was requiſite in thoſe caſes, comes Home again, waſhes her Hands, and returns to her Gueſt; but found him in a Pelting Chafe, becauſe ſhe ſtay'd ſo long. The Woman excus'd her ſelf, and told him the Reaſon. But then the good natur'd *Egyptian* enquiring the time and Hour of the Day, after an exact Meditation upon it, was more greedy to tell what ſhould befall the Infant, then he was to refreſh his weary Body, and with a loud Voice, *Go*, ſaid he, *to the Cook, and tell the New-laid Woman, that ſhe has brought forth a Child that will one day want nothing but the Title of Emperor*; and having ſo ſaid, he took a ſwinging Draught, and told the

the Woman his Name. The Infant was call'd *Ablavius*, who became ſo much the ſport of Fortune, that always lov'd Inconſtancy and Change, that he grew to be more powerful then the Emperor: So that he put *Sopater* to Death, alledging to a Lawleſs People, who had then the Government in their Hands, a Pretence more frivolous, than that which was urg'd againſt *Socrates*. *Conſtantine* therefore was puniſh'd for ſo highly advancing *Ablavius*, and how he dy'd is ſufficiently recorded in his Hiſtory. He left his Son *Conſtantius* to the care of *Ablavius*, who rul'd in equal Authority with him, after he had ſhar'd the Empire with his Two Brothers, *Conſtantine* and *Conſtance*, which things are moſt accurately related in the Life of the moſt Divine *Julian*.

But *Conſtantius* having obtain'd the Empire, or at leaſt ſo much of it as fell to his ſhare, from *Illyrium* to *Niſibis*, preſently rid himſelf of *Ablavius*; who retir'd to a Palace which he had formerly built in *Bithinia*, being a place dedicated to Royal Eaſe and Receſs, and there wallow'd in Plenty, all Men admiring, that he would quit the Government. Soon after, *Conſtantius* ſent to his Palace a Band of Armed *Ruffians*, with Orders to deliver him certain Letters, who when they came

into his Presence, deliver'd him the Letters upon their Knees, according to the Custom of the *Romans*; who then believing himself out of all Danger, receiv'd the Letters with his wonted Pride and Haughtiness, and with a surly and formidable Brow, demanded the Purple Robe of the Soldiers; who answer'd, *That they were only order'd to bring him the Letters, but that they who were entrusted with the Robes, tarried at the Gate.* Thereupon puff'd up in his Thoughts, and high in his Imaginations, he order'd 'em to be call'd in: But then, they laying violent Hands upon him, instead of a Purple Robe, gave him a Purple Death, carving him in pieces like a Fowl at a Banquet. Thus was *Ablavius*, (fortunate in every thing else) most justly punish'd for the Murder of *Sopater*.

Things proceeding in this manner, yet Providence not forsaking Human Affairs, the most Eminent of those that were left, was *Ædesius*, who betaking himself by Prayer to Divination, wherein he most confided, expected the Directions of his Dreams. Upon his Prayers the Deity descends, and delivers him an Oracle in Hexameter Verse. He rubb'd his Eyebrows, and though full of Fear, remember'd the Words themselves, but had forgot

got the Supernatural and Cœleſtial meaning of 'em. Thereupon he call'd a Boy to bring him ſome fair Water to waſh his Face and Eyes. Preſently the Lad told him that his Left Hand was full of Letters: He look'd, and was ſenſible that it muſt be ſome Divine Admonition; and therefore worſhipping his own Hand, and the Inſcription within it, he read the enſuing Oracle fairly written upon the Skin.

*Two Lots the Fates have ſpun for thee to chooſe,*
*So fair a Choice, thou canſt by neither loſe;*
*If Crowds in Populous Cities pleaſe thee beſt,*
*And to thy Wiſdom loud Applauſe addreſs't,*
*While thou doſt Age inform, and Youth reclaim,*
*Still ſhalt thou that way win Eternal Fame.*
*But if a Country Life affect thee more,*
*To give Perfection to thy Wealthy ſtore,*
*By Innocent Converſe with thy Flocks and Herds,*
*That leaſure to contemplate Heaven affords,*

*Then fam'd above the Stars, in bleſt Abodes,*
*Thou ſhalt augment the Number of the Gods.*

He therefore chooſing as it behov'd him, to take the beſt courſe, ſought out a little Farm, and prepar'd himſelf to live the Life of a Shepherd or Goatherd. But becauſe his Fame was ſpread abroad, he could not conceal himſelf from thoſe that were deſirous of his Learning; who finding him out, ſurrounded him like ſo many Hounds in full cry after their Game; and threaten'd to tear him in pieces, if he went about to hide ſo much Wiſdom among Mountains, Rocks and Woods as if he had not been born a Man, nor had ever underſtood any thing of Humane Learning. Thus conſtrain'd, he betook himſelf to Publick Converſation, and the worſt of the Two ways propounded to him; and leaving *Cappadocia*, where he order'd *Euſtathius* to take care of his Affairs, and paſſing through all *Aſia*, that courted him all along as he travell'd, at length he ſettl'd in the ancient *Pergamus*, whither reſorted to him both *Greeks* and Borderers; his Fame having already reach'd the Stars. But here I think it would be a piece of Irreligion, to paſs over

over those Truths which are reported of *Eustathius*.

All Men confess him to have been a most Excellent Person, one whose Abilities in Speaking, Experience has taught the World. There was something of Witchcraft in the charming sweetness of his Tongue and Lips; something so smooth and delicious in his florid Delivery, that whoever heard him speak and utter his Meditations, forgetful of their own Excellencies, as if they had tasted of the Lost Tree, abandon'd themselves to his *Syren* like Musick. The Emperor therefore sent for him, though he were oblig'd to read the Books of the Christians. He was also not a little troubl'd, because the King of the *Persians* threaten'd him with a Bloody War, as having already besieg'd *Antiochia*, and reduc'd it to a low condition. For he had by a sudden and unexpected Assault taken the Citadel that hung over the Theater, and kill'd with his Arrows a World of People that were there gather'd together. Which being the Condition of the Emperor's Affairs, a Council was call'd, to consult about sending an Ambassador to the *Persian* King; and though formerly it were the custom of the Emperors to choose out their most Celebrated Captains and Commanders,

manders, whenever they had an occaſion to ſend any Embaſſies abroad, yet now the Emperor being compell'd by neceſſity, no Perſon was thought more Prudent, or more proper for the Employment, then *Euſtathius*. Being therefore immediately ſent for by the Emperor, he made his Appearance, and ſuch a Graceful Eloquence, ſuch a Charming Delivery ſate upon his Lips, that they who recommended *Euſtathius* to the Emperor, were advanced to higher Dignities, and laden with Favours and Preferments, as being the only Perſons whom the Emperor look'd upon to be his Friends. And ſome there were who reſolv'd of their own accords to accompany *Euſtathius* in his Embaſſy, as being deſirous to try whether his Eloquence would have the ſame Charms over the *Barbarians*.

When *Euſtathius* came into *Perſia*, though *Sapores* was ſaid to be a Perſon of a Tyrannical and Savage Humour, and difficult of acceſs, and were truly ſuch as he was reported to be, nevertheleſs when he heard of the manner of the Embaſſy, and had had ſomething of a Character given him of the Perſon of the Embaſſador, *Euſtathius* was forthwith admitted to his Audience: At what time, the

the *Barbarian* admir'd the ſteadineſs and ſweetneſs of his Countenance, though he try'd many ways to terrify and diſcompoſe him. But when he had heard him deliver his Embaſſy with that gravity, that modeſty and conciſeneſs, as render'd him ſoon patient and attentive, he order'd him to withdraw; which he did, after he had ſurpriz'd the Tyrant with his Elegancy. Not long after, he ſent the Gentlemen of the Chamber to invite the Embaſſador to his Table: He obey'd (for he was one who ſeem'd to have been a Preſident of Obedience) and as they ſate together, he ſo charm'd the Tyrant with his Diſcourſe and his Delivery, that the *Perſian* Monarch was about to have exchang'd his *Tiara*, and his Purple Caſſack, glittering with Gems and Precious Stones, with *Euſtathius*'s Thredbare Veſtment. So great a Contempt of Grandeur and Ornamental Pomp, had the Philoſopher infus'd into the Barbarous Prince, that he began to accuſe of Infelicity thoſe People that kept ſuch a coile about ſetting out their Bodies. But the Gaudy and Effeminate Courtiers about the King, prevented his good Inclinations, and ſpoil'd all the reſt, pretending that *Euſtathius* was a Sorcerer, and perſwading the King to anſwer the Emperor of the

*Romans*

*Romans* by way of Expoſtulation, why, ſince he had a Court abounding with ſo many Perſons of Splendor and High Degree, he could pick out no Perſon to ſend to him, but one that was not much Superior to a Wealthy Vaſſal.

However greater things were expected from this Embaſſy then came to paſs; But as for this Man, thus much came to my knowledge, that all *Greece* pray'd heartily that they might ſee him again; and beſought the Gods for his Return in ſafety; and the Oracular Divinations ſeem'd to favour the Difficulties that attended his Negotiation. But all things ending in Diſappointment, (for he did not return) the *Greeks* ſent Commiſſioners to him, chooſing out for that Employment, the moſt Eminent among 'em, for Learning and Wiſdom, whoſe buſineſs it was to diſcourſe the Great *Euſtathius*, why the Negotiatiation did not anſwer the Portents. He having heard the moſt Famous and Learned in that Art, after he had more deeply contemplated, and more judiciouſly ponder'd every thing, and after a diligent ſpeculation, examin'd the Bigneſs, the Colour and Form of the Portents, ſmiling after his accuſtomed manner, when he had found out the Truth (for a Lye is not to be told in common

common Converſe, much leſs in a Sacred and Solemn Aſſembly,) *Thoſe Portents,* ſaid he, *intimated nothing conccerning my Return: Yet,* continued he, *in my Opinion, the Deity anſwer'd nothing contradictory to the manner of Men; for he anſwer'd that the Signs were more obſcure and later, then to correſpond with the Felicity and good Succeſs of my Tranſactions.*

After this, *Euſtathius* being a Perſon of ſo great Fame, took to Wife *Soſipatra,* a Woman who ſo far exceeded her Husband in Learning, that ſhe almoſt eclips'd his Glory. Of whom 'tis convenient that we ſhould ſpeak ſomething, to the end we may inſert her in the Catalogue of Famous Men; ſeeing the Splendour of her Name ſo far diffus'd it ſelf.

She was born in *Aſia,* not far from *Epheſus,* where the River *Cayſter* gliding through the Country, gives its own Name to the Fields adjoyning. Her Deſcent was Noble, and her Parents Wealthy; and while ſhe was yet but an Infant, ſeem'd to ſcatter Bleſſedneſs round about her; ſuch was her Beauty and Modeſty withal, that ſhin'd forth, and adorn'd her growing Years. She had compleated her Fifth Year, when Two Old Men, who had both paſt the ſtrength of Youth, though

though the one was ſomewhat ancienter then the other, both wearing Hairy Skins, with each a Scrip ty'd to his Side, came to one of the Farms belonging to *Soſipatra*'s Parents, and perſuaded the Bayliff (which they might eaſily do) to entruſt 'em with the care of the Vineyards. Now in regard the Vintage happen'd to prove beyond expectation, as the Lord of the Soyl, who was then upon the Place with *Soſipatra* at that time very young, ſoon perceiv'd, the wonder was ſo great, that they could think it no other then the effect of more then Human Labour: So that the Lord of the Farm invited the Two Old Men to ſit down at his Table, and treated 'em very liberally; rebuking their Fellow-Labourers at the ſame time, and accuſing 'em of Sloath or Ignorance, becauſe they never could do the ſame. But the Two Old Men, after they had ſo bountifully taſted of the *Grecian* Hoſpitality, being ſmitten and wounded with the ſurpaſſing Form and Beauty of the Young Girl, *Soſipatra*, *We*, ſaid they, *who keep other things conceal'd and abſconded, to our ſelves, look upon the Civilities we have done you, as a Trifle, nor do we value the kindneſs we have done; but if thou deſireſt that we ſhould remunerate thy Table, and thoſe o-*

*ther*

*ther Gifts we have receiv'd at thy Hands, neither in Money, nor in any other accidental and fading Gratifications, but what is far above thee, or what thy Wealth is able to compass, if thou wouldst have a Blessing, the Fame of which will reach the Stars, conferr'd upon thy self and thy Estate, permit thy Daughter* Sosipatra, *to go along with us, who promise to be her real foster Fathers, for Five Years. Fear nothing that may befall her, least of all her Death, but live at ease, and free from care. But be careful of walking upon this Farm, till the Chariot of the Sun has compleatly measur'd the Five Years. Wealth shall regerminate and flow spontaneously from his Farm into thy Lap. And for thy Daughter, she shall not only prove a Woman, and such as other Mortals are, but expect to see her Mistress of much more sublime Perfections. Now, if thou beareſt a good Mind, embrace with open Arms what has been said to thee, but if thou art suspicious of any thing, then reckon as nothing whatever has been spoken.* Upon which, the Father without speaking a word, and strook with Fear, deliver'd the Child into their Hands; and calling his Bayliff to him, commanded him not to let the Two Old Men want any thing, nor to be too curious or Inquisitive. And having so said, by break

of

of Day, like a Fugitive, he left his Farm and his Daughter both.

But the Two Old Men, whether Heroes or Dæmons, or whether ſome other Diviner Natures, took the young Girl along with 'em; tho what Myſteries they imbib'd her with, no Man ever knew; or to what Deity they conſecrated her, or in what Religion they inſtructed her, was never diſcover'd to thoſe that were moſt curious to inform themſelves.

But now the prefixed time was come, that the Lord was to take a general Accompt of the Profits of his Farm; to which purpoſe, the Father went to view his Ground. But then the Father neither knew his Child, ſo much was ſhe alter'd in her Stature and Beauty; neither did the Daughter hardly know her Father; however he reverently ſaluted her, as if he had met a Woman that had been a Stranger to him. But when the Maſters appear'd, and the Table was ſpread, *Ask the Virgin*, ſaid they, *what Queſtion thou pleaſeſt*. Then the Daughter, *Ask me, Father*, ſaid ſhe, *what befel ye by the way*; who giving her leave to tell him (for by reaſon of his Wealth, he us'd to ride in a Chariot and Four Horſes, which are ſubject to many Accidents) ſhe told him punctually

punctually what had happen'd to him, the Words that he ſaid, how he threaten'd his Servant, and the fear he was in, as if ſhe had been in the Chariot with him. Which ſo amaz'd the Father, that he was not only ſtrook with wonder, but aſtoniſhment, believing his Daughter to be ſome Goddeſs; and then falling at the Feet of the Two Old Men, he beſought 'em to tell him who they were. With much Reluctancy, and after a great deal of Heſitation, they told him, they were Profeſſors of the *Chaldæan* Wiſdom, ſo call'd; and this ænigmatically, and looking ſubmiſſively downward. Upon which, *Soſipatra*'s Father fell upon his Knees before 'em, and beſought 'em to command his Farm, and to take the Young Virgin into their fatherly Tuition, and to perfect her in the knowledge of their Myſteries; which with a Nod they ſignified themſelves willing to do, for they voutſaf'd not to ſpeak any more. The Father thus certain of their Promiſe or elſe inſtructed by the Oracle, was confirm'd in his Mind; though he wonder'd at the Accident, and at the ſame time recall'd to his Memory the Verſes of *Homer*, relating ſomething Supernatural and Divine of the ſame kind.

*For then in ſhapes of Human Gueſts, the Gods*
*Came down to viſit the Defil'd Abodes*
*Of Mortal Men, and their proud Cities view,*
*T'inform themſelves of what before they knew.*

In like manner, he thought he had litt upon Gods in the Shapes of Men; and thus full of Thoughts concerning the whole matter, he fell aſleep. As for the Old Man, they riſing from Supper, took the Virgin aſide, and courteouſly, and with great Circumſpection, deliver'd to her the Garment wherein ſhe had been initiated, and adding thereto ſome few Inſtruments and Books, order'd *Soſipatra* to ſeal up all together in a little Cheſt.

As for her part, ſhe lov'd the Two Old Men no leſs then her Father; and by this time day appearing, the Doors were open'd, the People went forth to work, and the Two Old Men went a-field alſo, according to their Cuſtom. At what time the Virgin ran to her Father over-joy'd, as one that had brought him good News;

News; one of the Servants carrying the Cheſt after her. The Father when he had taken an Account of the Riches that had befallen him, and demanded of the Bayliffs what had been requir'd of 'em for neceſſary occaſions, order'd the Two Men to be ſent for, but they never appear'd. Then turning to *Soſipatra*, *What's the meaning of this Daughter*, ſaid he. To which *Soſipatra*, after a ſhort ſilence, *Now*, anſwer'd ſhe, *I apprehend what they ſaid to me at their Departure; for when with Tears they deliver'd theſe Things into my Hands, have a care Child*, ſaid they, *for we being now to travel to the* Atlantick *Ocean, will ſoon return: Which apparently demonſtrates 'em to be Genius's; and ſo where ever they went, they departed from me.* Then the Father taking his Daughter Home, thus initiated and divinely inſpir'd, gave her liberty to live as ſhe pleas'd her ſelf, never minding any thing of her Concerns, only that he was ſomewhat offended at her Taciturnity.

At length being arriv'd at the Flower of her Age, without the Aſſiſtance of any other Maſters, ſhe had all the Poets, Philoſophers and Rhetoricians by Heart, and what others ſeldom attain to, without great Labour and Toyl, ſhe unfold-

ed with eaſe, and almoſt *ex tempore*. Therefore he thought it convenient to provide her a Husband; and it was beyond all Controverſie, that *Euſtathius* was the only Man who deſerv'd her. She therefore addreſſing her ſelf to *Euſtathius*, and the reſt that were preſent, *Hear me*, ſaid ſhe, *Euſtathius, and you that are here preſent, bear witneſs to my Words, I ſhall have Three Children by thee; and as to what Men call* Good, *they ſhall be all Unfortunate: But there is no reſiſting the Will of Heaven; and thou ſhalt obtain a beautiful, and no way misbecoming Seat before me, and I perhaps a better: For thy Place is allotted thee near the Moon. But thou ſhalt not officiate in the Ceremonies of the Gods, nor teach Philoſophy above Five Years, and then thou ſhalt aſcend to the Moon, with a ſlow and eaſie Motion. I would alſo ſay ſomething as to what ſhall befall my ſelf, but my Genius forbids me to ſpeak:* Which laſt Words ſhe did not utter, till ſhe had made a conſiderable Pauſe.

After ſhe had thus ſpoken, ſhe was Married to *Euſtathius*: Nor did her Words differ in the leaſt from the Immutable Oracle, for all things fell out juſt as ſhe ſaid.

'Twill

'Twill be convenient alſo to add this farther, to what has been already ſaid, That *Soſipatra*, after the Death of her Husband, returning to her Inheritance in *Aſia*, made choice of the Ancient *Pergamum*, in the *Leſſer Aſia*, for the Place of her Reſidence, where the Great *Ædeſius* always bare her a high Reſpect, and bred up her Children, though *Soſipatra* was no leſs diligent to inſtruct 'em at Home, in the Precepts of her own Philoſophy. But while *Ædeſius* frequented her Houſe, there was no Body that ſo much admir'd the Acuteneſs and Eloquence of *Ædeſius*, but all ſtood in Admiration of the Woman, and ador'd and worſhip'd her Enthuſiaſms. Among the reſt, *Philometor*, *Soſipatra*'s Uncle, being vanquiſh'd by her Beauty and her Diſcourſe, fell in love with her; and finding her Divinely inſpir'd, beyond other Women, his Paſſion became more Violent, ſo that he could think of nothing elſe. The Woman alſo ſympathiz'd with him in his Flame: Thereupon ſhe repairs to *Maximus* (He was *Ædeſius*'s Familiar and moſt Intimate Friend, and Inſeparable from him) and addreſſes her ſelf to him. *Maximus*, ſaid ſhe, *a certain Paſſion troubles me, conſider how I may remove it.* He ask'd her what

Paſſion that might be, which ſo diſturb'd her? To whom ſhe reply'd, *What if it ſhould be* Philometor? *and certainly it is* Philometer, *nor does he differ from the moſt of you. When I perceive him going away, my Heart burns and is moved after a ſtrange manner within me; therefore I deſire thee to take ſome pains in my behalf, and do me an Office of Piety.* Maximus hearing theſe Words, went forth, ſwelling with Pride, as diſdaining that a Woman ſhould entruſt ſuch things as theſe with a Perſon who thought himſelf not unworthy the familiarity of the Gods.

In the mean time, *Philometer* purſues his Amour: On the other ſide, *Maximus* makes it his Buſineſs by Divination, and Inſpection of Entrails, to learn what the Womans Fate would be, making uſe of a profound and powerful Science, in a thing of little Moment. And having perform'd his Ceremonies, runs to *Soſipatra*, and bids her diligently obſerve whither the ſame Paſſion troubl'd her any more after that? She made anſwer, *that ſhe was no longer obnoxious to it*, and reveals the Requeſt ſhe had made to *Maximus*, what had been done in purſuance of it, and adds the Time and Hour that all things were done, as if ſhe

ſhe had been preſent, as alſo what Portents had appear'd. Then he, falling proſtrate upon the Ground, and confeſſing that *Soſipatra* deſerv'd the Name of a Goddeſs, *Riſe Son*, ſaid ſhe, *the Gods will love thee, if thou look'ſt up toward them, and ſuffereſt not thy Mind to ſtoop down to Earthly and Fading things.* Which when he had heard, he departed more vain-glorious and inflam'd then before; as he who now had made a certain Tryal of the Divinity of the Woman.

Soon after, it happen'd, that *Philometor* in a Jocund Humour, walking in the Company of ſeveral of his Friends, met *Maximus*, who with a loud Voice, before *Philometor* came near him, cry'd out, *The Gods forbid thee, Friend, to burn Wood in vain*; foreſeeing perhaps the miſchievous Deſign he had in his Heart: Which ſtriking *Philometor* with a Religious Damp, he look'd upon *Maximus* as a Deity, and ſurceas'd his Deſign, deriding his Purpoſe, and vex'd he had attempted it.

After this, *Soſipatra* look'd upon *Philometor* with a genuine and real Love, admiring him, becauſe he admir'd her. It happen'd one time among the reſt, that all her Friends met at her Houſe, except-

ing *Philometor*, who was then in the Country. At the ſame time alſo a Queſtion aroſe concerning the Soul. Upon which, many Arguments going about, after *Soſipatra* had by degrees unfolded the Objections by Demonſtrations, and afterwards fell into a Diſpute concerning the Soul in general, which part of it was Puniſh'd, and which part was Immortal, between Enthuſiaſm, and Bacchanalian Fury, ſhe ſtopp'd of a ſuddain, and after a ſhort ſilence, cry'd out, *What's the Meaning of this? My Friend* Philometor *is overturn'd in his Chrariot, through the badneſs of the Road, and 'twas a Thouſand to one but he had broke his Legs. However his Servants found him well, only that he had hurt his Elbows and his Hands, but without any Danger.* Thus ſhe ſpoke, and ſo it was; and all People believ'd that *Soſipatra* was preſent in all Places, and at all Accidents, as the Philoſophers ſay of the Gods.

She died, leaving behind her Three Children; the Names of Two of which, 'tis needleſs to mention. But *Antonius* in nothing degenerated from his Parents. He choſe for his Reſidence, a Place near the Mouth of *Nile*, which is call'd *Canopus*; applying himſelf to the Learning which was there taught, and endeavouring

ing to fulfil his Mother's Prediction concerning him; and ſuch Young Men as were ſoundeſt of Judgment, and ſtudious of Philoſophy, reſorted to him, and the Temple was full of Young Prieſts. As for his part, he being never accounted more than a Man, and always converſing among Men, foretold to all his Diſciples, that after his Death, there ſhould be no Temples, but that all the Magnificent Temples of *Serapis*, ſhould be laid in Ruinous Heaps, and that Fabulous Confuſion, and formleſs Darkneſs ſhould tyrannize over the Earth. The truth of all which Things, Time made out, ſo that his Prediction was look'd upon as an Oracle. Only ſome Effluviums of the Old Manners, like thoſe of Falling-Stars, were left behind: All other things were diſpers'd and ſcatter'd among a ſort of Philoſophaſters, who made a Gain of their Reſemblance of Philoſophy; and moſt of 'em, like *Socrates* in the King's Portico at *Athens*, were in continual danger of being call'd before the Judgment-Seat. All their Philoſophy was a Thread-bare Cloak, the remembrance of *Soſipatra*, and to tell Stories of *Euſtathius*: Alſo large Sacks full of little Books, more then many Camels could carry, all which they had learnt by Heart. But none of theſe were

were written by the Ancient Philoſophers; only a World of Rubbiſh, ſuch as Impoſture and Deluſion are wont to extol.

So that after this, the Prediction of *Soſipatra* concerning her Children, became an Oracle; but I mention not their Names, for 'tis not my Deſign to intermix the Bad with the Good. But as for *Antoninus* already mention'd, after a ſhort ſtay at *Alexandria*, he remov'd to *Canopus*, and being highly in love with the Country round about, he gave himſelf up wholly to the Gods of the Place, and to the Myſteries and Ceremonies there in faſhion, and was ſoon receiv'd into the Society of the Immortal Gods, as being one who careleſs of his Body, and abſtracted from Voluptuouſneſs, applied himſelf wholly to that ſort of Wiſdom, which was then unknown to the Prophane Vulgar; of whom it is convenient that we ſhould ſay ſomething more.

He made no ſhew of any Divine Operations, or of any thing that ſeem'd ſtrange to the common Opinion of Men, afraid perhaps of the Emperor's Genius and Deſigns, who was addicted another way: Yet all Men admir'd his Conſtancy, his inflexible and immutable Mind, and

and all repair'd to him, that went to *Alexandria* upon the ſcore of Trade or Curioſity. Now *Alexandria* was a Populous City, and by reaſon of the Temple of *Serapis*, another kind of Habitable World. For they that reſorted thither from all Parts, were more numerous then the Inhabitants, and after they had pay'd their Duties to the Deity, they flew to *Antoninus*, ſome by Land, others down the Stream by Water, in Barges, at the ſame time relaxing their Minds, yet haſtning to be ſerious: And all that were admitted to converſe with him, propoſing ſome rational Problem, were abundantly and candidly ſuppli'd with Platonick Learning. Others propoſing more Sublime Queſtions concerning Divine Matters, met with a Statue; for to ſuch he never ſpoke a Word, but with his Eyes fix'd, and looking up to Heaven, he ſtood as it were ſpeechleſs and inexorable; nor was it ever known that ever eaſily and readily he enter'd into Diſcourſe concerning thoſe Things. Now that there was ſomething of Divinity in him, nothing after that appear'd; for he had no ſooner made his Exit out of the World, but the Worſhip of the Gods at *Alexandria* was quite aboliſh'd, and the Prieſts diſpers'd; and not only the Sacred

Sacred Worſhip was aboliſh'd, but the very Fabricks were pull'd down, and all things had the ſame end with the vanquiſh'd Giants in the Fables of the Poets. And the Temples about *Canopus* underwent the ſame Fate, *Theodoſius* then reigning, and *Theophilus* being Captain of his Guard, another *Eurymedon*,

——*Who with Imperial Command,*
*O're the more fell and Savage Giants*
*reign'd.*

*Euethius* alſo at the ſame time being Governor of the City, and *Romanus* Viceroy of *Egypt*, who never having ſo much as heard of War, vented all their Anger againſt Stones and Statues, levell'd the Temple of *Serapis* with the Ground, and rifling away the Conſecrated Gifts and Donatives, won a compleat, though never conteſted and bloodleſs Victory; for while they fought with only Statues and rich Oblations, they eaſily became Victors, and then fell to plundering; and it was a part of their Military Diſcipline, that whatever they ſtole, they kept conceal'd. But they could not carry away the Foundations of the Temple, by reaſon of the Weight of the Stones, which for that Reaſon were not eaſie to be

be remov'd. Thus theſe Warlike and Couragious Champions, overwhelming all things with Garboile and Confuſion, and ſtretching forth their Hands, not ſtain'd with Blood indeed, but foully defil'd with Avarice againſt Heaven, gave out that they had overcome the Gods, and boaſting in their Sacriledge and Impiety, they introduc'd into the Sacred Places, a ſort of People which they call'd Monks; Men indeed as to their outward Shapes, but in their Lives and Converſations Swine, who openly committed a Thouſand vile and abominable Enormities. Nevertheleſs, to them it ſeem'd a great Act of Piety, to trample under Foot the Reverence due to the Sacred Places. For every Body then that wore a Black Coat, and look'd with a ſowre and ſordid Countenance in Publick, had the liberty to exerciſe a Tyrannical Authority. Nevertheleſs this ſort of People had attain'd to a wonderful and high Reputation of Vertue; but of theſe things we have already ſpoken in our General Hiſtory.

Theſe Monks alſo were ſettl'd at *Canopus*, who inſtead of Deities conceiv'd in our Minds, compell'd People to worſhip Slaves and Vitious Perſons, and picking up the Bones and Sculls of thoſe whom publick

publick Juſtice put to Death for ſeveral Crimes, carry'd 'em up and down, and ſhew'd em for Gods, kneel'd before 'em, and lay proſtrate at their Tombs, begrim'd with Duſt, and cover'd o're with Filth and Aſhes. Theſe were ſome of 'em call'd Martyrs, others Deacons, others Elders and Overſeers of Divine Worſhip, and of what Prayers and Petitions were to be put up to the Gods, otherwiſe the moſt ſervile of Slaves, us'd to the Whip, and bearing the Scars of their Villanies ſtill upon their Backs, and yet the Earth brings forth ſuch Gods as theſe. Therefore this Prediction and foreſight of *Antoninus*, won him a high Reputation; for that he had foretold to every Body, that the Temples would be turn'd into Sepulchers. In like manner, the Great *Iamblichus*, as we have ſet forth in his Life, at what time a certain *Egyptian* call'd up *Apollo*, and he appear'd, to the amazement of all that were preſent, *Never wonder, Friends*, ſaid he, *for it is the Ghoſt of a Gladiator ſlain in ſingle Fight*: So that 'tis quite another thing to ſee with the Mind, then to ſee with the Deceitful Eyes of the Body. For *Iamblichus* only ſaw the preſent Wonder, but *Antoninus* foreſaw the future Event: And that was the only thing that troubl'd

troubl'd him; for his End was placid and without Pain. in a very Old Age, to which he arriv'd with a continu'd Series of Health, exempt from all Diſeaſes, but ſomewhat malign'd by the more Zealous ſort, becauſe he had foretold the Ruin and Prophanation of their Temples.

THE

# THE LIFE OF *MAXIMUS.*

*Translated from the* Greek, *by* E. Smith, *M. A.*

WE made mention of *Maximus* in the former Life, who was not unknown to the Author of this Book, for that he met with him being then a very Old Man, when the Writer of this was very Young, and heard him ſpeak with a Voice like *Homer*'s *Pallas*, or *Apollo*. The Apples of his Eyes, ſeem'd to be in a manner winged; his Beard was

was long and white, and the vigour of his Mind appear'd in his Eyes: But whether you heard him ſpeak, or view'd his Perſon, there was a ſtrange Harmony and Agreement of Lineaments and Vertues. For his Converſation ſtrook both Senſes alike, while it was a hard matter to brook the rowling quickneſs of his Eyes, or the Volubility of his Eloquence. So that if any one of the moſt Skilful and Learned Men of that Age, happen'd to enter into Diſpute with him, he durſt not adventure to return him an Anſwer. But all Men ſubmitting to his Sentences, obſerv'd and aſſented to 'em as Oracles utter'd from the *Tripos*: Such were the Graces that ſate upon his Lips. He was well deſcended, and the owner of a plentiful Eſtate. He had Two Brothers, but would ſuffer neither to out-ſtrip him, as being the Eldeſt. *Claudianus* was the next, who went to *Alexandria*, and taught there, and *Nymphidianus*, who profeſs'd with great Applauſe at *Smyrna*.

This Man was of thoſe who were plentifully inſtructed by *Ædeſius*, and was the only Perſon thought worthy to be *Julian*'s Maſter; all others being remov'd or poſtpon'd by the Emperor *Conſtantine*, of which we have wrote more particularly in the Life of *Julian*. For

the Progeny of *Conſtantine* decaying, *Julian* was only left, by reaſon of his tender Age and his Mildneſs, much contemn'd. Yet he was ſerv'd and waited on by the Emperor's Eunuchs, and others who were plac'd about him, to confirm him in the Chriſtian Religion. But here he ſhew'd the force of his Wit, and greatneſs of his Genius; for whatever Books they brought him, he had 'em by Heart, ſo that his Maſters were ſorry for the quickneſs of his Learning, as being afraid they ſhould be too ſoon at the end of their own Knowledge, and want Inſtructions to give him. Wherefore they having no more to teach him, nor *Julian* no more to learn, they ask'd his Uncle *Conſtantine*, that they might have leave to teach him Oratory and Philoſophy; which he (ſo God ordaining) permitted, deſirous rather that he ſhould lie idle, and ſquander away his Time among Books, then think of the Succeſſion, and his Title to the Empire. But when he was declar'd Heir Apparent, having very large Poſſeſſions and Revenues in all parts, he walk'd about with his Guard, and a Royal Attendance, and went where he pleas'd himſelf. Among other Places, he went to *Pergamum*, drawn there by the Fame of *Æ-deſius*'s

*deſius*'s Wiſdom, who then was very Old and Infirm of Body, having at that time for his moſt familiar Friends, *Maximus*, the Subject of our preſent Diſcourſe, *Chryſanthius* the *Sardian*, *Priſcus* the *Theſprotian*, and *Euſebius* a Native of *Mynaus*, a City of *Caria*.

When *Julian*, who had an Old Man's Head upon a Young Man's Shoulders, was admitted to diſcourſe the Philoſopher, he was ſo ſmitten with the Vigour and Divinity of his Soul, that he would not leave him; but no leſs thirſty of his Precepts, then thoſe that are bitten by the Viper call'd *Dipſas*, are greedy of Drink, he reſolv'd to take in his Inſtructions by full Draughts, and withal preſented him with ſeveral Royal Preſents, which the Philoſopher refus'd to take; but calling back the Young Prince, *Thou art not ignorant* (ſaid he) *of the moſt ſecret of my Thoughts, who haſt ſo often heard my Inſtructions; nevertheleſs thou ſeeſt how the Inſtrument and Seat of it is affected, the frame and ſtructure of it being about to diſſolve into the Materials of which it was at firſt compounded. Therefore my beloved Son of Wiſdom, for by the Portraitures of thy Soul I knew thee, if thou intendeſt to do any thing, go and converſe with my Children, the Genuine Off-ſpring*

*of my Brain; there ſtill thy ſelf even to ſaciety, with all manner of Wiſdom and Learning; but if it be thy chance to imbibe the Myſteries alſo, thou wilt be aſham'd of thy Being, and of thy being call'd a Man. I could wiſh that* Maximus *were here, but he is gone to* Epheſus; *or* Priſcus, *but he is ſail'd into* Greece; *ſo that I have now no other Friends about me but* Euſebius *and* Chryſanthius, *whom if thou wilt voutſafe to hear, the leſs will be the Trouble of my decrepit Age.*

When *Julian* heard him ſay theſe things, he would not then forſake the Philoſopher, but ſpent the greateſt part of his time with *Euſebius* and *Chryſanthius*. Now *Chryſanthius* and *Maximus* were both of one and the ſame Mind, and their Souls and Thoughts were the ſame in matters of Divinity, and the Operation of Wonders. But in the liberal Sciences, he acknowledg'd himſelf inferior, his Genius not lying that way. *Euſebius* alſo, when *Maximus* was preſent, avoided Nice Queſtions of Diſpute, and the Catches, the Noozes and Labyrinths of Logic; but when he was abſent, he glitter'd like a Star in the abſence of the Sun; ſuch was the eaſineſs and grace of his Diſcourſe. *Chryſanthius* alſo being preſent, gave him the ſame Com-

Commendations, and acknowledg'd all that was ſaid of him to be truth; and as for *Julian*, he almoſt ador'd the Sayings of the Man. *Euſtathius* alſo added at the End of his Expoſition, *Theſe things are ſuch as really they are, but Impoſtures that delude and facinate the Senſes, are the Oporations of Wonder Workers, raving and wandring after Material Arts.*

When the Divine *Julian* had heard this Epiphonema, or raviſhing Concluſion more then once, taking *Chryſanthius* apart from all the Company, *If thou art a Lover of Truth, Friend* Chryſanthius, ſaid he, *tell me clearly, what is the Epilogue of this Expoſition.* Then the Philoſopher gravely and ſeriouſly recollecting himſelf, *Thou wilt do a prudent Act,* repli'd he, *to paſs me by, and ask the Author himſelf the ſame Queſtion*; Which afterwards he did, extolling *Chryſanthius* to the Skies for his Admonition.

When they all met together, *Euſebius* repeated the ſame things over again. Then *Julian* boldly ask'd him what was the meaning that he ſo often repeated the ſame Epilogue. Preſently *Euſebius* ſpreading the Nets of his Eloquence, and letting looſe the Reins of his flowing Utterance, *Maximus,* ſaid he, *is one of the moſt ancient Hearers we have, and one*

*who has learnt a great deal; and he by reaſon of the vaſtneſs of his Soul, and the capaciouſneſs of his acute Wit, contemning thoſe Demonſtrations, and giving his Mind to certain Deliriums, came in great haſte to ſome of us that were met together, and call'd us into the Temple of* Hecate, *and made many Witneſſes of his Folly. But when we arriv'd there, and had ſaluted the Goddeſs, addreſſing himſelf to us,* Sit down here, *ſaid he,* my Loving Friends, and conſider what is to come, and whether or no I differ from the Promiſcuous Vulgar. *So ſaying, and we being all ſate down, after he had cleans'd a ſmall piece of Frankincenſe, and murmuring to himſelf, I know not what ſort of Hymn, flew out to that degree of Oſtentation, that he ſmil'd upon the Image of the Gooddeſs, if it might be call'd a Smile. Upon the ſight of which, we being all in a kind of Hubbub,* Let none of you, *ſaid he,* be troubl'd at theſe things, for by and by you ſhall ſee the Lamps which the Goddeſs holds in her Hands, all of a light Flame. *And indeed the Lamps that flam'd out of a ſuddain prevented his Words: But then we recollecting for the preſent what we had heard of that ſame Wonder-worker, generally called* * Θεανδρικὸς, Theandricus, *roſe up and departed. But do not thou wonder at theſe things,*

* *An Epithite by the Heathens given to Chriſt.*

*things, as neither do I, being better instructed by Reason, look upon the thing to be of any moment.* When the most Divine *Julian* had heard all this, *Farewel*, said he, *and apply thy self to thy Books, thou hast discover'd to me the Man I sought.* So saying, and kissing *Chrysanthius*'s Head, he hasten'd away for *Ephesus*, where lighting upon *Maximus*, he devoted himself wholly to him, and inseparably adher'd to his Doctrine.

At the same time *Maximus* perswaded him to send for *Chrysanthius*, and both were hardly sufficient ro supply with their Learning, the Capacious Mind of the Young Prince, and teach him fast enough.

But after they had at length supply'd him over to Perfection, as they thought, *Julian* hearing there was yet something more to be learnt, that lay conceal'd in *Greece*, with the High Priest of the *Elusinian* Goddesses, to him he also speeded. But the Name of the High Priest at that time, is not lawful for me to reveal; for he initiated the Author of this Book, and introduc'd him among the *Eumolpidæ*. And this was he who foretold the Catastrophe of all the Sacred Rites, and the Ruin of all *Greece*, the Author of this Book being at that time

preſent, and openly teſtifi'd, that the ſame Author ſhould be High Prieſt after his Death; though it were not lawful for one that had been conſecrated to other Gods, and had ſolemnly ſworn to obſerve the Myſterious Oaths of other Prieſts, to touch the Thrones of the *Eluſinian* Deities. Nevertheleſs, he ſtill affirm'd, that the Author ſhould be high Prieſt, though he were not a Native of *Athens*. And he arriv'd to that he foretold, that the Ruin and Deſtruction of the Sacred Rites, ſhould happen in his time; and that he ſhould live to be a Spectator of this Calamity, though contemn'd and diſgrac'd for ſtanding up in defence of his Religion: Farther, that the Worſhip of the Goddeſſes ſhould ceaſe before his Death, and that he ſhould be depriv'd of his Prieſtly Office, loſe his Title of High Prieſt, and dye before he came to be very Old. And as he foretold, ſo it came to paſs; for ſo ſoon as his Prophetic Lips, who was the Author and Inſtitutor of the * *Mithriac* Ceremonies, had utter'd theſe things, an Inundation of infinite and unſpeakable Calamities pour'd in upon us, ſome of which we have at large related in our Hiſtory, and ſome things we ſhall alſo mention here: For when *Alaric* with his *Barbarians*, paſs'd the Streights

* *Certain Ceremonies conſecrated to the Sun.*

Streights of *Thermopoylæ*, he over-ſpread the whole Country before him, as if it had been a level only for Horſe Races. Thoſe Streights were betray'd to him by the Impiety of a People of *Greece*, that wear dark brown Garments, who without any oppoſition, broke in along with him; the Laws and Ties of all Pontifical Inſtitutions, being now diſſolv'd and broken. But though we are fallen into a Diſcourſe of what was foretold, yet theſe things were done afterwards.

At that time, as I ſaid before, the moſt Divine *Julian* entring into Diſcourſe with the Sacred High Prieſt, and being fill'd with the Knowledge he ſo plentifully drew from thence, he ſet forward as a ſharer of the Empire, to meet *Conſtantius Cæſar*. Then alſo it was that *Maximus* liv'd in *Greece*, *Ædeſius* being dead, increaſing as it were by Cubits, in all manner of Learning; while *Julian* obtain'd not only what he would himſelf, but what he was by a kind of neceſſity compell'd to. For he being ſent with the Title of *Cæſar* into *Gaul*, not that he might rule there alone, but in hopes that the difficulty of the Task would be his Ruin, contrary to expectation, through the Providence of the Gods, he carry'd all

all before him, it being unknown to all Men, that he was addicted to the Worſhip of the Gods. He alſo croſs'd the *Rhine*, and ſubduing all the Barbarous Nations that inhabited beyond that River, ſafely eſcap'd ſeveral treacherous Contrivances and Ambuſhments that were lay'd to enſnare him, as we have related in his Hiſtory.

Then ſending for the High Prieſt out of *Greece*, and entring into ſeveral private Conferences with him, he was awaken'd to extirpate the Tyranny of *Conſtantius*. *Oribaſius* of *Pergamum*, and *Euemerus* of *Libya*, which the *Romans* in their Native Language call *Africa*, were privy to theſe Tranſlations, which are now accurately ſet down in the Hiſtory of *Julian*'s Reign.

Afrer he had pull'd down the Tyranny of *Conſtantius*, *Julian* diſmiſs'd the High Prieſt, and ſent him into *Greece*, where he was look'd upon as a God, and acted as he pleaſed himſelf: He loaded him alſo with Preſents, and ſent a Guard along with him, to defend the *Grecian* Rites and Temples.

Soon after, he ſent for *Maximus* and *Chryſanthius* by Letters written to both, to the ſame effect; and they could think no other, but that they were flying to the

the assistance of the Gods. Now these Men being Persons of Industry and experience, and such as joyn'd their Counsels and Consultations together, these Men, I say, awakening their smartness of Inspection, and penetration of Mind, litt upon most cruel and terrible Portents; and having both together consider'd the Signs, *Chrysanthius* in a great Consternation, and with a dejected Countenance, after he had done what he could to suppress his Utterance, *Deareſt* Maximus, said he, *we must not only not think of staying any longer here, but of sculking where-ever we can find a place to hide our Heads.* When the other rowsing up himself, *thou seem'st to me*, said he, *Chrysanthius, to have forgot the Learning which we imbib'd from our Youth: But it is the part of us* Grecians, *who are above the Vulgar, and who have been taught these things, not to give way to the first Assaults of Misfortune, but to put a force upon Nature, till we can meet with one that is able to assist us.* To whom *Chrysanthius* answer'd, *If thou wert able and bold enough to attempt our Relief, then I would never take any notice of these Signs*; and so saying, went his way. But *Maximus* staid behind, leaving nothing omitted, till he had obtain'd

tain'd what he would, and what he desir'd.

As for *Chrysanthius*, he stood as immoveable as a Statue, resolving not to recede an Inch from what he had first conceiv'd and fix'd in his Mind.

All the *Asiaticks* therefore resorted to *Maximus*, as well those that were in Power, as those that were dismiss'd from the Magistracy, and the best part of the Senators; and such was the crowding, such were the Acclamations of the People, that *Maximus* could hardly pass the Streets. The Women also pouring themselves out at the Back-doors, ran to *Maximus*'s Wife to congratulate her Happiness, and beseeching her to be mindful of 'em. On the other side, she so deported her self, that *Maximus* seem'd like one who hardly understood his Letters in comparison of Her.

Thus *Maximus*, rever'd by all *Asia*, went to the Emperor to discourse and confer with him, but *Chrysanthius* staid behind, at what time, as he told the Author of this History, some *Dæmon* repeated to him in a Dream the following Verse of *Homer*,

O'er

Οἵ κε Θεοῖς ἐπιπείθηται μάλα τ' ἔκλυον αὐτῆς.

*Who truſt in Heaven, and the kind Gods revear,*
*To them the Gods bow down a willing Ear.*

After this, *Maximus* with a great Train arriv'd at *Conſtantinople*, and in a ſhort time he appear'd there in great Splendor; for both the Emperor and all the Nobility viſited *Maximus*; there was no diſtinction among 'em between Day and Night, ſo grateful were they to the Gods for their preſent Felicity. Which puff'd up *Maximus* to that degree, that he began to carry himſelf more loftily at Court, and wearing more effeminate and flowing Garments then became a Philoſopher, grew to be more moroſe, and difficult of acceſs; the Emperor knowing nothing of all this. Therefore, upon the Emperor's Importunity, 'twas thought convenient to ſend for *Priſcus*, and *Maximus* was no leſs earneſt that *Chryſanthius* might be ſent for. By which means it came to paſs, that both of 'em were ſent for ſeparately; *Priſcus* out of *Greece*, and *Chryſanthius* from *Sardis* in *Lydia*. For the moſt Divine *Julian* was ſo abſolutely ſway'd by *Maximus*, that he ſent to 'em

'em both as Friends, and beſought 'em as Deities, that they would come to him, and reſide in his Court. And hearing that *Chryſanthius* had a Wife, whoſe Name was *Melita*, whom he alſo lov'd entirely, and who was likewiſe Aunt to the Author of this Hiſtory, the Emperor wrote Letters privately with his own Hand to his Wife, requeſting her to uſe her utmoſt endeavour to prevail with her Husband not to refuſe coming to him. Then calling for the Letter directed to *Chryſanthius*, he enclos'd the other within it, and fixing his Seal to both, ſent away the Meſſenger, to whom he gave ſome things in charge by word of Mouth, which he thought proper.

Ῥᾳδίως πεπθεῖν μεγάλας φρένας Αἰακίδαο

——*More eaſily to pleaſe,*
*And bend the Heart of proud* Eacides.

*Priſcus* therefore went and deported himſelf modeſtly; and though they were not the leaſt Number who paid him obſequious Reſpect, yet he remain'd immoveable, nothing at all exalted by the Pomp of the Court, but rather familiariſing the Court, and making it ſtoop to a Philoſophical Life. On the other ſide,

*Chryſan*

*Chryſanthius* not to be caught with the Baits and Snares of Letters, betook himſelf to enquire the Will of the Gods, as being immutable and conſtant, and therefore to be chiefly follow'd. After which, he wrote back to the Emperor, that his ſtaying in *Lydia* was upon the Emperor's account, and only to do him Service; which he alſo did by the admonition of the Gods. Upon which, the Emperor finding that his ſending for him, and his Letters had not wrought their deſir'd effect, he appointed *Chryſanthius* High Prieſt of *Lydia*, together with his Wife; and leaving the choice of other Prieſts to themſelves, he only minded his Preparations for the *Perſian* War. In which Expedition *Maximus* and *Priſcus* follow'd him, and ſome others accompanied him to make up the number; a crowd of Men that cry'd up themſelves, and puff'd up with Pride, becauſe the Emperor boaſted his having ſuch Men about him. But being fallen from thoſe high and ſplendid Hopes, for the Event of Affairs prov'd ruinous and deſtructive, *Jovianus* being made Emperor, ſtill continu'd his Affection to thoſe Men: But his Reign was ſhort, and no leſs to be deplor'd then *Julian*'s, had not the ſame befall'n others as well as them. Then *Valentinianus* and

and *Valens* attain'd the Empire, at what time *Maximus* and *Priſcus* were ſent for, and hal'd to Priſon as ſoon as they appear'd; ſo different was their being ſent for then from *Julian*'s Call; for that was a ſplendid Call, and a Pompous Summons to Honour; but in this Second Call, inſtead of Hopes, apparent Danger ſhew'd it ſelf, and nothing but the Terror of ſome great and ſignal Ignominy, repreſented it ſelf to the Eyes.

But *Priſus*, without any harm done to him, all Men atteſting him to be a good Man and ſo to have been all along, was diſmiſs'd, and return'd into *Greece*: At what time, the Author of this Hiſtory was a young Lad, hardly Fourteen Years of Age.

But as for *Maximus*, whom many both publickly exclaim'd againſt in the Theaters, and privately traduc'd in their Whiſpers to the Emperor, 'tis a wonderful Misfortune he underwent; for beſides that they put him to the greateſt Cruelties of Puniſhment, they laid ſuch a Pecuniary Mulct upon him, that never any Philoſopher heard of ſuch a Sum in Nature before; for they thought him to have been infinitely rich with the Spoils of others. But afterwards changing their Minds, they impos'd a ſmall Fine upon him

him, and then ſent him into *Lycia* to raiſe and pay the Money. A Tragedy might be compos'd of his Sufferings, and you ſhall hardly find a Man that has ſtrength enough of Voice or willingneſs to dwell ſo long upon the Miſeries of another, as to ſet forth in Words the manifold Sufferings of ſo great a Perſon. For the Scaphiſm, which is a certain Torment us'd among the *Perſians*, was a light thing to what he endur'd. Add to this, the Womaniſh Scoffs of his Tormentors in the midſt of his Pains, while his Wife, that wonder of a Woman, ſtood by, in vain bewailing and lamenting his condition; ſo that when there was no end of his Torment, ſtretching forth his Hand to his Wife, *Go Woman*, ſaid he, *and fetch me a Poyſonous Draught, to rid me of my Miſery.* Preſently, ſhe went and bought one, and returned back with it; but when her Husband ask'd for it, ſhe drank it up her ſelf; and immediately expiring, her Relations carry'd her away and buried her. But *Maximus* forbore to drink.

And here all my Elocution fails me, or what ever the whole Race of Poets could ſing in praiſe of *Clearchus*. He was a Native of *Theſprotia*, Wealthy, and of a Proſperous Reputation, who

upon the Revolution of Affairs, while *Valentinian* rul'd in the Weſt, and *Valens* deeply engag'd in Troubles, was not only in danger of loſing the Empire, but his Head and Life (for that *Procopius* being in Rebellion with innumerable Forces worrying him on every ſide, had compell'd him to accept of Conditions) govern'd all *Aſia* with Imperial Authority, from the *Helleſpont*, to the utmoſt Confines of *Lidia*, *Piſidia* and *Pamphilia*, and greatly contributed by his Wiſdom, to the ſucceſs of Affairs, expoſing himſelf foremoſt to all manner of Dangers, and a Mortal Enemy of the Superintendant of the Court, ſo that his Animoſity could not be conceal'd from the Emperor. That Superintendant was nam'd *Salutius*, who had rais'd his Fortune under *Julian*'s Reign; and this Man's Sloath, by reaſon of his Age, *Clearchus* derided, and call'd him *Nicias*; for at that time he had a great deſire to plant and confirm his Mind, by the Reading of Hiſtory, and gathering Experience from thence. So that by that means proving Succeſsful, *Valens* had a great eſteem for *Clearchus*, and was ſo far from taking his Employment from him, that he gave him a greater Command, committing to his care, all that vaſt Region which

which is now peculiarly call'd *Asia*, which reaches from *Pergamum*, comprehending the Sea-Coast, to the Confines of *Caria*, the Mountain *Tmolus* terminating the Bounds of it adjoyning to *Lydia*. And it is a most noble and Wealthy Province, nor is it subject to the Super-intendant of the Court; only, that now the Bounds and Limits of all Governments are in confusion, by reason of the present Commotions. But then *Clearchus* having obtain'd the Government of *Asia* entire, and in exact Obedience, met there with *Maximus* stretch'd out upon the Rack, and put to miserable Torments.

And here the Place requires that I should relate a Divine Act, (for the unexpected Accident can be justly attributed to no other then a Deity.) He then with a greater force compell'd all the Soldiers that were busily intent upon these Torments, to fly; freed *Maximus* from his Fetters, took care of his Body, and made him his Companion at his Table; and took upon him that freedom of Speech with the Emperor, that he suppress'd his Anger, and gave *Clearchus* liberty to do what he thought good. Therefore after he had dismiss'd *Salutius* from his Employment, he preferr'd *Eyonius* to look after the Affairs of the

Court. And as for thoſe Soldiers who had acted the parts of Executioners, or had wrong'd or plunder'd any People through the Misfortunes of the Times, upon ſome he inflicted the ſame Puniſhment, upon others he impos'd round Fines: So that it was in every Body's Mouth, that he was another *Julian* to *Maximus*. He alſo gave publick Demonſtrations of his good will to *Maximus*, though he were not naturally addicted to hunt after the Applauſe of the Theater, nor at all ambitious of Honour, often ſaying, that his Reſtoration of *Maximus* ſhould be his own Act. Wherefore he ſo order'd it, that many things which had been taken from him, either by ſtealth or violence, were reſtor'd to him again: So that he grew wealthy of a ſuddain, as if he had been call'd again to *Julian*'s Court.

And now with a noble Equipage, he went to *Conſtantinople*, and many People reverenc'd him, beholding the change of his Fortune. His Innocency alſo as to Magical Operations was clear'd, and this augmented his Reputation. But then, by reaſon of his renew'd Fame, he began again to be malign'd and envy'd as before. For the Courtiers conſpiring together, produc'd a pretended Propheſy, which

which was not for every Body to explain, as being utter'd by ſome obſcure Oracle, and brought it to *Maximus*, as not agreeing about the Expoſition themſelves, but deſirous to know the Truth from him, whom they pretended to be the Author of it. For it was a Conceit ſpread among the Vulgar, that *Maximus* was privy to the Counſels and Secrets of the Gods, though hidden from others. *Maximus* ſeriouſly revolving the matter in his Mind, and diligently weighing every thing quickly, div'd into the hidden Myſtery of the Words, and diſcover'd the truth it ſelf; for he fetch'd out of the Words, ſuch an Expoſition, as appear'd to be truer then the Propheſie produc'd; telling 'em, *That there was a Deſign to ruin him who was then ſpeaking*; not only declaring the Exit of the Perſons who were conſcious of the Conſpiracy, but *That ſeveral others alſo ſhould be put to Death unjuſtly*; adding one Secret more, *that after a promiſcuous Slaughter of all that came to Hand, the Emperor ſhould die a ſtrange Death, and not be deem'd worthy of Burial or a Tomb.* All which Sayings came to paſs, as we have more exactly related in our Hiſtory at large.

For immediately the Conſpirators were all ſeiz'd upon, hal'd to Execution, and

carv'd to Pieces, like Pullets at a Solemn and General Feaſt. *Maximus* alſo was torn away and carried to *Antiochia*, where the Emperor kept his Court; but being by ſhame deter'd from their Intention of putting him to Death, for that all his Accuſations were confuted at his Tryal, and his Proſecutors convicted of Falſhood; and for that he had foretold all things exactly, and therefore thought they ſhould puniſh ſome Deity in the Perſon of *Maximus*, they diſmiſs'd him, and ſent him into *Aſia*, together with one *Feſtus*, a Bloody and Butcherly ſort of Miſcreant, deeming *Aſia* worthy of no better a Governor.

When *Feſtus* arriv'd there, he put his Orders in Execution, and ſway'd by his own Diſpoſition, and the Cruelty of his Nature, exceeded as he pleaſed himſelf, indulging his furious Inclinations to Slaughter and Barbariſm: For he put to Death both Innocent and Guilty one with another, and maſſaker'd among the reſt, the Great *Maximus*. And this was the Iſſue of his Propheſie as to himſelf; the reſt follow'd; for the Emperor in a great Fight with the *Scythians*, was miſerably Slain, and never heard of more; ſo that there could not be found the leaſt Bone of him to be interr'd. To this alſo, Fortune

tune added another Accident much greater and ſtranger, which the Author of this Book can teſtifie, as being an Eye-witneſs of the Preſident: For *Feſtus* being diſmiſs'd from his Employment, and going to wait upon the New Emperor *Theodoſius*, upon his return, married a Noble Lady, and one that was next to the Imperial Crown. Therefore, that he might ſhew his Grandeur, and ſtifle all Clamours againſt him, he invited to a Solemn and Sumptuous Feaſt, all that were in High Places, or Honourable for their Extraction.

It was the Third Day of the Kalendars of *January*, according to the *Roman* Account, when all the Gueſts came flocking to the Feaſt, congratulating *Feſtus*. He himſelf repairs to the Temple of the *Eumenides* or Three Fatal Siſters, though rarely wont to worſhip the Gods, who for that very Reaſon had put ſo many to death. When he came there, he related a Dream that had diſturb'd him in his Sleep, and in the midſt of his Relation, bedew'd his Cheeks with Tears. Now his Dream was this, that he ſaw *Maximus* put a Halter about his Neck, and drag him to the Infernal Shades, to ſtand in Judgment before *Pluto*. They who were preſent, being affrighted at his

Dream, and calling to mind the wicked Life of the Man, fell a weeping alſo, and exhorted him to beg Pardon, and make his Peace with the Goddeſſes; who being overrul'd by his Friends, pray'd to the Goddeſſes, and pay'd his Vows. But as he went out of the Temple, both his Legs failing him, he fell upon his Back, and lay ſpeechleſs; and being thence carried Home, he expir'd immediately. Which ſeem'd to be an Extraordinary Act of Divine Providence.

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THE

# THE LIFE OF PRISCUS.

*Translated from the* Greek, *by* E. Smith, *M. A.*

AS for *Priſcus*, we have already ſpoken many things concerning him, which could not be avoided, becauſe they fell in with the preſent occaſion: But as to his particular Genius, thus much muſt be peculiarly recorded of him. He was very reſerv'd, a deep Concealer of his Thoughts, and one that had collected all the Opinions of the Ancients,

Ancients, and had 'em by Heart. He was a lovely Person, large and well-shap'd, and was thought to be Illiterate, because he could very seldom be brought to dispute, but kept his Opinions to himself as a Treasure; and therefore he stil'd those Persons Prodigal and Intemperate, that were free in discovering and discoursing their Tenents. And he was wont to say, that they who were nonpluss'd in Disputes, were no more tam'd or Better'd, then they who contradicted the force of Truth; and that they who were broken with Pleasures, and indulging their Carcases, grew head-strong, and at length became Haters of Reason and Philosophy. For which Reason, he put a Constraint upon himself in many things. He was Slow, but stately in his Deportment, and what he was in his Younger Days, the same he was in his Old Age, baiting not a Tittle among his Friends and Familiar Acquaintance. And therefore it was a Saying of *Chrysanthius* to the Author of this Book, that *Ædesius* was a Person of an expos'd and Popular Genius, and after his Exercises in Learning and Disputes were over, was wont to walk out of the Town, accompanied with the Choicest of his Friends. By this means, the same Master imprinted

ed a kind of Politeneſs, and Care of Humane Converſe in ſuch of his Diſciples as he found to be Rude and Blockiſh; and as for ſuch as he perceiv'd to be forward and Inſolent, and fluttering aloft with their Wings more tender, and as ill ſet on as *Icarus*'s, thoſe he brought down by degrees, though with no Deſign to dip 'em in the Sea, but to humble 'em upon the Land, and reduce 'em to the Model of Civility and good Manners. The ſame Perſon meeting with an Herb-woman, curteouſly beholding her, ask'd her, *Whether ſhe was going*, talk'd to her of the Price of her Herbs, and fell into Diſcourſe with her about the Manuring of a Kitchen Garden. The ſame thing would he alſo do with Weavers, Carpenters and Braziers; by which means, the more prudent and moderate of his Diſciples, got an inſight into theſe things, more eſpecially *Chryſanthius*, and ſome others that were like him in Diſpoſition. Only *Priſcus* ſpar'd not his Maſter to his Face, but call'd him Traytor to the Dignity and Majeſty of Philoſophy, and Trifler in little Words, fit indeed to blow up the Mind like a Bladder, but no way proper in things of Moment and Concern. Nevertheleſs being of this Temper even after

after the Death of *Julian*, no body had ever any thing to ſay to him. Yet he was forc'd to bear with many Affronts of ſome young Malepart Sparks, and Self Conceits that preſum'd a little farther then became 'em, who becauſe they knew a little, thought they knew more then all the World beſide. But *Priſcus* ſtill kept his grave and reſerv'd Humour, and deriding the weakneſs and folly of Men, arriv'd to an extream Old Age in the Temples of *Greece*; for he was above Ninety Years of Age when he died; while others at the ſame time, griev'd themſelves to early Death, or were cut off by the *Barbarians*. Among whom was one *Proterius*, of the Iſland of *Cephalenia*, a worthy and good Man, by the Confeſſion of that Age. *Hilarius*, alſo well known to the Author of this Treatiſe, a Native of *Bithinia*, who liv'd to be an Old Man at *Athens*, and who philoſophiz'd ſo well in the Art of Painting, againſt thoſe that were empty of other Learning, that it appear'd *Euphranor* was not dead ſo long as he could handle his Pencil. So that the Author of this Treatiſe highly eſteem'd and admir'd him for his drawing a Face. Nevertheleſs, neither could *Hilarius* eſcape the publick Calamity, who being ſeiz'd upon

at

at ſome diſtance from *Athens*, for he liv'd in the Country near *Corinth*, was put to Death by the *Barbarians*, together with his Family. All which things ſhall be more at large related in our Univerſal Hiſtory (if it ſo pleaſes the Dæmon) wherein not only the Actions of particular Men, but Publick Events and Tranſactions ſhall be at length recorded.

THE

# THE LIFE OF *JULIANUS*.

*Translated from the* Greek, *by* E. Smith, *M. A.*

*Julianus* a *Cappadocian* Sophiſter, flouriſh'd in *Ædeſius*'s time, and had a School in *Athens*: For all the Young Men of *Greece* reſorted to him from all Parts, reverencing the Man for his Excellency in Rhetorick, and the vaſtneſs of his Wit. There were ſome others alſo at the ſame time, that aſpir'd to the ſame Reputation, and to the ſame degree of

of Fame. Among the reſt, *Apſines* a *Lacedemonian*, who had got the Name of an excellent Maſter of the Liberal Sciences; there was likewiſe *Epithagos*, and a Crew of Perſons of the ſame Rank: But *Julianus* far exceeded 'em all, in vaſtneſs of Parts and Wit; and they who were below him, were far Inferior to him. His Diſciples w[illegible]ere many, and every where diſpers'd, as I may ſo ſay, were admir'd and belov'd in all Places where they ſettl'd; the chiefeſt of which were *Proæreſius*, *Hepheſtion*, *Epiphanius* the *Syrian*, and *Diophanus* the *Arabian*. *Tuſcianus* is alſo to be nam'd for Honour's ſake, for he enter'd into a ſtrict League of familiar Friendſhip with *Julian*, of whom we have made mention in our Hiſtory of the Emperor of the ſame Name. The Author alſo of theſe Lives, has ſeen *Julian*'s Houſe at *Athens*, low indeed and but mean, but in every part of it breathing *Mercury* and the Muſes; ſo little did it differ from a Sacred Temple; which Houſe he bequeath'd to *Proæreſius* after his Death. Alſo ſome of his Admirers erected Statues in Memory of him, and the Theater was of hewn Marble, in imitation of the Publick Theaters, but much leſs, and proportionable to the Houſe.

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Moreover there was ſo great a Faction at that time of the Citizens, and the Young Men, the City ſtill cheriſhing and exerciſing within her Walls, ſome Seeds and Remainders of their Ancient Wares, that none of the Sophiſters durſt declaim in publick, but in their private Theaters, where they muſter'd together ſuch young Men as were willing to be their Auditors; not that they ran any riſco of their Lives, but to avoid Squabbles and Contentions about Applauſe, and who had the beſt Delivery. Thus one time among the reſt, it fell out, when moſt were profoundly ſilent (for this we muſt produce as a demonſtration of the Learning and Wiſdom of the Man) certain of the more wild and fiery Diſciples of *Aſpines*, laying violent Hands upon *Julian*, and all this about Applauſe, the matter came to a kind of Civil War; the Iſſue of which was, that they who had made beſt uſe of their heavy and *Laconian* Fiſts, ſu'd thoſe whom they had beaten, and put in danger of their Lives. The Cauſe was referr'd to the Conſul, and he to render himſelf Formidable by his Severity, commands the Maſter to be apprehended, and all that were accus'd, to be ſeiz'd and bound, as if they had been guilty of Murther, (though

(though the Proconſul, conſidering he was a *Roman*, ſeem'd to be none of the moſt Illiterate or ill bred.) *Julianus* according to his Summons appear'd, and with him *Apſines*, though he was not Summon'd, but to defend the Cauſe of the Accuſers. And now the Accuſation was ſtated, and the Doors were open'd to the Proſecutors: But it ſo fell out, that one *Themiſtocles* an *Athenian*, and one that was very proud of his Name, preſided at *Sparta*, then a Place of Confuſion and Diſorder, a Man of a Headſtrong raſh Humour, and the Original of all the Miſchief.

At length the Conſul caſting a ſurly frowning Look upon *Apſines*, ſaid, *Who ſent for you hither?* Who anſwer'd, *That he only came ſollicitous for the ſafety of his Children.* Then the Preſident concealing in his Silence the Drift of his Mind, the Priſoners and they that were beaten, enter'd, together with their Maſter, their Hair all towz'd and bloody, and Bodies black and blew, inſomuch that the Judge himſelf ſeem'd to pity 'em. Then the Accuſers being permitted to ſpeak, *Apſines* was about to begin: But the Proconſul taking him up; *This*, ſaid he, *is what the* Romans *do not approve; but let him that begun the firſt Accuſation, go on*

*with the Second.* Here all their Preparations fell to the Ground, by reaſon of the ſmartneſs of the Judgment. *Themiſtocles* being thus conſtrain'd to ſpeak, his colour chang'd, he ſtood in a brown ſtudy, biting his Lips, and looking upon his own Party, and whiſpering ſome of 'em in the Ear, ask'd 'em *What they intended to do?* For they came with a full intention to have fill'd all with Clamour and Noiſe, ſo ſoon as the Maſter began his Defence. Therefore they were very Silent, and in great Confuſion; great Silence in the Hall, becauſe no body durſt ſpeak; great Confuſion among the Proſecutors, becauſe they knew not what courſe to take. But then *Julian* with a ſubmiſſive and lamentable Tone, beſought the Court that he might have leave to ſpeak. Upon which, the Proconſul, *None of you Maſters*, ſaid he, *that come prepared, ſhall ſpeak in this Cauſe, nor ſhall any of the Scholars of any Party clap him that ſpeaks; and by and by, you ſhall ſee how Juſt and Sacred the Laws of the* Romans *are. Therefore let* Themiſtocles *go on and finiſh his Accuſation, and then let him undertake the defence of the Cauſe, whom thou ſhalt judge to be the beſt Spokeſman.*

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Here all People held their Tongues, while *Themiſtocles*'s Name was expos'd to Laughter and Deriſion. On the other ſide, *Julianus* the Sophiſter, undertaking the Defence of the Accus'd againſt the firſt Accuſation, *Thou*, ſaid he, *O Proconſul, through thy moſt excellent and ſurpaſſing Equity has ſo order'd it, that the* Pythagorean Aſpines *is oblig'd to hold his Peace, though he, of right, ought to have learnt this long before, who has always been teaching his Scholars Pythagoriſm and Taciturnity; but if it be thy Pleaſure that a Defence ſhall be made, command that one of my Friends,* Proæreſius *by Name, may be releas'd from his Bonds, and be thou judge whether he has been taught from a Youth, Atticiſm, or Pythagoriſm.*

After the Proconſul had courteouſly and kindly granted his Requeſt, as *Tuſcianus*, who was preſent at the Tryal, related to the Author of theſe Commentaries, preſently *Proæreſius* was brought forth from among the Priſoners, the Maſter of 'em bawling out with a loud and ſtrong Voice, like thoſe that encourage the Wreſtlers at the Public Games, *Go on,* Proæreſius, *now is your time to ſpeak.* Then he, beginning with an Exordium, which *Tuſcianus* could not retain in his Memory, but only gave me the ſubſtance

of it, and which tended to move Compaſſion upon the Sufferings of the Priſoners, was going on with the Applauſe of the Maſter: For as it happen'd, the Orator had intermix'd in his Præludium, an Expreſſion which ſhew'd the Raſhneſs of Proconſular Command, as condemning it for a piece of Injuſtice, that they ſhould ſuffer ſuch Things after Probations upon the Accuſation ſtated.

The Proconſul hung down his Head, aſtoniſh'd at the weight and Acuteneſs of the Words. Moreover, he admir'd at the ſweetneſs of his Manners, and the Elegancy of his Geſtures; ſo that when all were ready to have clapp'd him, but fearing the Prohibition of the Proconſul like a Thunder-clap, ſtood in a Profound and Myſterious Silence, *Proæreſius* began another Proæm, the beginning of which *Tuſcianus* remember'd, and repeated to me. *If then it be lawful to commit Injuries, and accuſe the Innocent without fear of Puniſhment; if it be lawful to believe the Accuſer, before Defence made, let it be ſo, let this be* Themiſtocles's *City.* At which Words, the Proconſul leap'd from his Seat, and putting off his Purple Robe, which by the *Romans* is call'd *Trabea*, as grave and inexorable a Magiſtrate as he was, like a Young

Young Man, he clapp'd and applauded *Proæreſius*. The ſame did *Apſines*, though not of his own accord; but there is nothing more compulſive then neceſſity.

Then *Julianus* ordering the Hall to be clear'd, and taking only along with him, the Maſter of the Proſecutors, together with *Themiſtocles* and the *Lacedemonians*, put 'em in mind of the Scourgings practis'd in *Lacedæmon*, upon the Innocent, and what they had ſuffer'd at *Athens*.

After this, having obtain'd a Great Name in *Athens* among his Diſciples, he ended his Days, leaving his Friends contending one among another who ſhould add moſt Honour to his Funeral.

390 Proaeresius was an Armenian who had come to Byzantium and Athens, and had obtained a great fame as Eunapius has mentioned. Armenians call him Baroöir = Cymmyll. His fame spread to Rome where a statute was raised in his honour. inscripts. "Regina rerum regi eloquentiae". Sarabed.

# LIFE

OF

# PROÆRESIUS.

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*Tranſlated from the* Greek, *by* E. Smith, *M. A.*

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WE have ſpoken of *Proæreſius* abundantly in the foregoing Life, and in our Hiſtorical Commentaries more at large; and now 'tis time that we ſhould ſay ſomething more accurately, as being well known to him, and admitted to partake of his Eloquence and Converſe. And indeed he was a Maſter who perform'd great things, to the delight of others,

others, and whoſe Fame reach'd Heaven. Nevertheleſs, I do not ſpeak all this to pleaſe my Maſter, though his kindneſs and favours were inexpreſſible to the Author of this Treatiſe. For the Compiler of this Hiſtory, croſs'd over out of *Aſia* into *Europe*, and arriv'd at *Athens* in the Sixteenth Year of his Age; about which Years his Chin began to be downy, and he had a Curling and Thick Head of Hair, which by reaſon of the many grey Hairs that were intermix'd among it, ſhon like Silver, and glitter'd like the Froth of the Sea. Then was *Proæreſius* about Eighty Seven Years of Age, as he ſaid himſelf. Yet his Body ſtill flouriſh'd, as being ſuſtain'd by the Youth and Vigour of his Soul. So that the Author of theſe Writings, thought him incapable of Old Age, and ſtuck to him as a Deity that had appear'd and invited him, though he had no Buſineſs with him.

The Author landed at the *Piræum*, about the firſt Watch of the Night, being ſeiz'd with a violent Fever in his Voyage, and accompanied with ſeveral others of his Friends and Relations. At that time of the Night, before we could perform any of the accuſtomed Duties (for the Owner of the Ship was an *Athenian*,

and many of thoſe that deſign'd for this or that School, ſtay'd in the Harbour all Night) the Maſter of the Veſſel went to *Athens*, the reſt that deſign'd for *Proæreſius* going along with him; and as for the Author not being able to ſtand, he was carried by Hands, the Bearers taking their Turns to the City. It was then Midnight, and at that time of the Year when the Sun makes long Nights, as being enter'd into *Libra*, and bending his Career to the South. However, the Maſter of the Veſſel being an old Acquaintance of *Proæreſius*, knocking at the Door, carried in with him ſuch a Crowd of Concomitants, as when there happens a Cuffing Bout between Two or Three Boys; ſo that the whole School was almoſt fill'd up with the Throng. Of theſe, ſome truſted to their ſtrength of Body, others confided in their Wealth; but for the Author who was infirm, he contented himſelf only with having the Writings of the Ancients in his Mouth. Preſently there was great Joy in the Houſe, Men and Women running about from one Place to another; nothing but Merriment among 'em, Sporting, Jeſting, Joking. At the ſame time, *Proæreſius* ſending for his Friends and Relations, *Maximus* and *Anatolius* order'd 'em when they

they came, to entertain the Gueſts. Now *Proæreſius* was an *Armenian*, a Native of that part of *Armenia* which borders neareſt upon *Perſia*. But thoſe Two Perſons being of the Neighbourhood, entertain'd the Stangers; and ſome of the Young Men went to the Publick Baths, where they were as merry as Jeſts and good Company could make 'em; and when they had bath'd themſelves, they departed.

But as for the Author, his Diſtemper increaſing, he was waſted almoſt to nothing, ſeeing neither *Proæreſius*, nor *Athens*, only ſeeming to enjoy in Dreams thoſe things which he moſt deſir'd. At which, his Country-men, and thoſe of *Lydia*, were very much troubl'd (and as it is cuſtomary to pity thoſe that dye in the Prime of their Age, and to enhaunce the Parts and Ingenuity of the Young Man, when they think him going) they told ſuch Miracles concerning him, that the whole City ſeem'd to be in Mourning for him, as if they had been under ſome great Calamity.

At that time, one *Æſchines*, not an *Athenian*, but a Native of *Scio*, who had kill'd not only many that he promis'd to cure, but all that he did but look upon, ruſhing in among the Mourners, and making

making a great Noiſe, as afterwards it appear'd, *Let me*, ſaid he, *give this Dying Young Man a Potion*; thereupon, believing the Young Man to be half Dead already, they gave him leave to put him out of his Pain. Upon that, after he had open'd the Young Man's Mouth with certain Inſtruments, he pour'd a Draught down his Throat; and by and by, the Young Man began to ſpeak, as he atteſted ſeveral Years afterwards; for the Potion plentifully looſening his Belly, reſtor'd his Spirits to that degree, that he open'd his Drowſie Eyes, and knew his Acquantance again. Thus *Æſchines* by this one Act, obliterating all his former Miſcarriages, was admir'd by his Patient, and all thoſe who were glad of his Cure; and the Phyſician after this, coming into high Reputation, return'd to *Scio*, taking his Patient along with him, where he remain'd till he had recover'd his former Health and Strength; and then the Patient enter'd into a ſtrict League of Friendſhip with his Phyſitian.

Moreover, the Divine *Proæreſius*, who had never ſeen the Author of theſe Commentaries, but only had many times pity'd and lamented him, ſo ſoon as he heard of this unexpected and incredible Cure,

Cure, after he had ſent for all the choiceſt of his Diſciples for Learning and Reputation, *I am extreamly glad*, ſaid he, *of the Cure of this Young Man, for though I never ſaw him, yet I was exceedingly troubled for his Sickneſs. Now then if you will do me a kindneſs, go and waſh him in a publick Bath, abſtaining from all manner of Taunts and Jeſts, and take care of him as my Son.* Which was done accordingly, and a more exact Relation ſhall be given of theſe things in my intended Annals. Though the Author muſt acknowledge, that the Providence of the Gods had ſtill a Hand in whatever befel him, through the Care and Good Will of *Proæreſius*; nor will he ſwerve a tittle from the Truth, as to what concerns that great Perſon; it being then an Oracular Saying of *Plato*, that Truth preſides over all that is good among Gods and Men.

But to return to *Proæreſius*, ſuch was the Comlineſs of his Form and Shape, though an Old Man, that it may be queſtion'd whether ever at his Age, any Man were ſo lovely. And I could not but admire, how the power of Beauty was able to ſupport and keep in repair ſo lovely a Frame in all the Revolutions of Age. He was tall, almoſt beyond belief; for he was higher then o-

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ther Men by a Foot, like a Coloſſus, to be ſeen in a Crowd above the Talleſt Men of the time.

Fortune conſtrain'd him to leave *Armenia*, when he was Young, and remov'd him to *Antiochia*; for he did not covet much to go to *Athens*, becauſe he wanted Money; in that only Unfortunate. At *Antiochia*, he lit upon *Ulpian*, a famous Profeſſor of Rhetoric, and in a ſhort time grew to be taken notice of among the chiefeſt. After he had ſtay'd with him a ſmall time, he haſten'd with an ardent deſire to *Athens*, and *Julianus*; and at *Athens* alſo, he quickly got the ſtart of all the reſt. *Hepheſtion* alſo accompanied him; for they lov'd each other entirely, contending in Poverty, as they did for Superiority in Learning. They had each of 'em one Garment, and one Threadbare Cloak between 'em; beſides Three or Four Coverlets, declaring their Antiquity, by their being thicken'd with Domeſtick Slovenry for want of Waſhing. So that they might be ſaid to be Two Bodies and one Man, as *Geryon* is by the Fabuliſts reported to have conſiſted of Three Bodies. Therefore when *Proæreſius* appear'd in public, then *Hepheſtion* was inviſible under his Coverlets, and exerciſing himſelf in his Studies.

Studies. And ſo it was with *Proæreſius*, when *Hepheſtion* went Abroad; ſuch was their Extream Poverty. However *Julianus* enclin'd with a greater Affection to *Proæreſius*; to him his Liſtning Ears were open, as being aſtoniſh'd at the vaſtneſs of his Parts and Learning. But after the Death of *Julianus*, the City of *Athens* being eager to chooſe a Succeſſor that might equal him in Fame and Learning, and many Competitors for the Place appearing, ſo many, that it would be troubleſom to enumerate 'em, by the General Saffrages of all, *Proæreſius*, *Hepheſtion*, *Epiphanius* and *Diophantus* were choſen. *Sopolis* alſo got in by way of Intruſion, the Suppliment not being minded, and *Parnaſius* alſo of the meaner ſort. For by the *Roman* Law at *Athens*, 'twas requiſite that there ſhould be a great many, ſome Hearers, and ſome Readers.

Theſe then being thus Elected and Conſtituted, ſome were call'd by the name of the Lower Sort, whoſe Authority extended not farther then to the Seats and Pulpit, which were under their Juriſdiction. Soon after, the City was divided in their Opinions, which were the Chiefeſt and moſt Excellent Sophiſters; and not only the City, but all the Nations

tions ſubject to the *Romans*. Nor was the Contention ſingly about the Eloquence of particular Perſons, but which Nations produc'd moſt Eloquent Men. The *Eaſt*, as a kind of Honorary Reward, was allow'd to *Epiphanius*: *Diophantus* ſhar'd *Arabia*: *Hepheſtion* in veneration of *Proæreſius*, left *Athens*, and quitted the Society of Men. All *Pontus*, and the Neighbouring Nations, ſent their Scholars to *Proæreſius*, admiring the Man, as a peculiar Ornament of their Country. The *Helleſpont* alſo, and all *Bythinia*, adher'd to him; as alſo all *Caria*, *Lycia* and *Pamphylia*, and whatever is included within the Limits of the Mountain *Taurus*. *Ægypt* likewiſe, by reaſon of his Fame for Eloquence, ſtuck to him as his proper Inheritance; and whatever ſtretches forth beyond *Ægypt*, as far as *Libia*, and is circumſcrib'd by unknown, yet well inhabited, Limits. We have ſpoken of theſe things more at large; for that afterwards thoſe Nations found ſeveral of their Youth to be corrupted, while ſome being themſelves deceiv'd, fell off, and carry'd others along with 'em.

But a great Sedition ariſing among Men by reaſon of the Excellency of *Proæreſius*'s Wit, the Faction of all the reſt prevail'd to that degree, that the

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Good Man was conſtrain'd to leave *Athens*, and they obtain'd the Primary of the Schools, by corrupting the Conſul with Bribes. Nevertheleſs being in great Want and Poverty during his Exilement, like *Piſiſtratus*, he return'd a Second time; and while others upheld themſelves by their Riches, *Proæreſius*'s Eloquence procur'd him a ſufficient Maintenance; like *Homer*'s *Mercury*, that convoy'd *Priamus* ſafe to the Tent of *Achilles*, through the midſt of his Enemies. Nor was Good Fortune a little favourable to him, in ſending a new Proconſul to govern Affairs, who no way approv'd the former Proceedings, nor what his Predeceſſor had done.

*Proæreſius* therefore by the Emperor's Permiſſion, the Tide being as it were turn'd again, return'd to *Athens* a ſecond time. His Enemies alſo like ſo many Snakes and Adders curling their Venemous Tails in folds, began a ſecond time to hiſs againſt him, and make it their whole buſineſs to raiſe all the Batteries and Engines againſt him they could deviſe. But they who procur'd the Return of *Proæreſius*, being gone before, when he came himſelf to *Athens* (as *Tuſcianus* the *Lydian*, who was an Eye-witneſs of the whole Affair, gave me an exact

exact Account) like *Ulyſſes*, after a long Abſence, and wandring by Sea and Land, *Proæreſius* found very few of his Friends in Health; among whom was alſo *Tuſcianus*, who by reaſon of the incredible Novelty of the thing, could not behold him without aſtoniſhment. But having met with 'em, and being fill'd with good hopes, he order'd 'em to ſtay till the Proconſul came; who coming ſooner then he was expected, ſo ſoon as he was enter'd *Athens*, ſummon'd the Sophiſters together, and confounded their Machinations. They took time and leiſure to meet together; but neceſſity conſtraining, Problems were propounded to them; to which every one anſwering according to their Ability, or as they were prepar'd, after loud Humming and Acclamations, they departed. Then of a ſuddain, the Followers of *Proæreſius* were call'd in, who though ignorant of what would happen, appear'd. But then the Proconſul, *'Tis my Opinion*, cry'd he, with a loud Voice, *that all you to Morrow give me your Opinions of a Queſtion that I ſhall propound to you, and* Proæreſius *ſhall anſwer for you; or who you pleaſe.* Which thing when they all openly requeſted, and with great labour and pain pronounc'd the Words of *Ariſtides*, (for they

they were not to ſpeak any thing of their own) that they were not of the number of thoſe that vomited up Words, but of thoſe that ſpoke with deliberation. The Proconſul bawling out a ſecond time, *Speak* Proæreſius, ſaid he: Who riſing from his Seat with a Graceful demeanor, as intending to ſpeak ſome things by way of Preludium, and uttering ſomething *Ex tempore*, ſuch as it was, rous'd himſelf boldly up, to undertake the Conteſt. But then the Proconſul was ready to prefix ſome Term or Limit as they call it; at what time *Proæreſius* caſting his Eyes round about him upon the Aſſembly, and perceiving a great number of his Enemies, but few of his Friends, he began to ſtagger and deſpair, and that not without reaſon. But the Genius that attended him, infuſing Courage into him, after he had look'd round about him, he obſerv'd certain Perſons that hid themſelves at the lower end of the Theater, both eminent Orators, and who had been the Occaſions of the greateſt part of his Parties Sufferings. Upon which, with a loud Voice, *Good Gods*, ſaid he, *yonder are Two choice and moſt eloquent Rhetoricians; let them, O Proconſul, by thy command, propound the matter to me; perhaps, when compell'd thereto by Oath, they*

*may act juſtly, though unjuſt enough in themſelves.* Which when the Two Men heard, they ſlunk down behind the Multitude, in hopes to conceal themſelves. But the Proconſul ſending certain Souldiers, order'd 'em to be brought into play, and with a kind of Admonition, intimating to them his pleaſure, that they ſhould propound the Term according to the manner of the Schools at that time. Thereupon, they on the other ſide deliberating upon the matter for ſome ſhort time, and whiſpering together, put forth a Propoſition indeed, but one of the leaneſt and moſt ſpiny that they could think of, and the ſame without Rhetorical Pomp or Ornament. Upon which, *Proæreſius* looking upon them with a frowning Aſpect, and turning to the Proconſul, beſought him to allow him thoſe things that were juſt and fair, before he enter'd into the Conteſt; who anſwering, *That he ſhould be denied nothing that was juſt.* Then ſaid *Proæreſius*, *I deſire that I may have ſuch Notaries allow'd me, as can write a ſwift Hand, who may this Day ſet down the Sayings of* Themis, *and be attentive to our Words.* Thereupon, the Proconſul commanding the choiceſt of the Scribes to be ſent for; they took their Places on each ſide, ready

to

to take Notes; but what would become of all this, no body knew. After this, *Proæreſius* began with a Torrent of Elocution, concluding every Period with clapping his Hands together. But then the whole Auditory, under a neceſſity of keeping *Pithagoric* ſilence before, in admiration of what be ſaid, no longer able to contain themſelves, brake forth into loud noiſe, and inarticulate Ejulations. But after the Good Man let looſe the Reins of his Elocution, and began to be tranſported with a full gale, beyond the common meaſure of Opinion, and Humane Imagination, he proceeded to the other part of his Oration, and compleated the ſtate of the Caſe. Then as it were divinely inſpir'd, with a bounding and capring Eloquence, leaving the remaining part as that which wanted no Apology, he fell like a Fury upon the Propoſition of his Adverſaries, and with that ſwiftneſs of utterance, that neither could the Notaries keep pace with him, nor the Auditory be reſtrain'd within the bounds of Silence; ſuch were the Rhapſodies of his Elocution. Then turning to the Notaries, *Look to it diligently*, ſaid he, *whether I remember every thing that I have hitherto ſaid, or whether I miſs in any word.* And with that, he

repeated a Second time, what he had ſaid before.

But then neither could the Proconſul obſerve his own Laws, nor would the Auditory be any longer reſtrain'd by the Menaces of the chief Magiſtrate; for all that were preſent, licking the Breaſt of the Orator, as if he had been ſome Sacred Idol, ſome kiſs'd his Feet, and others his Hands; ſome ſtil'd him a Divine *Numen*, and others, the Image of *Mercury*, the God of Eloquence. On the other ſide, his Enemies for Envy and Madneſs, moſt of 'em lay Speechleſs, while others could not forbear to load him with Praiſes. The Proconſul alſo ſurrounded with his Guards, accompanied him out of the Theater. And from that time forward, no Man durſt mutter againſt him, but as it were Thunder-ſtrook, ſurrender d to him as the moſt ſublime Perſon of his Age.

However, ſome time after, reſuming freſh Courage, like the *Hidra*'s Heads, they return'd to their inbred Malignancy, alluring ſome of the moſt flouriſhing and youthful, with the Baites of Luxuriant Tables, and young Girls in gay Apparel and gaudy Dreſſes; like ſome Princes, who being vanquiſh'd in fair Field, deſpairing and reduc'd to extremity, have recourſe

recourſe to their Slingers, and light Armed Militia, in hopes to pelt and offend their Adverſaries at a diſtance, relying in their neceſſity upon thoſe that they contemn'd before. Juſt ſo, theſe Caitiffs betaking themſelves in their Afrights, to the Succors of Neceſſity, laid Snares and Ambuſhments, but ſuch as were baſe and ignominious; and they were free from Envy, if Men might be ſaid to have a bad love for themſelves. Therefore they had many followers and Friends, and their Fallacies ſucceeded to their wiſh.

But *Proæreſius* ſeem'd to exerciſe a kind of Sovereign Power, and the Vertue of his Eloquence ſeem'd to be in a flouriſhing Proſperity; for all Men of Honeſty and Underſtanding adher'd to him, or elſe they who follow'd him, became wiſe by adhering to him.

At the ſame time, the Imperial Court produc'd a Man who was a great Lover of Glory and Eloquence. This Perſon was a Native of *Berytus*, and was call'd *Anatolius*, though they that envy'd him, gave him the Nick-name of *Azutrio*; which what it ſignifies, I leave to the Impious Herd of *Playwrights* to expound. But *Anatolius* being a lover of Glory and Eloquence, attain'd to both,

and became famous for his Accompliſh'd Learning in the Civil Law: Nor was it to be wonder'd at, ſeeing he was born at *Berytus*, which was the foſter Mother and Nurſe of ſuch kind of Sciences. From thence he ſail'd to *Rome*, and being full of Wiſdom, and repleniſh'd with Words that contain'd both weight and ſublimity, he was not only admitted into the Emperor's Court, but in a ſhort time attain'd to the higheſt Preferments therein; and paſſing through all the Degrees and Offices of Dignity, and gaining Honour and Applauſe in all, in ſo much that he was admir'd by his Enemies; he was preferr'd to be Governor of the Prætorium, which was next in authority to the Imperial Dignity itſelf. And being thus advanc'd to a Fortune befitting his Ambition, all *Illyricum* was committed to his care. Moreover, being naturally Superſtitious, and wonderfully Studious of Urbanity, though the Motions of Buſineſs tranſported him to other Inclinations, yet his Genius prompted him to make uſe of his Power, which gave the Opportunity to viſit all the principal parts of the Empire, and to rule and govern 'em as he pleas'd himſelf.

Among other Places, a certain Golden Frenzie took him, to viſit *Greece*, being tranſported

tranſported with a worthy Generoſity to fix the Idea's and Images of Reaſon and Eloquence in the Senſes, by the help of Erudition, and to behold with his Eyes, the Images imprinted by the Ancient Idea's, he haſten'd into *Greece*, ſending a Problem before, to be reſolv'd by the Sophiſters. Now all *Greece* already admir'd the Man, as having heard of his Prudence and Learning; as alſo, that he was a Perſon of Sincerity, and a Hater of Bribes, and therefore were the more intent to obey his Command, which was to unfold his Problem aforeſaid. The Sophiſters therefore employing their Induſtry and Head-pieces about it, though watching every day to take Advantages one of another, yet at length neceſſity conſtraining, they came to an Agreement among themſelves concerning the ſtate of the Queſtion. But as to the Reſolving of the Queſtion, after many Tongue-Skirmiſhes, (nor did the Author ever know any thing more ridiculous) they began to fall together by the Ears, while every one hurry'd by his own Ambition, hugg'd his own Opinion, and obſtinately maintain'd it among the Younger ſort.

But now *Anatolius* coming into *Greece* more formidable then that ſo much cele-

brated *Persian* Expedition, though the danger did not so much threaten the *Greeks*, as the Professors of Sophistry, all the great Head-pieces, and among the rest, *Himerius* a *Bithinian* Sophister, (whom I never knew but by his Writings) most miserably turmoil'd themselves, and tir'd their Brains with continual Labour; while every one strove to varnish his Opinion, both concerning the state of the General Question, and the Question it self. But as for *Proæresius*, confident of his own Parts, he neither ask'd their Advice, nor imparted his own Secrets to them.

And now *Anatolius* had made his publick Entry into *Athens*, and after he had generously paid his Duties to the Gods, and visited all the Temples, as the Sacred Ceremonies requir'd, he call'd forth the Sophisters to the Combat; who appearing, every one strove who should first anticipate the other, in shewing the Excellencies of his Wit and Endowments; such a vain-glorious thing, and lover of it self is Man. But *Anatolius* derided those that humm'd and clapp'd the young Fops, and pitied the Fathers of those Children, who were educated by such Masters. When all had therefore done, he call'd for *Proæresius*, who having won the

the favour of one of the Proconſul's Domeſtics, who underſtood his Maſter's Mind, and being by him inſtructed in the ſtate of the Queſtion, which he had undertaken to commend (and this is that which the Author a little above calls ridiculous; for neither was it a thing of any moment, nor was it of any conſequence to *Anatolius*, which way the Victory went) However, being cited by Name, he preſently appear'd; and directing the Subject of his Argument to that ſame ſtate which he had fram'd to himſelf, his abounding Eloquence overflow'd to that degree, and ſuch was the charming ſweetneſs of his Language, that *Anatolius* gave a skip from his Tribunal, and the whole Theater ſeem'd to open with the violence of the reſounding Acclamations; nor was there any body preſent, who did not take him for ſome Deity.

*Anatolius* therefore paid him more then ordinary Honours, deeming the reſt ſcarce worthy of an Invitation to his Table. *Anatolius* alſo himſelf, was none of the leaſt Acute Sophiſters at his Banquets and Compotations, which were neither Mute nor Unlearned. But theſe things happened many Years before; ſo

that

that the Author may only be ſaid to have new fil'd his Relation.

But as for *Anatolius*, he highly admir'd *Mileſius*, a Native of *Smyrna*, in *Ionia*, who being a Perſon of a Sublime Wit, betook himſelf to a Private and a Lazy Life, officiating as a Prieſt, and a Batchelor, and wholly addicted to Poetry, and making of Verſes; wherein the Graces ſo befriended him, that he tickl'd the Ears of *Anatolius*, who call'd him by no other Name, then that of his *Muſe*.

But as for *Epiphanius* the Sophiſter, he call'd thoſe Queſtions by the Name of Diviſions, thereby deriding the Barren Intellects of thoſe Maſters for their vain and immoderate Accurateneſs about Trifles. As to their differences concerning the ſtate of the Problem, taxing all alike, he ſaid, *That if there had been more then Thirteen of them, they would have every one of 'em found out as many ſeveral ways to ſtate it, and to have vex'd and tormented one and the ſame Problem, with as many intricate and inſipid Commentaries.* Therefore he admir'd *Proæreſius* ſingly above them all. But he was ſent for ſome time before, by the Emperor *Conſtans* into *Gallia*, where he had ſuch an aſcendant over the Emperor, that he

ſate

ſate at his Table with him, among the chiefeſt and moſt highly dignifi'd of his Nobility. But in regard the People of that Climate were not able to penetrate the Sublimity of his Notions, nor ſufficiently to admire the *Arcana* of his Soul, they transferr'd their wonder to outward appearances, and what ſtrook their Eyeſight, aſtoniſh'd at the Beauty and Stature of his Body, looking on him, as upon ſome Magnificeut Statue or *Coloſſus*, ſo much did he exceed Humanity in all things. And they who beheld the Fortitude and Temperance of the Man, look'd upon him as one without Paſſion, and of a kind of Iron Conſtitution; for that being cover'd only with a thin Threadbare Cloak, and going without Shoes, he made a pleaſure of the *Gallic* Froſts and Winters, and drank the *Rhine* Water half Iſicles. And this was his manner of living during the whole courſe of his Life, never accuſtoming himſelf ſo much as to the taſte of warm Drink. The Emperor therefore ſent him to the Great City of *Rome*, out of an Ambition that the World might ſee what Subjects he had; but the *Romans* could admire nothing particularly in him, ſo much he exceeded Humane Nature in all things. But among many Gifts and Endowments, admiring

admiring many Excellencies, and resolving to pay him those Honours that were due to his Praises, they erected to his Memory a Statue of Brass, as big as the Life, with this Inscription, *ROME THE MISTRESS OF THE WORLD, TO THE KING OF ELOQUENCE.*

When he was ready to teturn to *Athens*, the Emperor gave him liberty to beg what Boon he pleas'd; who thereupon requested a Boon becoming his great Soul; that is to say, not a few Cities, nor those small ones, for the accommodating of *Athens* with Wheat; which the Emperor readily granted, with this addition of Honour to his Person, that he should bear the Title of *Commissary General to the Camp*; that no Man might envy his vast Riches, as extorted from the Public. However this Grant was to be confirm'd by the Governor of the Prætorium. who was newly return'd out of *Gallia*. The Philosopher therefore, after those Disputes and Contentions before mention'd, addressing himself to *Anatolius*, demanded a Confirmation of the Grant, and call'd together not only his Patrons, but almost all the Learned Men of *Greece*, who were flockt all to *Athens* upon his coming thither. But after the

Theater

Theater was fill'd, and that *Proæreſius* began to deſire his Patrons to ſpeak, the Governor of the Prætorium preventing the expectation of all the Company, and willing to try what *Proæreſius* could ſay *ex tempore*, *Speak thou*, Proæreſius, ſaid he, *for it would be a ſhameful thing for any other to ſpeak the Emperor's Praiſes while thou art preſent.* Then *Proæreſius* like a generous Horſe provok'd to the Race, began to expatiate upon the Grant, introducing into his Oration, *Celeus*, *Triptolemus* and *Ceres*, who were the firſt that enrich'd the Earth with the bleſſing of Corn, and adapting the Emperor's Bounty to thoſe Exemplars, he left not off, 'till he had extended his Compariſons to the full, and given it's due Luſter to the Grandeur of the Emperor's Liberality; taking advantage of his Theme withal, to ſhew that he was not a little ambitious of Honour.

He marry'd an *Aſiatick* Woman, whoſe Name was *Amphiclea*, a Native of the City of *Tralli*, by whom he had Two Daughters, the one juſt a Year Older then the other: Who being grown up a happy Conſolation to him, then followed a Boy, to the great joy of his Father's Heart; but before they came to maturity, they dy'd all Three; upon which,

*Proæreſius*

*Proæreſius* became ſo diſconſolate, that all his Wiſdom could hardly preſerve him in his right Senſes: But *Mileſius*'s Harmony, and his Graceful and Delightful Numbers, recover'd him again.

Upon the Requeſt of the *Romans*, that he would ſend 'em a Diſciple of his own, *Proæreſius* ſent 'em *Euſebius*, a Native of *Alexandria*, and who ſeem'd moſt ſuitable to the Manners of thoſe People, as one that well knew how to ſooth and flatter. Moreover, he had been look'd upon as a Factious Perſon at *Athens*, a Contemner of others, and a great Admirer of himſelf: And therefore he ſent a Man who was no Stranger to the Vices of the City; for as for his Rhetorical Abilities, 'tis enough to ſay he was an *Ægyptian*. For the *Ægyptians* after a ſtrange manner doat upon Poetry, ſo that when they come to be ſerious, *Mercury* forſakes 'em.

To him ſucceeded *Muſonius*, his Diſciple in Sophiſtry, concerning whom, for other Reaſons, we have written many things in our Annals. This Perſon being to be the Reſpondent in a queſtion, underſtanding with whom he had to contend, preſently betook himſelf to his Politics.

For

For when *Julian* came to be Emperor, being forbid to teach in any Place, for he seem'd to be a Christian, finding *Hierophantes* look'd upon as a certain *Delphic Tripos*, and expos'd to all that were inquisitive after Futurity, he with a new and secret knack of his own, had wound himself into the Knowledge of that Art. Because the Emperor allow'd so much Land to Men of Learning, that they might live at ease, and free from all manner of Burthens. *Proæresius* therefore desir'd him to enquire of the Gods, whether the Emperor's Bounty would be of long continuance; which he denying, the other knowing what would happen, was the more quiet in his Mind.

At that time, the Author being in the Sixteenth Year of his Age, went to *Athens*, and was listed among the Disciples of *Proæresius*, and by him belov'd as his own Son. At the end of Five Years, he hasten'd into *Ægypt*, but being recall'd by his Parents into *Lydia*, he was for'd to return, where they propounded to him the applying himself to Sophistry, which was then the General Study.

Some

Some few Days after, *Proæreſius* dy'd, ſuch, and ſo great a Man as he was; having fill'd the World with his Diſciples, and the Fame of his own Learning and Eloquence.

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THE

# THE LIFE OF *LIBANIUS.*

*Tranſlated from the* Greek, *by* E. Smith, *M. A.*

*Libanius* was a Native of *Antiochia*; a City of *Cælo-Syria*, built by *Seleucus*, Sirnam'd *Nicator*: He was the Offspring of Illuſtrious Parents, and ſuch as bare the chiefeſt ſway in the City. While he was yet a Young Man, though at his own Diſpoſal, his Parents being dead, he went to *Athens*, but he neither clos'd with *Epiphanius*, as he that

had the greateſt Name, nor betook himſelf to *Proæreſius*, fearing he ſhould be buried in the Croud of his Scholars, Men of great worth and eminence; but being intercepted by ſome of *Diophantus*'s Gang, he adher'd to him. However, as ſome report, who knew the Man very well, underſtanding the Cheat by his Converſe and Familiarity with others, he tarried with him but a little while. Nor was he troubleſom to his Maſter, for he himſelf reſtrain'd himſelf to his Studies, and follow'd the ancient manner, forming both his own Mind and his Language. But as they who often ſhoot, at length by chance hit the Mark, and as Aſſiduity in the exerciſe of the Organs, begets not not ſo much the Knowledge, as the Art of well aiming, in like manner *Libanius*, out of Emulation, and heat of Imitation, betaking himſelf to the beſt and moſt ancient Inſtructors, and following their Footſteps, reap'd the Fruit that was moſt probable to be expected from ſuch a Method. By which means, having obtain'd to a Confidence in Speaking, and perſwading himſelf to be equal to thoſe that look'd upon themſelves to be the moſt topping Orators, he would no longer endure to lie hid in a little obſcure City, nor ſuffer his Reputation

to

to decay with the Walls of the Town, but remov'd to *Conſtantinople*, long before in high eſteem and flouriſhing, and only wanting ſuch as were able ſtill more to adorn it with their Works and Writings, where he quickly grew Famous (for he had a pleaſing way of Converſation, excellent in Diſcourſe, and Majeſtick in his Declamations.) But being blaſted with an Accuſation in reference to young Boys, which it is not lawful for me to relate, whoſe aim it never was to relate other things then ſuch as were worthy to be recorded, he was expell'd *Conſtantinople*.

Upon which, he betook himſelf into *Nicomedia*; from whence, evil Report purſuing and overtaking him, being no leſs ſuddainly forc'd to fly, he return'd not long after into his own Country and City, where he ſpent the reſt of his Days, and arriv'd to a very Old Age; and though we have conſecrated to his Memory ſeveral remarkable Paſſages in our Hiſtory of *Julian*, yet we ſhall here ſet down ſome particular Circumſtances there omitted.

Not one of thoſe who were made choice of by *Libanius* for his Companions, or were admitted into his Society, eſcaped unbitten by him; for

mediately he knew what the Genius of every one was, what their Inclinations were, either to Vertue or Vice; and ſo great an Artiſt he was, in framing and faſhioning the Manners of Men either way, that there was nothing which he did with greater eaſe; nay, there was not one of his familiar Friends, but thought he had another ſelf in himſelf. Therefore, they who had often made tryal of this very thing, were wont to ſay, *That he was the very Picture and Repreſentation of the various Natures and Manners of Men.* Nor was it an eaſie thing to ſay, in ſuch a Confluence of Humours and Diſpoſitions, which he repreſented beſt. He was alſo prais'd for contrary Actions, by thoſe who led a contrary Life, while every one thought they prais'd their own Actions, in praiſing his. Such a *Protæus* was he, ſuch a Transformer of himſelf into variety of Manners and Inclinations.

He had no kindneſs for Matrimony, but he kept Company with a Woman quite of a different Birth and Diſpoſition. His Declamations in matters of Importance, were altogether Languid, and Inſipid; and it appears that he wanted a Maſter in that ſort of Learning, for

for he betray'd his Ignorance in the moſt Vulgar things, things commonly known even among Children. But in his Epiſtles and familiar Colloquies, he awakens and elevates himſelf abundantly, and riſes up to the Model of the Ancients. And indeed, thoſe Writings of his, were full of florid Gracefulneſs, and ſeaſon'd with a Comical Salt; beſides, that peculiar Politeneſs, beautify'd a quick and poynant Style. For the *Syro-Phœnicians* in their common Converſe, have ſomething ſweet and acceptable, which was a Gift that abounded in him, beſides his Learning. This which the *Atticks* call'd a cleans'd Noſtril, and Saltneſs of Ingenuity, *Libanius* admir'd as the principal part of Learning, fetching his manner of explaining himſelf from the Ancient Comœdy, wholly intent upon that which pleas'd and charm'd the Ear upon the firſt reverberation.

Moreover, you ſhall find an Exceſs of Learning, and great Variety of Reading in his Works, and Sayings full of Acuteneſs and Allurement. And therefore he would not have omitted *Eupolis* the *Comœdian*'s Trees, *Deſpoſia* and *Damaſia*, had he been certain by what

Names People now a days call them. Thus having found out a Copious manner of expreſſing himſelf, in ſeeming New Words, by reaſon of their Antiquity unknown to others, after he had bruſh'd off the Duſt from thoſe Sacred Depoſitums of former Ages, he brought 'em to light again, framing Arguments and Sentences proper for 'em, and to which he made 'em ſubſervient, like Handmaids attending their Miſtreſs newly enrich'd and dreſs'd up in her Ornaments of Juvenility. For theſe things the moſt Divine *Julian* admir'd him; and indeed he was the wonder of all Men, for his graceful manner, both of Writing and Diſcourſing; and ſeveral Works of his are at this Day Extant, which all Men of Senſe will be willing to Read.

He was alſo a Perſon of great Abilities for the Management of Publick Affairs, inſomuch that the ſucceeding Emperor's offer'd him the Higheſt Dignities in their Courts, and would have advanc'd him to the Government of the Prætorium; but he refus'd to accept of it, ſaying, *That a Sophiſter was a Greater Man, than any Governour of the Prætorium.* And this was not a little to his Praiſe,

Praiſe, that being inferior in Honour, he rather choſe to follow his Studies, then to gape after Advancement, looking upon Court Greatneſs as ſordid and below him.

He dy'd after he had attain'd to a very Old Age, admir'd by all Men, who no leſs lamented the Loſs of him.

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# THE LIFE OF *ACACIUS.*

*Translated from the* Greek, *by* E. Smith, *M. A.*

*Acacius* was a Native of *Cæsarea*, a City of *Paleſtine*, contemporary with *Libanius*, a Perſon, if ever any Man, full of the Spirit of Sophiſtry, and Sophiſtical Contention: And for his Style and Method of Writing, with good Applauſe he approaches very near the Ancient Manner. This Man, emulating *Libanius*, ſeiz'd the Palm-branch as due to himſelf, and held it with a ſtrong Hand. There-

Therefore *Libanius* wrote a Treatiſe of *The Dexterity of Wit*, which he dedicated to *Acaſius*, wherein he manifeſtly confeſſes himſelf out-done, in contending with the greatneſs of his Wit; and by his own Teſtimony of him, he allows him the Superiority in the Choice and Diſpoſition of Words: Ignorant that *Homer* was not always curious in the meaſure of every Verſe, but rather of the pleaſing Sound and Harmony of the Words; nor that *Phidias* made choice of this Finger, or that Foot, for the accompliſhment of his celebrated *Pallas*: Not conſidering that the judgment of the Ears is Tyrannical, and that the Cauſe is either not to be found out, or difficult to be determin'd. As in Lovely and Beautiful Bodies, all Men never admire the ſame thing; and he that is taken with this or that, knows not the Reaſon why he is ſo taken. *Acacius* therefore taking the right courſe, and acquiring great Honour to himſelf, as if he intended to ſurmount *Libanius*, departed this Life very Young; admir'd by all Men, out of that Affection which they had for him, no leſs then if he had attain'd to an extream Age.

THE

# THE LIFE OF *ORIBASIUS.*

*Translated from the* Greek, *by* E. Smith, *M. A.*

*Oribasius* was born in the City of *Pergamum*, which did not a little redound to his Honour, as they who are born at *Athens*, when they become Famous for their Eloquence; Fame then giving him the Titles of *Attic Muse*, and Ornament of his Country. Being born of Honest Parents, he grew to be Famous from his Childhood, as one that was endu'd

du'd with all manner of Learning that conduces to Vertue and true Accompliſhment. Growing in Years, he became a Hearer of the Great *Zeno*, and a Fellow-Diſciple of *Magnus*, whom he quickly over-topp'd, and left ſtrugling with the more difficult Points of Learning; in the Explanation of which, there was no Man more acute then Himſelf. By which means, he preſently attain'd to the Pinacle of Phiſick, imitating his Country Deity, as much as it is poſſible for a Man to imitate a God.

Becoming thus Illuſtrious from his Youth, *Julian* aſpiring to the Title of *Cæſar*, took him along with him for the ſake of his Art; who excelling no leſs, if not more in other Vertues, was not the meaneſt of *Julian*'s Aſſiſtants, in raiſing him to the Throne; all which things we have related more exactly in the Hiſtory of that Emperor. But as the Lark, according to the Proverb, is not without a Tail, ſo neither did *Orbaſius* eſcape the Fangs of Envy; for by reaſon of the fame of his Learning, they who were in power under *Julian*, depriv'd and ſtripp'd him of his Wealth, and were about to have deſtroy'd his Body, but at length gave over that Deſign. But they did another Thing no leſs

leſs Wicked and Ignominious, for they expos'd him among the Barbarians, like the *Athenians*, who exil'd thoſe Perſons that were moſt Eminent among 'em for Vertue. For the Law commanded 'em to expel their Fellow Citizens out of the City, and that was all. But the Emperors added this farther to their Exilements, that the Perſons Baniſh'd, ſhould be deliver'd over into the Hands of the moſt Barbarous Nations, making them Lords, and Partakers of their own Will and Pleaſure.

But *Oribaſius* being expos'd in an Enemies Countrey, ſhew'd the greatneſs of his Vertue, which was not to be confin'd to Places, nor to be circumſcrib'd within the Bounds of Nations, but which demonſtrated the Conſtancy and Reſolution of his Soul, effectually active of it ſelf, whereever or among whomſoever it were, as we ſay of Numbers and Sciences. For he preſently got into favour with the moſt Barbarous Kings, by whom he was preferr'd among the chiefeſt of their Nobility, and extending his Fame beyond the Limits of the *Roman* Empire, was worſhipp'd as a Deity amorg the *Barbarian* Monarchs. Some of whom he cur'd of long Diſtempers; others he ſnatch'd from the very Gates of Death;

ſo

ſo that the aforeſaid Accident of his Misfortune, was to him the Commencement of all his Felicity. Whereupon, the chief Rulers in the Emperor's Court, laying aſide their Deſign of oppoſing a Man whoſe Vertues ſhon ſo brightly every where, gave him full liberty to return. Which when he had obtain'd, having no other Wealth but what lay treaſur'd up within his own Breaſt, and only diſplaying the Riches of his Vertue, he married a Wife, both Wealthy and of Illuſtrious Birth, by whom he had Four Sons who are ſtill alive, and to whom I wiſh long Life. Alſo, at the time of my writing theſe things, the Father himſelf was alive; and long may he likewiſe live. He alſo recover'd his former Eſtate out of the Treaſury, the ſucceeding Emperor's revoking the former Sentence as unjuſt. Nor was it for every Man, but only for great Philoſophers, to converſe with *Oribaſius*; to the end they might be able to diſcern what was admir'd above other things; ſuch a Grace and Harmony was diffus'd in all his Colloquies, and accompany'd his Diſcourſes in Converſation.

THE

# THE LIEF OF *IONICUS.*

*Tranſlated from the* Greek, *by* E. Smith, *M. A.*

*Onicus* was a Native of *Sardis*, his Father being a Famous Phyſician: He himſelf becoming a Hearer of *Zeno*, attain'd to an extraordinary Diligence and Induſtry; inſomuch that *Oribaſius* was a great Admirer of him. Moreover, he excell'd in the Knowledge of Medicinal Words and Things; but more excellent in his experience of the Nature of

of Human Bodies, and of all the Parts thereof. He underſtood the Compoſitions of all Medicines, and their Uſe, whether Ointments or Emplaſters made uſe of by the moſt Skilful in the Cure of Ulcers; whether it were requiſite to reſtrain or diſcuſs the flowing Humour; whether to bind up, or diſſect the Affected Part; in all which things, he was very skilful, and daily in ſearch of new Knowledge. The Names and ſeveral Operations belonging to all theſe things he ſo well knew, that they who had a high Eſteem of themſelves for their Excellency in this Art, admir'd his Diligence and Exactneſs, and openly confeſs'd that they learn'd by keeping Company with *Ionicus*, what the Ancient Phyſicians had deliver'd concerning thoſe things, and put 'em to their proper uſe, like the Diſcoveries of old Words obliterated by Antiquity.

Being thus ſo great a Man as he was, he applied himſelf to all manner of Philoſophy; as alſo to Divination, ſo far as it might be contributoty to the Art of Phyſick, in foretelling the Iſſue of the Diſeaſe; no leſs addicted to that other part of it, which by the Inſtinct of Philoſophy is diſſeminated into thoſe who are able to undertake the Preſervation

of

of thoſe that will be guided by their Knowledge. He was alſo a ſtudious Admirer of Rhetorical Accurateneſs, and Artificial Oratory: Nor was he a mean Proficient in Poetry. He dy'd ſome little time before the writing of theſe Memoirs, leaving Two Sons behind him, worthy of eternal Praiſe and Remembrance. At that time alſo, one *Theon* in *Gallia*, acquir'd a more then Ordinary Fame. But let us return to the Philoſophers, from whom we have been wandring by way of Digreſſion.

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THE

# THE LIFE OF *CHRYSANTHIUS.*

*Translated from the* Greek, *by* E. Smith, *M. A.*

*Chryſanthius* was the Perſon who firſt encourag'd the Writing of theſe Commentaries; for he bred up the Author from a Child, preſerving his good Will towards him as it were a Law, to the End. Nevertheleſs, there ſhall be nothing here ſaid the more in favour of him. For he was a great Admirer of Truth, and this was the firſt thing which

he infus'd into me when a Child. However we ſhall not boaſt of the Kindneſs beſtow'd upon us, but rather ſpeak with ſo much the more ſubmiſſiveneſs and moderation concerning him, more eſpecially ſince it was ſo agreed on between us.

*Chryſanthius* then was one of the Senatorian Order, and for Nobility of Extraction one of the chiefeſt in his Country. His Grandfather's Name was *Innocentius*, who had attain'd to a degree of Wealth and Honour above the Condition of a Private Perſon, and who was entruſted with a Legiſlative Power by the Emperor's of that time. His Works are alſo Extant, ſome written in *Latin*, ſome in the *Greek* Language, which teſtifie the ſagacious and profound Judgment of the Writer, and his knowledge of thoſe things, worthy the admiration of thoſe that apprehend 'em.

As for *Chryſanthius* himſelf, being left a Young Man after his Father's Deceaſe, and the Divinity of his Genius infuſing into him a love of Phyloſophy, he went to *Pergamum*, where he attended upon the Great *Ædeſius*; and in this Thirſt of his after Wiſdom, lighting upon a Perſon who was more ripe in the delivery of his Learning, ſubjecting himſelf to ſatiate his

his Thirſt, he ſatisfy'd his Appetite even to Repletion, imbibing Sublimities above the Vulgar Reach, refuſing nothing that might tend to his Accompliſhment, and to none inferior in diligence; for he had a ſtrong Conſtitution, and a Body of Braſs, able to undergo any Labour.

Being thus ſufficiently inſtructed in the Learning of *Plato* and *Ariſtotle*, and applying his Mind to all manner of Philoſophy, after he had run through all the Species of it, and was become robuſt and ready at all ſorts of Subjects and Arguments by continual uſe, he betook himſelf to the Uſe and Practice of his Learning, and began to give publick Specimens and Demonſtrations of his Ingenuity, well knowing when to Speak, and when to be Silent; and affecting Pomp of Language, when he deſign'd to ſhew the Grandeur of his Eloquence.

After that, he apply'd himſelf to the Knowledge of the Gods, and that ſort of Wiſdom, wherein *Pythagoras* and his Followers employ'd their Studies; ſuch as the Ancient *Archytas*, and *Apollonius Tyanæus*, and ſuch as worſhipp'd *Apollonius*; Perſons plainly Divine, yet ſeem'd to have Bodies, and to be Mortal. *Chryſanthius* being carry'd with a ſwift career

to theſe Studies, and having got ſome hold, while he made the Principles themſelves his chief Inſtructors, rais'd himſelf to that degree of Underſtanding, and became ſo elevated by the Perfections of his Mind, to ſpeak the Language of *Plato*, that all the Species's of Multifarious Learning became familiar to him, and render'd him capable of all foreknowledge. So that ſome would ſay, that he rather ſaw then foretold what would come to paſs: So diſtinctly and articulately did he apprehend all things, as if he had been preſent and converſant with the Gods.

After he had ſpent ſufficient time in theſe things, wreſtling as it were all the while with *Maximus*, he left that Aſſociate of his Labours and his Deſigns. For that he being naturally fuller of Emulation and Contention, and of a more ſtubborn Diſpoſition, and reſiſting the Signs appearing from the Gods, ceas'd not to deſire other things, and to wreſt 'em by compulſion.

*Chryſanthius* on the other ſide, when once he had ſeen the firſt Appearances, proceeded by degrees from the deduction, to the motion of the things appearing. Then if he hit right, he won the Victory, but if he mis'd, he adapted Human

Human Counſel to what appear'd. For this Reaſon it was, that when the Emperor *Julian* ſent for both at one time, the Souldiers that were ſent to him for the more Honour of the Meſſage, us'd a kind of Compulſive Perſwaſion, after the *Theſſalian* Manner, *That he was one who ſeem'd to have Communicated the Matter ſo manifeſtly to the Gods, that though he were but a private Perſon, or a Mechanic, he might be able to judge of the Signs, when the Divinity led the way.* But *Maximus* ſtook to the Sacrifices, and after he had made his Supplications during the Ceremony, fell into a fit of Weeping and Lamentation, beſeeching the Gods that he might ſee other Signs, and that what ſeem'd to be decreed might be deferr'd. After much reluctancy and with great unwillingneſs, when *Chryſanthius* redoubl'd his Deprecations, the Will of the Gods was declar'd to the Sacrificer, and their Pleaſure appear'd to him in the Sacrifices; but what appear'd, was not by him approv'd or confirm'd. Thus *Maximus* undertook a Journey that was to him the Fountain of all Calamity. But *Chryſanthius* ſtaid at Home. At firſt the Emperor was ſomewhat diſpleas'd with his ſtay; however he bethought himſelf, and fram'd ſome Excuſe in his behalf to

himſelf, as that he would never have refus'd to come, but that he was not pleas'd with the Signs that foretold what was to happen. Thereupon the Emperor ſent for him again; nor did he write his Epiſtles to him alone, but to his Wife, that ſhe would perſwade her Husband. Upon this, *Chryſanthius* had a Second time recourſe to the Gods, but they gave no Signs that favour'd his Intentions: Which happening ſeveral times; and ſtill the Emperor being earneſt for the preſence of the Man, he reſolv'd to toll him on with preferment; by which means *Chryſanthius* obtain'd the High Prieſthood of that Nation. Wherein he behav'd himſelf ſo, that he wiſely enquir'd into Futurity; yet was he now no way troubleſom in the Exerciſe of his Authority, neither exacting too much ſtrictneſs of Duty from the Young Men, as many over-hotly and zealouſly perſwaded him to do, nor over-vexatious to the Chriſtians: But ſuch was the Simplicity and Lenity of his Manners, that the Reſtoration of the Sacred Ceremonies was hardly known in *Lydia*. So that though formerly things had been carried after another manner; now there ſeem'd nothing of Innovation to be introduc'd, nothing appear'd exceſſive or tumultuous, but all things tended

tended to ſmoothneſs and equality; ſome being conſternated at the ſuddainneſs of the change, and others that were in a deſpairing Condition before, recovering their Spirits, and holding up their Heads again. For theſe things he was admir'd, not only as a ſhrewd Perſon, to foreſee things to come, but to make a right uſe of what he knew.

Such was his Nature and Diſpoſition through the whole Courſe of his Life, that *Platonic Socrates* ſeem'd to be born again in him; or elſe out of a certain Zealous Emulation infus'd into him from a Child, he ſeem'd to be moulded to his Manners; for there was a certain Simplicity without Affectation, and a facility not to be expreſs'd in his Delivery; moreover, a certain Gracefulneſs of Words allur'd the Ears of his Auditors. He was courteous and affable in all Converſation; ſo that every one that departed from him, becauſe he ſtudied to pleaſe 'em, was the better perſwaded by him. Therefore, as the Nobleſt and ſweeteſt Verſes flow gently, and placidly glide into the Ears of all Men, and move even Brutes themſelves, as it is reported of *Orpheus*, ſo were the Expreſſions of *Chryſanthius* muſically adapted to all Men, and among ſo many various

Genius's, 'twas a ſtrange thing to obſerve how his Compliance agreed with all. But he was not eaſily ſhogg'd from his Opinion, finding Men ſo often embitter'd one againſt another in their Diſputes and Contentions about things of Concernment. Nor ſhould any Man hear him readily boaſting of his manner of Education, or for that reaſon ſwelling and exalting himſelf above others. Rather he applauded their Writings and Diſcourſes, though he ſpoke againſt his Judgment, and prais'd their Sentiments and Opinions though abſurd; as if from the beginning he had not been born to hear, but approve, becauſe he would give to none an occaſion of Offence. And if at any time any Diſpute were ſtarted by any of thoſe that were moſt Eminent for their Wiſdom and Learning, and that he thought it convenient to put in among the reſt, every Body then was as Silent as if no Body had been in the Room. For they neither expected Queſtions, nor Diſtinctions, nor Repetitions from him, but forbore, refraining from Objections and Contradictions, for fear of being caught in apparent Miſtakes. Many alſo that did not know him ſo well, becauſe they could not reach the depth of his Soul, yet accuſing his careleſſneſs, and praiſing

praiſing only his Mildneſs, when they heard him diſcourſe, and involving himſelf in Opinions and Arguments, they thought him to be another Man then they took him to be; ſo different from himſelf he appear'd in Logical Commotions and Conteſts; his ſtaring Hair, and his Eyes denoting that his Soul was as it were dancing within him, and buſily taken up about the determinations of the Learned.

But though he attain'd to a very old Age, yet he finiſh'd the whole courſe of his Life, minding nothing of thoſe things that diſtract the thoughts of others, neither Family Care, nor Husbandry, nor the diſpoſal of Money, though never ſo juſtly got. He bore Poverty more patiently then others do their Wealth; as for his Diet, he took ſuch as came next; Swines Fleſh he never eat, and very ſparingly fed upon any other Fleſh; but aſſiduous in the Worſhip of the Deities, he ſtedfaſtly adher'd to the Ceremonies of the Ancients. He made no difference betwen Youth and Old Age; for when he was Fourſcore Years of Age, he wtote as many Books with his own Hand, as others read in the Flower of their Youth, whereby it came to paſs, that the uppermoſt joynts of his Fingers were crook'd and

and contracted by his inceſſant and indefatigable uſe of 'em. But when he roſe from his Studies, he recreated himſelf with walking abroad in publick, taking along with him the Author of theſe Commentaries; and he was wont to take long Walks, though he went but a ſlow and leiſurely pace, it ſeem'd as if he had been lame of his Feet; ſo much pleaſure he took in diſcourſing and inſtructing thoſe that kept him Company. He very ſeldom made uſe of Baths, and yet he always look'd as if he had been but newly bath'd. His abſtaining from the Society and Converſe of Great Men, is not to be attributed to any thing of Pride or Arrogance; but a Man might take it to be a kind of Plainneſs of Manners in a Man that was ignorant what Authority was, ſo vulgarly did he diſcourſe with 'em, yet ſo pertinently, and without Diſſimulation.

As for the Writer of theſe Commentaries, who repair'd to him being then but very young, he lov'd him no leſs then if he had been his own Son, and every day his Affection to him continu'd in ſuch a manner that he greatly improv'd himſelf, ſpending the Morning in Rhetorical Exerciſes, and taught ſuch as were deſirous to be inſtructed; in the Afternoon, repairing

to

to his First Master, he spent in Divine Contemplations and Philosophical Studies. Which time was neither tedious to the Instructor while he convers'd with a Person that he lov'd, and the Pains which the Scholar took, was a Pastime to him, in receiving his Instructions. But the business of the *Christians* every where prevailing, and spreading it self far and near, there came into *Asia* from *Rome*, a new Governor, whose Name was *Justus*, a Person well struck in Years, but of a Generous and Noble Disposition, and one who had not relinquish'd the Ancient Rites and Ceremonies of his Country, but a Professor of that happy and blessed manner of Living, and wholly addicted to follow the Answers of the Sacred Oracles, and to all sorts of Divination, raising his Thoughts to a Desire and Accomplishment of those things. This Man crossing over into *Asia* from *Constantinople*, and finding the chief Governour of the Nation, whose Name was *Hilarius*, to be a Person fram'd to his Hearts desire, set up Altars at *Sardis*, where there were none before, after a hasty manner; and where there were any Footsteps of Temples, he lent his helping Hand toward their Repair, and Sacrificing in publick, sent for such Persons as were Eminent in Learning

Learning from all Parts. But they appear'd ſooner then they could be call'd; and admiring the Man, and deeming it a fit Opportunity to ſhew their Parts, ſome of 'em, like Children, plac'd their Confidence in Flattery, by that means hoping either for Praiſe, or ſome little Honour, or to get a ſmall Piece of Money. Therefore, upon the Proclaiming a Solemn Sacrifice, they all appear'd; and the Author of theſe Commentaries was there alſo.

At that time, *Juſtus* intent in his Mind, and fixing his Eyes upon the Victim which was fallen in ſuch a Poſture, ask'd the Standers by, *Whither they could tell what was the Signification of the Poſture*; but then the Flattering Sycophants ſeem'd to be as it were inflam'd with admiration of the Accident, ſeeing he could Divine from the Situation of the Poſture; and gave the Precedency to the Proconſul, as being the only Perſon who excell'd in that ſort of Divination. But the Graver ſort ſtroaking their Beards with the tops of their Fingers, making ſower Faces, and ſhaking their Heads, fell to look upon, and contemplate the Victim as it lay, One ſaying one thing, Another another. At what time, *Juſtus*, who could hardly forbear Laughing, turning

turning ro *Chryſanthius*, *Well, and what ſayſt thou to this, Old Father*, ſays he to *Chryſanthius*. Then *Chryſanthius* nothing diſmay'd, made anſwer, *That he could not chooſe but condemn the Ignorance of all the reſt*; but added he, *If thou wouldſt have me to ſpeak concerning theſe things, if thou underſtandeſt the Manners of Divination, ſay thou firſt what ſort of Divination this is; what the Queſtion is, and after what manner it is accompliſh'd. If thou unfoldeſt theſe things, then will I tell thee what the thing appearing ſignifies in reference to Futurity. But before thou expoundeſt theſe things, 'tis unmannerly for me, when the Gods themſelves have ſufficiently declar'd what ſhall come to paſs, to anſwer your Queſtion, or ſay any thing of Futurity, and adapt the Event of things to come with the preſent Accident. For ſo the Queſtions are Two-fold; but no Man asks Two or more Queſtions at the ſame time: For that which is different in things Finite, requires more then one Explication.* Then *Juſtus* cry'd out, *that he had learnt what he was ignorant of before*; and for the time to come, he ceas'd not to viſit thc Philoſopher in private, as one that deſir'd to be inform'd of what before he knew not, and to draw his Knowledge from the Fountain it ſelf.

At that time, ſome others alſo were celebrated for their great Knowledge and Underſtanding, led by the fame of *Chryſanthius*, came to diſpute with him, but being convinc'd how far ſhort they were of his Excellencies, they all retir'd.

The ſame thing befel *Helleſpontius* of *Galatia*, a moſt Excellent Perſon in every thing, and unleſs it were *Chryſanthius* himſelf, he might be ſaid to be Prince of all the reſt. For this Man was a Lover of Wiſdom to that degree, that he went about ſearching the fartheſt parts of the World, to ſee if he could find any Body that knew more than himſelf. Full therefore of Eminent Works and Learning, he came to the Ancient *Sardis*, that he might converſe with *Chryſanthius*; but this happen'd afterward.

Now *Chryſanthius* had a Son, who bore the Name of his *Ædeſius*, his Maſter, while he liv'd at *Pergamum*, whoſe Life we have already written: And he was a Lad that might be ſaid to fly with winged ſpeed to all manner of Vertue; nor did he want Spurs as ſome Horſes do, according to the Saying of *Plato*: His Underſtanding was not ſlow, but he was eager after Inſtruction, and acute in Learning: In the Worſhip of the Gods, he

he was moſt Conſtant and Aſſiduous, and avoided Human Affections to that degree, that being a Man, he ſeem'd to be wholly made up of Soul. His Body was ſo Nimble and Active, beyond the Belief of all Relation, that according to the Poets, he ſeem'd to be carry'd in the Air. His Familiarity with the Gods was ſo obvious and free from being ſtudied, that he needed no more then to put the Crown upon his Head, and look upon the Sun, to utter Oracles free from falſhood, and conformable to the Genuine Form of an Enthuſiaſtic Spirit; and yet he knew not the meaſure of Verſes, nor was he much skill'd in the Precepts of Grammar; but the Deity operated all things within him. But far from finiſhing the uſual Race of Human Life, he died in the Twentieth Year of his Age. And then it was, that his Father ſhew'd himſelf to be a Philoſopher; for as he was not inſenſible of the weight of his Loſs, ſo he bore it with an undaunted Courage. The Mother alſo beholding her Husband, overcome her Feminine Nature, reſtraining her Lamentations, and confining 'em to what was only due from the Extremity of her Affection.

After theſe things had thus befallen him, *Chryſanthius* purſu'd his accuſtom'd Studies,

Studies, and in the midſt of many and great Revolutions that befel the Public, and fill'd the Minds of all People with fear, he alone continu'd immoveable, as if he had been a Man of another World.

About that time *Helleſpontius* went to viſit him, though it were not ſo ſoon that they diſcours'd together: but when once they met, and came to be acquainted, *Helleſpontius* was ſo taken with him, that forſaking all his other Friends, he reſolv'd to abide with *Chryſanthius*, and to turn as it were a Young School-boy again. For it repented him that he had been wandring ſo long upon the Earth, and that he was become well ſtrick'n in Years, before he had learnt thoſe things that were profitable and fit for him to know; for which reaſon he wholly gave himſelf up to his Maſter.

Moreover, it happen'd that *Chryſanthius* had order'd a Vein to be open'd, according to his Cuſtom; at what time the Author of theſe Memoirs was preſent, and let him Blood according to his Command; but the Phyſitians adviſing him to bleed more, he conſidering what was to be done, told 'em, *It was a raſh and irrational thing, to take away ſo much Blood*; for the Author of theſe Memoirs did not ſo well underſtand Phyſick. *Helleſpontius* hearing

hearing thoſe Words, came running in a great paſſion, and fell a chiding 'em, as if they had advis'd ſome great Miſchief, to take away ſo much Blood from an Ancient Man. But when he heard him ſpeak, and ſaw him ſo well in Health, immediately turning to the Author of theſe Memoirs, *The whole Town*, ſaid he, *blam'd thee for undertaking ſo dangerous an Act, but now they will be ſilent, finding him in ſuch a perfect Conſtitution of Health.*

This ſame *Helleſpontius* afterwards being ſent to *Chryſanthius* about ſome Affairs of his, by the way was ſeiz'd with a Diſenterie, and coming to *Apomea*, in *Bithinia*, there died; often upon his Death-bed, admoniſhing his Friend and Companion *Procopius*, to admire and follow no body but *Chryſanthius*; which he coming to *Sardis*, did accordingly, and related what his Friend had ſaid to him, and what Injunctions he had laid upon him.

As for *Chryſanthius*, at the beginning of the next Summer, he repeated the ſame Remedy; and though the Author of theſe Memoirs had order'd the Phyſitians to ſtay till he came, they were too haſty to tarry for him; but whether it were that they exceeded their meaſure, or that the Philoſopher were too old for

thoſe Evacuations, he ſuddainly ſwooned away, and a Contraction of his Limbs follow'd. Preſently *Oribaſius* was ſent for, who forcing Nature with Hot and Emollient Fomentations, for the time reſtor'd new Strength in his Arteries. But Old Age overcame, and carry'd him off the next Year, the Natural Heat being exhauſted by the exceſſive uſe of thoſe hot Remedies.

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# THE LIFE OF *PLOTINUS.*

*Plotinus* was an *Egyptian* Philoſopher, and when I ſay an *Egyptian*, I ought to add the Place of his Nativity, which was call'd *Lycopolis*. However, the Divine Philoſopher *Porphyrius* does not record this, though he profeſſes himſelf to have been his Scholar, and to have ſpent the greateſt part of his Life with him.

*Plotinus's*

*Plotinus*'s Altars Smoak to this Day, and his Volumes beyond *Plato*'s Ratiocinations, are not only perus'd and diligently ſtudied by the Learned, but the Vulgar ſort of People alſo, if they do not obey his Admonitions and Precepts, yet they form their Lives and Manners according to the Model that he has ſet down. His Life has been written ſo copiouſly by *Porphyrius*, that there is nothing to be added to it more, then that he wrote Commentaries upon ſeveral of his Books.

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# THE LIFE OF *EPIPHANIUS*.

*EPiphanius* was a Native of *Syria*', a ſhrewd Perſon in making a right Judgment of Queſtions propounded, for reſolving 'em truly, and picking out the genuin meaning of 'em, but in delivering himſelf, remiſs and languid. How-

ever, profeſſing Sophiſtry with *Proæreſius*, he attain'd to great Honour. For ſuch is the Nature of Men, that they cannot admire one Man alone, but prone to Slander and Back-biting, and turmoyl'd with Envy, no ſooner a ſurmounting Genius appears in the World, but they oppoſe another againſt him to Eclipſe his Name. So that Philoſophers, like Natural Bodies, take their firſt riſe from Contraries. He dy'd of an extraordinary Bleeding at the Noſe, before he came to be very old; and the ſame Diſtemper brought his Wife, a moſt Beautiful Woman to her Grave. They left no Iſſue behind 'em.

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# THE LIFE OF *DIOPHANTUS.*

*Diophantus* was an *Arabian*, who forc'd himſelf in among the Profeſſors of the Liberal Sciences; but the ſame ill Will and Malice of Men ſet him

up againſt *Proæreſius*, as if any one ſhould oppoſe *Homer* to *Callimachus*. But *Proæreſius* derided the blind Eſtimates of Partiality, and laugh'd to ſee the falſe value which ſome Men put upon little Deſert. The Author of theſe Memoirs, was acquainted with this Man, for that he had heard him oft-times declaming in Public. He made a Funeral Oration upon *Proæreſius* who dy'd before; wherein by way of a *Proſopopœa*, directing his Speech to *Salamin*, and the Affairs of the *Medes*: *Now* Salamin *and* Marathon, ſaid he, *lye overwhelm'd in ſilence; for what a Trumpet of your Trophies and Victories is now deceas'd?* He left Two Sons, both given to live Voluptuouſly, and get Money.

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# THE LIFE OF *SOPOLIS.*

THE Author of theſe Memoirs was alſo a Hearer of *Sopolis*; he endeavour'd to frame his Diſcourſes and

manner of Delivery, according to the Character and Idea of the Ancient Age. He was a diligent affectator of the Sounder sort of Poetry, frequently and assiduously knocking at the Door of those Goddesses, but seldom finding it open; or if at any time the Hinges made a creaking noise, then some slender particle of Divine Inspiration slipp'd into his Brain, which strook his Auditors for some time. But they could not long endure no more then a drop or Two of the *Castalian* Liquor, squeez'd from the bottom of the Cup. He left a Son behind him, who is also said to have ascended the Pedantic Throne.

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# THE LIFE OF *HIMERIUS*.

*Himerius* was a Native of *Bithynia*, unknown to the Author of these Commentaries, though he liv'd in the same Age. This Man making his Addresses

dreſſes to the Emperor *Julian*, that he might give him a Specimen of his Parts, not out of any Envy or Hatred that he had againſt *Proæreſius*, was kindly entertain'd by the Emperor; after whoſe Deceaſe, he purſu'd his Peregrination, and ſoon after the Death of *Proæreſius*, continu'd his Journey to *Athens*. His Delivery was eaſie, and his Language Neat and Pertinent; but his Stile and Compoſition, ſavours ſomething of the Noiſe and Clamour of the Bar. Sometimes, but very rarely, he comes up to to the Majeſty and Grandeur of *Ariſtides*. He dy'd after his Daughters Deceaſe, being ſeiz'd with a Fit of the Falling Sickneſs when he was very old.

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# THE LIFE OF *EUNAPIUS*.

*Eunapius* was born at *Sardis*, the chief City of *Lydia*; from a Child a Hearer of *Chryſanthius*, a *Sardian* Sophiſter,

phiſter, and High Prieſt of *Lydia*, and his Kinſman (for he had marry'd *Eunapius*'s Couſin German, whoſe Name was *Melita*) upon whoſe Encouragement he reduc'd the Lives of ſome Philoſophers, Profeſſors and Phyſicians, into a Compendious Commentary, not willing to gainſay the Authority of his Maſter.

Out of *Aſia*, he croſs'd over to *Athens*, that he might cultivate his Mind with good Learning, being then not above Sixteen Years of Age, at what time he had a thick and curling Head of Hair, ſhining with a numerous intermixture of Grey Hairs, ſhining like the Froth of the Sea, and glittering like Silver. In that Voyage he was ſeiz'd with a violent Feaver, occaſion'd as is very probable, by the Toſſing of the Sea, which conſum'd and waſted the ſtrength of the Young Man to that degree, that not being able to make uſe of his Feet, he was carry'd by his Countrey-men that came in Company with him, from the *Pyræum*, which is the Port of *Athens*, to the City, and ſo to *Proæreſius*'s Houſe (being drawn thither by the Fame of that great Philoſopher;) where the Fury of the Diſeaſe prevailing, one *Æſchines*, of the Iſland of *Chio*, one of the Number and

and Order of thoſe ſort of People who try Experiments with the Loſs of Mens Lives, after he had open'd the Young Man's Jaws with an Iron Inſtrument, pour'd a certain Medicament down his Throat, which looſning the Young Man's Body, and cooling his Bowels, by degrees ſet him upon his Legs again. All which things being done, without the knowledge of *Proæreſius*, had more happy Succeſs then was expected; though afterwards, when the Young Man came to be perfectly reſtor'd to his Health, the Phyſician and the Medicine were both highly cry'd up. And *Proæreſius* finding the recover'd Stranger to be a Perſon of great Hopes, prais'd him before a publick and celebrated Auditory, and lov'd him as if he had been his own Son, as long as he liv'd. On the other ſide, the Young Scholar repay'd his Maſter's Kindneſs with a high admiration of his Vertue and Learning, and only forbore to worſhip him as a God. He enter'd into his Years of Adoleſcency, the ſame Year that *Valens* and *Valentinianus* aſcended the Imperial Throne, after *Julianus* was ſlain in his *Parthian* Expedition.

Five

Five Years after, he came to *Athens*; but as he was preparing for a Voyage into *Egypt*, after the Example of *Plato* and *Eudoxus*, he was ſtopp'd in his Journey, being recall'd by the Command of his Parents into *Lydia*, and conſtrain'd to return Home.

He was well skill'd in the Art of Phyſic, as he teſtifies of himſelf; ſo that when *Chryſanthius* was let Blood, he was preſent with him as the chiefeſt Phyſician of the Place, till the more Famous *Oribaſius* was ſent for.

He alſo wrote a Chronology or Annals, wherein he comprehended the Hiſtory of the *Cæſar*'s, beginning from *Herodian*'s Reign, and deſcending down to his own time; which Monument of Antiquity, is ſaid to be in the *Venetian* Library.

He ſeems not ro have been over covetous of Honour, as a Perſon that never names himſelf; being contented to call himſelf the Writer of theſe Commentaries. He was a Zealous *Gentile*, and an open and profeſs'd Enemy of the Chriſtians; which he manifeſtly ſhews upon all occaſions, more eſpecially where he inveighs againſt *Conſtantine*, for pulling down the noble Temples of the Gods

Gods throughout all the Empire, and erecting Domicills for the Chriſtians. And again, where he deplores the bringing in of the Monks into the Sacred Places, upon the Deſtruction of the Temples, and derides the worſhipping the pickl'd Heads of Saints and Martyrs inſtead of Deities.

And he ſeems to have been initiated in the Myſteries of the *Elyſinian* Goddeſſes, famous for the obſervation of Silence; and by the Prieſt of the Place, whoſe Name he rather chooſes to conceal then to betray, to have been liſted in the number of the *Eumolpidæ*, and to have perform'd the Duty of the Prieſt, (whoſe Name was *Hierophantus*,) though he were not a Native of the ſame Country, contrary to the Law of *Eumolpus*.

His Style, and manner of Delivering himſelf, was not after the *Aſiatic* Manner, which is Luxuriant, with ſuperfluity of Words, but neat and embroider'd, then peculiar to the Sophiſters, which ſeldom make uſe of Shadows, but rather expreſſes things in lively Colours, and ſo expoſe 'em to the Eye, that they may be manifeſtly ſeen, yet more conciſely. Add to this, that in ſeveral

Places,

Places, he crops ſome Flowers of Eloquence and Learning from the Poets and Philoſophers, and intermixes 'em like Stars in his Writings.

FINIS.